

*Handbook for
travellers in Greece*

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S.W. VIEW OF THE ACROPOLIS, ATHENS (FROM THE MONUMENT OF PHILOPAPPUS).

Frontispiece.

HANDBOOK FOR TRAVELLERS IN GREECE...

**7th ed. thoroughly revised
and corrected on the spot...**

London

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1900

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bastion built by the insurgent leader Odysseus Androutsos at the interesting date of 1822, in order that the rock may preserve no remains except those of classical times. The Museum of the Acropolis has also been enriched with numerous bronzes, inscriptions, and fragments of sculpture, some of which date from a period preceding the Persian invasion, and several new fragments have been added to the Parthenon frieze and metopes.

In the city, the most important change has been the transfer of all sculptures, bronzes, terra-cottas, vases, and sepulchral monuments, formerly scattered among various small collections, to the large and commodious National Museum. Among the more recent of these acquisitions may be mentioned a rich series of bronzes from Olympia, figures from Tanagra and Asia Minor, vases from Eretria, the beautiful gold cups found in the domed tomb at Vaphio, heads by *Scopas* from Tegea, and a variety of interesting sculptures from Rhamnús, Epidauros, and the Heraeon of Argolis. The antiquities from Mykenae, the great collection of vases, and the Egyptian curiosities, have also been removed from the Polytechnic Institute to the same building.

No less than six different agencies are now at work upon the excavation of ancient sites within Greek territory. Under the general direction of the Government Ephor, Mr. P. Cavvadias, an important group of sculptures by *Damophon* has been brought to Athens from LYCOSURA, where also were discovered the remains of an interesting Temple. A large number of tombs have been opened at TANAGRA, some additional sepulchres have been found in the ancient cemetery of the CERAMICOS outside Athens, graves containing vases of the 6th cent. B.C. have been examined at VELANIDEZA, PETREZA, THORIKOS, and VOURVA, and several prehistoric tombs of circular form, cut in the rock, have yielded vases and spear-heads of the Mykenae type at OLD EPIDAUROS. The Greek Government has also excavated the Menelaeon close to SPARTA, and has made a small grant towards the restoration of the very interesting Byzantine Churches at Daphni and Hosios Loukas.

The Greek Archaeological Society has been actively employed at ELEUSIS, the Hieron of EPIDAUROS, and the almost untried

site of CORINTH, where it is probable that a considerable portion of the ancient city lies buried beneath an accumulation of soil. Several graves have been opened at MYKENAE, yielding vases, bronzes, and ivories, while the foundations of ancient houses have been laid bare on the ascent to the citadel, and the ground plan of a Homeric palace has been traced on the summit. At RHAMNÚS the same Society has found some important statues with inscribed bases, and a number of reliefs; at ABIA, a vaulted grave; at NAUPLIA, tombs of the Mykenae period; and near DAPHNI, some interesting traces of the Sacred Way. A theatre, with a few tolerably well-preserved rows of seats, has also been excavated at GYTHEION. Not the least in point of interest may be reckoned the opening of the tumulus at MARATHON, at one time supposed to be prehistoric, and the discovery that it really does contain the bones of the Athenians slain on the battle-field.

The French School has excavated a Theatre and some very interesting Hellenic houses at DELOS, the foundations of a Temple to Apollo Ptoos near AKRAEPHIA, a Gymnasium, an extensive Agora, and some small sanctuaries, at MANTINEA, parts of the town walls at TEGEA, a few buildings of uncertain character at TROEZEN, and the HIERON OF THE MUSES on the slopes of Mount Helicon, bringing to light several foundations of Temples and an interesting Theatre. A temple, and some graves with early vases and bronze reliefs, have also been discovered at ORCHOMENOS in Boeotia, and other researches pursued at STRATOS in Acarnania. At present, however, the best energies of the School are concentrated upon its very important work at DELPHI. In 1891, after four years of treaty, it obtained from the Greek Government a concession of the right to excavate the site of this famous sanctuary, to remove bodily the village of Castri, which had grown up over its ruins, and to construct railways upon the slopes, for the removal of rubbish and surface soil. The work is now in full activity, and discoveries of the highest interest are constantly being made.

The German School, since the completion of its labours at Olympia, has not undertaken any excavations of great importance in the Greek provinces. Within the walls of Athens, however, it has been for three years busily engaged in endeavour-

ing to ascertain the true site of the ancient AGORA, and that of the ENNEACRONOS, or Fountain of Nine Springs, hitherto placed in the bed of the Ilissos, below the Olympieion. Scholars are not yet entirely agreed upon the questions thus involved, but the thanks of all archaeologists are in any case due to the indefatigable director of the School, who has laid bare so interesting a portion of the ancient city within a stone's throw of the Acropolis.

The American School has conducted excavations at SPARTA, SIKYON, and PLATAEA—illustrating its work at the latter place with a plan, which tends to establish the relative positions of the two armies in the battle. At ANTHEDON have been found inscriptions and a set of bronze tools. A theatre of unusual interest has been cleared at ERETRIA, as well as a remarkable Temple of Dionysos, and a Gymnasium. The foundations of the earlier and later temples at the very important HERAEON of Argolis have also been laid bare, three colonnades and other buildings have been cleared, and many valuable sculptures found upon the site, including a very beautiful head of Hera, a youthful male torso, some early pottery, and a number of Egyptian imports.

The British School has excavated a considerable surface of ground at MEGALOPOLIS, bringing to light one of the largest and most important theatres yet discovered in Greece, besides a unique building—the parliament house of the Ten Thousand Arcadians—various temples, and a Stoa. At ABÆ has been cleared a Temple of Apollo, in which were discovered some early decorative bronzes. A very complete survey of the battlefield of PLATAEA has been made by a former student, at the expense of the Royal Geographical Society, and trial excavations have been made at AEGOSTHENAË. Members of the School have also been busily engaged in making plans and elevations of the principal Byzantine Churches in Greece, with copies of their frescoes and mosaics—a work of great importance, which has never been undertaken before.

In explanation of the comparatively subordinate part thus taken by our countrymen in archaeological research upon sites of such consummate interest, it should be mentioned that whereas the French School of Athens enjoys an income of more

than £3000, and the German School one of £2000—both being constantly supplemented by special grants—while the American School is supported by the various Universities and Colleges of the United States to the extent of £1400 a year, the average income of the British School has hitherto been only £400. With such a sum of money at its command, although it must be admitted that the School has made the most of its opportunities, excavation to any considerable extent was manifestly impossible. Assistance, however, has now been promised by the Government (see p. 439).

The above short account of results, achieved during a period of only five years, will suffice to show that it is no easy matter for a Handbook to keep pace with the march of classical discovery. Every effort, however, has been made to attain both accuracy and completeness in describing ancient sites, and in cataloguing the treasures removed from them to Athens.

In dealing with the very difficult question of classical orthography, it has been the aim of the Editor to preserve the Greek name, whether of place or person, in its original form, wherever this could be done without affectation or pedantry. English scholars from time immemorial have been accustomed to latinise the termination of Greek words, and it is altogether too late to raise the question whether such familiar names as *Parnassus*, *Actium*, *Hymettus*, and *Sunium* might or might not be more correctly rendered in another form. But there remains an enormous majority of ancient Hellenic names, such as *Dion*, *Euripos*, *Gytheion*, *Ptoon*, *Seriphos*, and *Sphingion*, most of which are so entirely unfamiliar to the ordinary tourist that no suspicion of pedantry is incurred by spelling them as they were spelt by the Greeks themselves. It appears also in every way desirable to preserve a distinction which informs the general reader at a glance of the source from which any classical name is derived. If a word ends in *os* or *on*, he will see at once that it is Greek; if in *us* or *um*, he will recognise its origin as Roman. To mix these characteristic endings indiscriminately together, merely because the Latin form springs somewhat more readily to the English tongue, is to neglect a convenient and obvious mark of difference, and to create confusion where a little common sense would make all things clear.

The treatment of the letter *k* has been exceptionally difficult, because our habit of filtering Greek words through Latin channels has given this consonant an almost foreign appearance to the English eye. The substitution of the Roman *c* did no great harm, so long as it was followed by such a letter as would enable it to retain its hard sound,—as in *Calamis*, *Clepsydra*, *Corone*, and *Cressida*. But when the sound grew soft, as in *Cephisus*, *Cirrho*, and *Cylis*, and the hard *k* was turned into a hissing *s*, the usage became nothing less than mischievous in its destruction of the etymology. The Editor has retained the soft *c* in a few well-known names like *Chalcis* and *Cythera*, but has indicated the hard sound wherever it was possible.

In words like *Aráchova*, *kh* is generally substituted by French and German writers for *ch*, lest the double letter should be pronounced soft instead of hard. This rule has not been observed in the Handbook, it being understood that the Greek *X* has invariably the hard sound adopted in *Chaos* and *Choir*.

It is much disputed whether the Greek diphthong *ou*, in words like *Enneakrounos*, *Koutoumoula*, *Souli*, and *Vourkano*, should be transliterated as above, or expressed by the English vowel *u*. French and German writers usually employ *ou*, which in their language has always the sound of the English *oo* in *cool* or *moor*. English scholars commonly adopt the *u*, probably because *ou* is for the most part pronounced by Englishmen like *ow* in *how*. On the other hand, the English *u* after most consonants would almost certainly be pronounced *you* instead of *oo* (as in *Butrinto*, *Munichia*, and *Suli*), a treatment which destroys the force of the Greek diphthong, and is almost as objectionable as *ow*. In the Handbook, preference has been given to the accepted English form, with the understanding that the *u* in all such names has the sound of *oo*. Wherever the diphthong *ou* is preserved, it is to be pronounced as in *group* or *tour*, never as in *loud* or *scur*.

The unsightly custom of joining diphthongs together into the form of a mutilated double vowel, which we borrowed from the Danes, has been discarded as unclassical, and the vowels printed in full. There were no diphthongs, in the sense of coupled vowels, in Latin, and there are none in modern Italian.

The Greek *au*, *eu* are not diphthongs, the letter *u* being pronounced in either case as *v* or *f*. *Epidaurus*, for instance,

should be *Epídavros*, Naupactus *Náspaktos*, and Eleusis *Eleësis*. These three familiar names have been let alone; but in words like *Stavró* and *Mavromati* the *u* has been changed into *v*.

In the transliteration of the letter B, a distinction must be made between ancient names like *Bassae*, *Boeotia*, and *Braurion*, merely adopted by the Greeks of to-day, and modern names such as *Batopaedion*, *Barlaam*, and *Bari*. There is no evidence to show how the former words were pronounced in classical times, and the B sound is in their case by universal consent retained. The modern Greeks, however, pronounce B like V, and can only express the labiate by prefixing μ to π , as in *Μπαῦρον* (*Byron*). *Batopaedion*, *Barlaam*, and *Bari*, are therefore indexed under the letter V. When the combination $\mu\pi$ occurs in the middle of a word, it is usually pronounced *mb* instead of *b*, and *Ampelia* has therefore been printed *Ambelia*. *Babá* and *Beî*, being Turkish words, are indexed under B.

A similar rule must be observed in the treatment of the letter D. The initial letter of classical words like *Delos*, *Dionysos*, and *Delphi*, is pronounced of course as in English; but the D of modern Greek is sounded like a soft *th*, as in *soothing* and *then*. The lisp has been indicated throughout the Handbook not by the insertion of the letter *h*, as in *Dhadhi*, but by the addition of the name in Greek characters ($\Delta\alpha\delta\acute{\iota}$). A true *d* in Greek can only be manufactured by prefixing ν to τ , and is chiefly used in Turkish or Italian words, as *νταντά* (*dadá*), a *nursemaid*, and *ἀντίο* (*addio*) *good-bye*.

The transliteration of simple vowels is much more difficult in English than in any other European language, because each of our vowels has so many different sounds. The Greek η , ι , and υ , as well as the diphthongs $\epsilon\iota$, $\omicron\iota$, and $\upsilon\iota$, are all pronounced exactly as the English long *e* in *theme*; though it has generally been thought safer to express them by the Italian *i*, lest the *e* should be mistaken for a short vowel, and sounded as in *fed*. Perfect consistency in such cases is not possible; but, whenever the pronunciation appears doubtful, the Greek name itself has been added for comparison.

In deference to general custom, the initial H of *Hagios*, *Hosios*, etc., has been retained, though the Greeks have no such letter. It was used as an aspirate until the close of the 5th cent. B.C.,

after which time it served for the vowel η , the rough breathing being denoted by an inverted comma. This in pronunciation is now suppressed, and the H has no phonetic value of any kind.

A new series of Maps and Plans, engraved from the most recent surveys, has been specially prepared for the present Edition, and it is believed that their clearness and accuracy of detail will materially assist the traveller in his exploration of ancient sites.

The best thanks of the Editor are due to DR. A. S. MURRAY, for several original notes, as well as for a revision of those portions of the 'Handbook' which contain descriptions or histories of Ancient Sculpture; to MR. ERNEST GARDNER, late Director of the British School at Athens, for a general revision of the parts relating to Archaeology, excluding Sculpture; to MR. W. J. WOODHOUSE, for the Routes in Acarnania and Aetolia; to MR. WILLIAM LORING, for permission to make free use of his valuable paper on the Peloponnesus; to MR. W. H. COTRELL, British Consul at Syra, and MR. A. L. CROWE, Vice-Consul at Zante, for statistics and recent information about those islands; to MR. H. B. WALTERS, of the British Museum, for his description of Vases; to the REV. A. A. K. LEGGE and the REV. PETER CROSBIE, for similar notes on Salonica; and very especially to MR. ARTHUR HILL, of Athens, for his kind assistance in the preparation of the Directory. No pains have been spared to render this important part of the Handbook trustworthy and up to date, and it is to Mr. Hill's co-operation that its accuracy and practical usefulness are mainly due.

. Any fresh information, derived from *personal experience* of the countries described in this Handbook, will be very acceptable. All letters on the subject should be addressed to MR. MURRAY, Albemarle Street.

ABBREVIATIONS.

N.S.W.E.—Points of the Compass.

m.—English Miles.

o. s.—Old Style, 12 days later than

N. s.—New Style (25 Mar. = 6 Apr.).

T.—Telegraph Station.

b.—Buffet.

☆.—This symbol indicates that the place after which it occurs is mentioned with more or less of detail in the Index and Directory.

Distances are reckoned in *miles* only along Railways and Carriage-roads; on Bridle-paths always in *hours*. Ancient names of towns and rivers in SMALL CAPITALS.

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HANDBOOK FOR TRAVELLERS

IN

G R E E C E.

GENERAL INTRODUCTION.

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CHAPTER I.

ROUTES BY SEA FROM ENGLAND TO GREECE.—SEASON, MODES OF TRAVELLING, OUTFIT, AND SPORT.

SEA ROUTES FROM ENGLAND TO GREECE.

Travellers who enjoy a long sea voyage, and have plenty of time at their command, may reach Greece from London or Liverpool direct by large and well-appointed steamers, or may proceed by train to Marseilles or Naples, and by steamer thence to the Piræus. The following list of sailings and prices is correct up to date, but is subject of course to variation.

I.—From Liverpool to Syra.

Steamers of Messrs. Pappayanni & Co. once a month for *Syra*, touching at *Gibraltar* and *Malta*, and going on to *Smyrna* and *Constantinople*. Fare to *Syra*, £12-13. Office, Fenwick Chambers, Liverpool.

Steamers of Messrs. Moss & Co. once a month for *Syra*, touching at *Gibraltar* and *Malta*, and proceeding as above. Fare to *Syra*, £12-13.

Office, 31 James Street, Liverpool. The Pappayanni, Cunard, Moss, and Leyland Companies work together under an agreement, sending a steamer to Syra in turn every six or seven days, but the Cunard and Leyland take cargo only. Officers are taken on the Leyland line to Syra for £10.

II.—From London to Naples in 9 days (2272 m.).

ORIENT LINE Steamers every alternate week, calling at *Plymouth*, *Gibraltar*, and *Marseilles*. Fare, £14; return tickets, available for four months, £23; 2nd cl., £10 or £16.

III.—From Constantinople to the Piræus.

RUSSIAN STEAMER every Wed. in 2½ days, touching at *Smyrna*.

FRENCH STEAMER (Messageries) every Thur. or Frid. in 3 days, touching at *Smyrna*; Fraissinet Co. weekly, touching at *Salonica* and *Smyrna* (594 m.).

ITALIAN STEAMER every Wed. in 2 days (363 m.), and every Mon. in 3½ or 2½ days (506 or 594 m.). The latter line touches in alternate weeks at *Smyrna* and at *Salonica*.

AUSTRIAN LLOYD STEAMER every Sat. direct.

KHEDIVIAL STEAMER every Tues. in 2 days, touching at *Smyrna*.

IV.—From Salonica to the Piræus.

AUSTRIAN LLOYD STEAMER every other Wed. in 41 hrs., touching at *Volo*. See also IV. A complete list of steamers from foreign ports to the Piræus, etc., and of Greek coasting steamers, will be found on pp. 937-944.

SEASON FOR TRAVELLING.—CLIMATE.

January and February are agreeable months to spend at Corfû and Athens. At that season it is usually too cold and stormy, and the torrents are too much swollen, to render a journey in the interior of Greece convenient, or, in some parts, even practicable. Several low-lying or level sites, such as Oiyimjia or Mantinea, and the plain of Thessaly between Larissa and Tempe, are then partly under water. In these two months there is excellent shooting to be had near Corfû, which is the best headquarters for a sportsman.

March, April, and May can be devoted to the inland districts of Greece, and to Albania, Thessaly, and Macedonia. This period, though short, will enable an energetic traveller to visit the most interesting localities, and to obtain a general idea of the whole country. June and the early part of July may be spent in sailing among the islands of the Aegean Sea.

The traveller who proposes to pass the winter in Egypt may remain during the rest of July and August at Constantinople, or in one of the villages of the Bosphorus, which, at that season, are cooler than any other situation in the Mediterranean. The summer is seldom oppressively hot there. A tour of Syria and the Holy Land may be accomplished in September and October. Two months in Cairo and the ascent of the Nile will dispose of November, December, and January, after which the

traveller may return to Greece, and resume his work either at Athens or in the provinces.

The following Tabular View of the climate of Corfù and Athens was prepared by Dr. Bösser for Mommsen's valuable work on the Greek seasons, and is based on observations taken during fifteen years (1851-60 and 1870-74) at Corfù, and twelve years (1869-70) at Athens.†

COMPARATIVE TABLE OF THE MEAN TEMPERATURE OF ATHENS, AND
CORFÜ BY F. BÖSSER.

N.B.—The values recorded are on the Centigrade scale, and represent the mean results of five days' observations. To reduce these figures to Fahrenheit, multiply by 1·8 and add 32.

	Corfù.	Athens.		Corfù.	Athens.		Corfù.	Athens.
<i>January.</i>			<i>May.</i>			<i>September.</i>		
1- 5	10·77	10·16	1- 5	17·69	18·64	29- 2	25·01	25·94
6-10	10·84	8·16	6-10	18·44	20·34	3- 7	24·81	25·64
11-15	10·12	8·36	11-15	18·64	21·84	8-12	23·79	25·55
16-20	10·16	8·45	16-20	19·65	21·86	13-17	22·92	24·32
21-25	10·96	8·68	21-25	20·51	22·16	18-22	22·51	23·37
26-30	9·74	8·23	26-30	20·54	23·48	23-27	21·42	22·45
<i>February.</i>			<i>June.</i>			<i>October.</i>		
31- 4	9·76	9·17	31- 4	21·61	24·66	28- 2	21·56	22·21
5- 9	10·44	10·22	5- 9	22·23	25·49	3- 7	21·34	20·85
10-14	10·14	10·82	10-14	23·00	25·19	8-12	20·55	19·36
15-19	10·29	9·64	15-19	23·90	25·95	13-17	20·05	19·94
20-24	10·11	9·22	20-24	24·20	26·26	18-22	19·31	18·49
25- 1	10·50	11·02	25-29	23·57	27·05	23-27	18·90	17·88
<i>March.</i>			<i>July.</i>			<i>November.</i>		
2- 6	10·84	11·30	30- 4	25·28	27·49	28- 1	17·79	17·56
7-11	11·12	12·71	5- 9	26·05	27·93	2- 6	16·88	16·60
12-16	11·31	12·78	10-14	26·09	27·78	7-11	15·31	15·36
17-21	12·28	12·83	15-19	26·36	28·37	12-16	15·49	14·07
22-26	12·81	12·99	20-24	26·42	28·28	17-21	14·41	13·88
27-31	13·68	13·87	25-29	26·42	28·34	22-26	13·97	12·88
<i>April.</i>			<i>August.</i>			<i>December.</i>		
1- 5	13·94	13·74	30- 3	26·63	29·10	27- 1	14·57	12·52
6-10	15·10	14·74	4- 8	26·96	28·98	2- 6	12·66	11·32
11-15	15·10	15·62	9-13	26·09	29·25	7-11	12·02	9·93
16-20	15·88	15·45	14-18	26·32	27·48	12-16	11·21	9·54
21-25	16·40	16·56	19-23	25·37	27·84	17-21	10·68	9·33
26-30	16·96	18·64	24-28	25·31	26·12	22-26	11·28	9·55
...	...	...	...	...	...	27-31	10·44	9·63

† 'Griechische Jahreszeiten,' a collection of valuable observations by various writers, arranged and edited by Aug. Mommsen, to whose labour the greater part of the work is due, Published at Sleswig, 1875-77.

In no country of the same limited extent is so great a variety of climate to be found as in Greece. Sir W. Gell, travelling in the month of March, says that he left Kalamata in a summer of its own, arrived at Sparta in spring, and found winter at Tripolitza, on the upland plain of Arcadia. In September, when the heat at Argos is still great, winter will almost have set in on the neighbouring mountains of the Peloponnesus. The advantage of this variety of climate is, that journeys in Greece may, if necessary, be performed at all seasons. But spring and autumn—and particularly the former—should be selected by travellers who have liberty of choice. No description can do justice to the peculiar purity of the atmosphere and brilliancy of colouring which distinguishes spring in Greece. The duration of winter is short, but while it lasts the cold is severely felt, in consequence, partly, of the bad construction of the houses. It may be said to end with February, when the traveller may commence his excursions in the lowland districts, advancing towards the mountainous regions as the heat increases. April and May are decidedly the best months, as being free from the burning heats of summer, and also, in a great measure, from liability to sudden and violent rains. In March, October, and November, the weather, though usually delightful, is uncertain.

The wettest month is February, during which rain may be expected at Athens upon 19 days. November, December, and January have often 13 wet days apiece, March 11, October 9, April 8, May 6, June and September 4, August 3, and July 2. The clouds of dust at Athens in the early spring are sometimes very disagreeable.

The climate of Greece is, generally speaking, healthy, except in the height of summer, and in the early autumn. It is chiefly in August and September that danger is to be apprehended from malaria. Fevers are then prevalent, especially in the marshy districts and in the vicinity of lakes; and natives, as well as foreigners, travelling in the interior at that season, sometimes fall a sacrifice to them. In nine cases out of ten, however, it may be safely asserted that marsh fever (and many other diseases) are evidence rather of the traveller's own folly or imprudence, than of any positive evil in the climate.

The dessicated beds of torrents and rivers (especially the latter), so common in Greece, should never be chosen as camping ground. No matter how dry they are in appearance, they are sure reservoirs of miasma, and hence of fever and ague. Low hills overhanging such places are equally to be avoided. In many parts of Greece, villages situated in the plain own regular camping grounds in the neighbouring highlands, to which the entire community remove during the summer heats.

Quinine is the only specific for malaria. Medical advice should, however, be taken as to the strength of dose to be employed, as abuse of quinine has often led to serious results. When sleeping in the open air (*i.e.* not under canvas), always cover the eyes with a handkerchief or otherwise. This precaution for the sight is a matter of official regulation in the French army, and should never be neglected.

'In cases of sunstroke, open the coat, and everything bearing on the throat; if plenty of water is to be had, keep up a stream of it on the head until consciousness has been restored.'—*Wolseley*,

Straw is no protection against the summer sun. A pith helmet, which may be bought in Athens for about 17 dr., is the safest kind of head-dress after the end of April. It should be as light as possible, and should be secured by a strap under the chin in case of wind.

Melons should be eaten with caution; the plants are usually irrigated with tank or other stagnant water, and the fruit is a frequent and unsuspected cause of fever.

The Peloponnesus, and other mountainous parts of Greece, abound with copious springs of the purest and most delicious water. The sparkling freshness of the fluid is sometimes so remarkable, that it may be said to possess a distinct *taste* of its own, even when absolutely free from all suspicion of mineral ingredients. It will, nevertheless, occasionally happen that during a long day's ride the traveller will pass scarcely any springs at all. In this case it is better to endure thirst than to drink surface water of doubtful purity. A drinking-cup should be carried in the pocket, as the fountains are frequently constructed in such a way that only cattle can drink at them. Water, if bad, should always be boiled before it is used. When this is not practicable, a slight admixture of brandy lessens its bad effects. A small and convenient *pocket filter* is manufactured by Messrs. W. S. Silver and Co., of Cornhill, and will be found a very desirable possession.

Cold coffee, slightly sweetened and then bottled, is an excellent travelling beverage, and stays both thirst and hunger. As such it is much used by the Italian army on long marches. Cold tea, treated in the same manner, is also excellent. Travellers in Greece and the Archipelago (Rhodes and Cyprus excepted) are seldom troubled by *noxious reptiles*; still, as such exist, a word on the subject may be desirable. A faint odour of musk in the air is often a sign of their vicinity. If bitten by a snake or scorpion, bind a handkerchief or string firmly above the injured part, to prevent the poison spreading in the blood. Do not trust to amateur surgery, but get medical advice as speedily as possible. Failing this, there is generally some old peasant to be found, capable of treating such cases. Above all, do not yield to the lethargy and drowsiness which is the common result of a snake bite, and often ends fatally. Common stings of bees and other insects may generally be almost instantaneously healed by applying ammonia, or a handful of earth saturated in vinegar. Indigo (the common 'blue' used by washerwomen) saturated with water is also a remedy.

The medicine chests usually sold are senseless encumbrances. All that is needful is half-a-dozen bottles or boxes of the simplest and most useful remedies. In the case of liquids, the name should always be inscribed on the bottle itself as well as on the cork. For pills, zinc boxes are best, with the name stamped on the bottom; or failing that, even scratched with a knife—never on the lid. Unless these precautions are heeded, accidents may probably occur. Sound corks are far better than glass-stoppers.

A compass, a supply of sticking-plaster, a pair of scissors, and some quinine powders, may with advantage be permanently carried in the pocket-book. For making notes of distances, etc., in the saddle, a tablet will be found much more convenient than any sort of book with folding leaves.

INTEREST OF GREEK TRAVEL.

A cypress dark against the blue
That deepens up to such a hue
As never painter dared or drew;

A marble shaft that stands alone
Above a wreck of sculptured stone
With grey-green alces overgrown;

A hillside scored with hollow veins
Through age-long wash of autumn rains,
As purple as with vintage stains;

And rocks that while the hours run
Show all their jewels one by one
For pastime of the summer sun;

A crescent sail upon the sea,
So calm and fair and ripple-free,
You wonder storms can ever be;

A shore with deep indented bays,
And, o'er the gleaming waterways,
A glimpse of islands in the haze;

A face bronzed dark to red and gold,
With mountain eyes which seem to hold
The freshness of the world of old;

A shepherd's crook, a coat of fleece,
A grazing flock—the sense of peace—
The long sweet silence—this is Greece.

RENNEL RODD.

A journey in Greece is full of interest for a traveller of every character, except indeed for a mere idler or man of pleasure. There the politician may contemplate for himself the condition and progress of a people, of illustrious origin, and richly endowed by Nature, which, after a servitude of centuries, has again taken its place among the nations; there can he best form an accurate opinion on a most important question, the present state and future destinies of the Levant. The condition and prospects of Greece must command the interest of all, if not for her own sake, yet from the effects which may be expected to result from them in the East. 'We do not aspire to prophesy of the future fate of Constantinople, but when we think of all those Turkish subjects who speak the Greek language and profess the Greek religion—when we think of the link which the same religion has made between them and the Slavonic tribes below and beyond the Danube—we cannot but look upon the recovery of the Christian nationality of Greece as one of the most important of modern events, or watch the development of this young kingdom without feelings of the most anxious expectation. We cannot believe that the Mohammedan tide, which was arrested at Lépanto, will ebb back no further than Navarino.'—*Quarterly Review*.

The very scenery of Greece has a national character of its own. Mr. Aubrey De Vere writes:—'The more I observed them, the more I was impressed by the peculiar character of Grecian mountains, which is different from that of all others I know. In Asia the mountains lift themselves up in smooth masses and solemn domes; the Alpine summits pierce the air with sharp wedge and glittering spire; and those of the Apennines rise up ridge beyond ridge, like frozen waves, and rake the clouds with rough and woody crags. Equally different from all these are the mighty terraces and platforms, and mountain cliffs, which, in Greece, clasp as with a wall the bright bays or the green plains. Plains they must be called, not valleys, for they more often rise slightly towards the centre than are hollowed out into basins. The extreme luxuriance of these plains is in striking contrast with the majestic ranges that encompass them, which are not more graceful in their outlines than they are severe in their geological structure.'

But it is to the classical scholar that the greatest share of interest in Greece belongs. In the language and manners of every Greek sailor and peasant he will constantly recognise phrases and customs familiar to him in

the literature of ancient Greece; and he will revel in the contemplation of the noble relics of Hellenic architecture, while the effect of classical association is but little spoiled by the admixture of post-Hellenic remains. In Italy the memory of the Roman empire is often swallowed up in the memory of the republics of the Middle Ages; the city of the Caesars is often half forgotten in the city of the Popes. But it is not so in Greece. We lose sight of the Venetians and the Turks, of Dandolo and Mohammed II., and behold only the ruins of Sparta and Athens, only the country of Leonidas and Pericles. For Greece has no modern history of such a character as to obscure the vividness of her classical features, and hide the imperishable memorials of Hellenic genius.

‘In whatever district the stranger may be wandering—whether cruising in shade and sunshine among the scattered Cyclades, or tracing his difficult way among the rocks and along the watercourses of the Peloponnesus, or looking up to where the Achelous comes down from the mountains of Acarnania, or riding across the Boeotian plain, with Parnassus behind him and Cithaeron before him—he feels that he is reading over again all the old stories of his school and college days—all the old stories, but with new and most brilliant illuminations. He feels in the atmosphere, and sees in the coasts and in the plains, and the mountains, the character of the ancient Greeks, and the national contrasts of their various tribes. Attica is still what it ever was—a country where the rock is ever labouring to protrude itself from under the thin and scanty soil, like the bones under the skin of an old and emaciated man. No one can cross over from hollow Lacedaemon to the sunny climate and rich plain of Messenia, without sympathising with the Spartans who fought so long for so rich a prize. No one can ride along the beach at Salamis, while the wind which threw the Persian ships into confusion is dashing the spray about his horse’s feet, without having before his eyes the image of that sea-fight where so great a struggle was condensed into the narrow strait between the island and the shore, with Aristides and Themistocles fighting for the liberties of Greece, and Xerxes looking on from his golden throne. No one can look upon the crescent of pale level ground, which is the field of Marathon, without feeling that it is the very sanctuary where the battle *ought* to have been fought which decided that Greece was never to be a Persian satrapy.’

—*Quarterly Review*.

Greek authors acquire new and clearer meanings read by the light of Greek scenery and topography. And the modern life of the country also lends its aid. Thus, it not unfrequently happens that a Greek peasant unconsciously affords by some trait in his daily life, by some betrayal of national prejudice, a better elucidation, or illustration, of an obscure passage in the old historians or dramatists, than whole pages of learned comment from the acutest German critic.

No pressure of foreign domination, no admixture of alien blood, has sufficed to obliterate the old fundamental lines—for good and for evil—of the Greek character. Many of the old pagan beliefs and some distinct individual traditions are still religiously cherished by the Greek people under the thin veil of a Christian adaptation.

Valuable contributions to this subject are ‘Das Volksleben der Neu Griechen,’ by B. Schmidt, and a small volume in modern Greek by Polites, entitled ‘Μελέτη ἐπὶ τοῦ βίου τῶν Νεωτέρων Ἑλλήνων· Νεοελληνική

Μυθολογία' (Athens, 1871). A summary of the latter has been published by M. Émile Legrand in a small pamphlet (*La Mythologie Néo-Hellénique*, Paris, 1872).

Von Hahn's work is too well known to need further notice here;† a supplementary volume has been issued since his death.‡ Schmidt has also published a small but interesting selection of fairy tales and popular songs.§ With respect to the popular poetry of Greece, it is here sufficient to refer the traveller to the extensive collections of Fauriel, Marcellus, Legrand, Passow, Kalaorites, and Jeannarakis.||

HOTELS.

In *Athens, Corfu, Corinth, Kephisia,¶ Nauplia, Olympia, and Patras*, there are good **First Class Hotels**, where every reasonable comfort may be obtained. Payments at all these in gold. Except as regards Athens, they are first class only in a relative sense. The Inn at Corinth, though good and clean, is very small; and those at the remaining places would rank as second class in Central Europe.

Second Class Inns (ξενοδοχεία), with clean and fairly comfortable rooms, and always excellent food, will be found at *Argostoli, Chalcis, Lamia, Larissa, Laurion, New Phaleron, Piraeus, Pyrgos, Salonica, Syra, Volo, and Zante*. Here payments are made in paper drachmae, but the Greek custom prevails of charging a single traveller for all the beds in his room, if he insists upon being alone. A Greek commercial traveller would no more think of demanding a bedroom to himself than a *salle-à-manger*, and sometimes as many as four beds are placed in one room. On this point the English traveller should come to a distinct understanding with his landlord, and make a bargain as to terms. The Restaurant (εστιατόριον) in such houses is occasionally detached from the hotel.

Third Class Inns, with primitive sleeping accommodation but very tolerable food, exist at *Aegina, Agrinion, Delphi, Gytheion, Kalamata, Mesolonghi, Sparta, Tripolitza, Tutoï, and Trikkala*. Several of these are so very small, and sometimes so scantily provisioned, that it is safer to depend upon them for shelter only, and to bring one's own food and bed. Among this class may be reckoned the *Baths of Caiapha, Loutraki, and Kyllene*, open only in summer (15 Apr. to 15 Oct.); and the Monasteries of *Metéora, Megaspelaion, Hosios Loukas, and Vurkano*—the first of which is by far the most comfortable. It will be understood that this classification is made entirely from the English point of view. The hotel at Kyllene, for example, now under the direction of the Rly. Co., ranks in size and management with that at Olympia; but as it lies off the beaten track, and is seldom visited by foreigners, it is deficient in certain details

† Griechische und Albanesische Märchen. 2 vols. Leipzig, 1864.

‡ Contes Populaires Grecs, publiés d'après les manuscrits de von Hahn, et annotés par Jean Pio. Copenhagen, 1879.

§ Griechische Märchen, Sagen u. Volkslieder, by Bernhard Schmidt. Leipzig, 1877.

|| The earliest published notice of the ballads of modern Greece is, we believe, by Dr. Chandler, who travelled in Greece in 1764, and published his travels in 1776. To the French, however, belongs all the honour of having first pointed out the interest and value of the Rhaic ballads, as well as that of having published the earliest collections of them.

¶ Closed in winter.

of comfort and cleanliness which the traveller is accustomed to associate with a first-class Inn.

The only remaining species of traveller's rest is the Khan, a mere drover's hostelry, in which no English traveller who is not specially bent upon 'roughing it' can either sleep or dine. In large villages and towns the khan (*khān*) is generally a large building enclosed in a court-yard, consisting of two floors, the lower a stable, the upper divided into unfurnished rooms, opening into a wooden gallery which runs all round the edifice, and to which access is gained outside by stairs. In unfrequented districts the khan is usually a single room, or shed, with a raised floor at one end for humanity, and all the rest devoted to cattle—sometimes quadrupeds and bipeds are all mixed up together.

The Turks erected khans at convenient distances throughout their dominions, and still maintain them for the reception of travellers in all parts of the Ottoman Empire. In Greece they were nearly all ruined during the Revolution, but since the restoration of tranquillity some of them have been repaired by poor Greek families, who reside in them, and have generally a small supply of resinated wine, bread, olives, spirits of the country called *rakí*, and sometimes bacon, sausages, and eggs. These reconstructed khans stand singly, generally midway between towns and villages, and may occasionally afford the traveller an hour's repose at mid-day and a frugal luncheon.

In most towns and large villages a room or two can be hired in a private house, and sometimes a whole house may be engaged, for a night's lodging, or for as long a time as may be required. The proprietor supplies nothing but bare walls and a roof, not always waterproof; the traveller must therefore bring his own bed, provisions, and apparatus for cooking. This is practically the method adopted by the dragomans (see below).

In both Greece and Turkey—the large towns excepted—the traveller must generally either accept the hospitality of the inhabitants, or content himself with the doubtful shelter of the local khan. To English ideas, the latter is generally the more agreeable, though not the more comfortable, alternative. A middle course may sometimes be adopted, by hiring for the night the best room in a small farmhouse or cottage. There is often only one, besides the kitchen, into which the inmates of the house retire, leaving the traveller in possession of their state apartment. Here the dragoman puts up the camp bedstead, and in due time serves the dinner. In this case it is well to insist upon the removal of the numerous dresses and other articles of apparel and of domestic use which are hung upon the walls. Otherwise the ladies of the house are capable of entering at all hours of the night to fetch something which they require—and such a thing as a bolt upon the door of a Greek cottage is unknown. The dragoman should also be made to understand that no part of his canteen or personal kit is to be brought into the traveller's room. Unless this be clearly stipulated, he will sometimes spend an hour or so in packing or unpacking, just at the precise moment when the traveller wishes to be left alone.

Every Greek cottage, however poor the owner, has its little picture of the Virgin, or of some patron-saint, in one corner, before which a lamp is always kept burning.

Keepers of coffee-houses and billiard-rooms will always lodge a traveller

but he must expect no privacy here. He must live all day in public, and be content at night to have his mattress spread, with some twenty others belonging to the family, or other guests, either on the floor or on a wooden divan which surrounds the room. When particular honour is to be shown to a guest, his bed is laid upon the billiard-table; he never should decline this distinction, as he will thereby have a better chance of escape from vermin.

Cafés (καφερία) are numerous and much frequented, both in Athens and in provincial towns. The coffee is generally good, and is always served in the Turkish fashion, with the grounds. Unless otherwise ordered, it is sweetened to excess, and the traveller is recommended to ask for a καφέ μέτριο (middling sweet). In Athens and Patras it costs 15 l. a cup; everywhere else only 10. Greeks never see the waiter, but a trifle is now usually expected from foreigners in the large Cafés.

Besides coffee, these establishments provide ices (παγωτά) and various kinds of sweets (γλυκίσματα), among which the favourite is Turkish Delight (λουκούμι), a kind of scented jujube, made chiefly of starch and sugar. The most popular liqueur is mastic (μαστίχα), which is found in its greatest perfection at Convents. Each of these costs 10 leptá; an ice, 50 l.

Shoebjacks (λούστροι) abound in the streets of Athens and other towns in Greece, where the operation of cleaning boots is never performed indoors, except at the principal hotels. When not thus employed, the boys sell newspapers, or run errands. Most of them attend regularly an evening school (see p. 362). Their fee is 5 l. for black, 10 l. for brown boots, and they never thank a stranger for giving them more.

Greek Wines are now becoming important, and their preparation for the market is making rapid strides. The best are those of CEPHALONIA, which produces a dry wine of the sherry type—unfortunately not sold retail in Greece. Some years ago Mr. E. A. Toole brought over to the island a Spanish expert, who has taught the people on his vineyards how to prepare their wines.

The estate of the German 'Achaia Wine Co.' at Gutland, near PATRAS, is one of the sights of the neighbourhood. Excellent red and white wines are also prepared by other Companies. The wines of ZANTE are white, heady, and strong.

Fairly good wine is grown in some parts of Attica, one of the best being that produced upon the royal property of DECELEIA. A very tolerable table wine comes from ITHACA, and several sweet and fiery qualities are exported from the volcanic island of SANTORINI. The dark coloured wines of KOUMI and CORFU are sent in large quantities to France for mixing with native kinds.

The country wine grown in the interior of Greece is resinous, and scarcely drinkable at first by a foreigner. It is the custom to add to it resin, now as of old, whence, according to Plutarch, the Thyrsos of Bacchus was ornamented with a pine-cone. This mixture is said by Pliny to favour the preservation of the liquor, and also to impart to it medicinal qualities. As a matter of fact, however, there is no 'mixing' at all. The resin is put into the must, in order that its oil, by

mounting to the surface, may keep out the air, and thus preserve a light wine from turning sour—much as olive oil is employed for the preservation of Chianti, and other Italian wines. Naturally the wine becomes impregnated with the resin, but the Greeks have grown so accustomed to the flavour that they will drink nothing else, and resinous wine is said to be extremely wholesome (p. cxvii.).

From the *marcia*, or refuse of the vats, is distilled a colourless liquid called *raki* (arrack), very similar to Kirschwasser, but not so strong (generally about 18° alch.). This is consumed in large quantities throughout Greece, though native brandy is now beginning to take its place (p. cxvi.).

The **Mineral Baths** of Greece are highly esteemed in the country, and are deserving of more notice than they have hitherto received. Unfortunately, the accommodation is not generally such as to suit an English invalid, except perhaps at Kyllene and Loutraki. The following list embraces the most important springs, all of which, except the first three, were known to the ancients:—*Kyllene* (Rte. 32), *Hypati* and *Platystomos* (Rte. 86), *Lipsos* (Rte. 105), *Methana* (Rte. 14), *Loutraki* (Rte. 11), *Caiapha* (Rte. 31), *Thermopylae* (Rte. 86), and *Kythnos* (p. 900). The waters of Kyllene, Methana, Lipsos, and Hypati resemble respectively in some measure those of *Eaux Bonnes*, *Aix-la-Chapelle*, *Kissingen*, and the *Bagni di Lucca*. The season lasts generally from the middle of April till the middle of October.

MODES OF TRAVELLING.

There are fifteen **Railways** open in Greece (including branch lines); one completed, but not yet open; and two in construction. Those in activity are: (1) *Athens* to the *Piraeus* (continental gauge); (2) *Athens* to *Laurion*, with branch to (3) *Kephisia*; (4) *Patras* to the *Piraeus*, not available for traffic between the latter place and Athens; (5) *Corinth* to *Tripolitza*, with branch to (6) *Nauplia*; (7) *Patras* to *Olympia*, with branches to (8) *Kyllene* and (9) *Loutra*; (10) *Pyrgos* to *Katakolon*; (11) *Kalamata* to *Diavolitsi*, with branch to (12) *Nisi*. All these in Attica or the Peloponnesus. In Aetolia, (13) *Kryoneri* to *Agrinion*. In Thessaly, (14) *Volo* to *Kalabaka*, with branch to (15) *Larissa*. All, except (1), are light railways, with a narrow gauge of 3 ft. 3½ in., and an aggregate length of 513 m.

The mountain Rly. from (16) *Diakophto* to *Kalavryta* is laid down upon the cog-wheel system, with a gauge of 2 ft. 5½ in., and an ascent of 2300 ft. in 10 m.

In construction, (17) *Diavolitsi* to *Tripolitza*; and (18) *Athens* to *Salonica*—the most important line in the kingdom, which will place Athens within three days of London (approximately 2100 m. in 70 hrs.), and supersede the troublesome steamboat journey from Brindisi to Patras. This Rly. has the uniform continental gauge of 4 ft 8⅓ in., so that it will be possible to run through-carriages and sleeping-cars from Calais or Boulogne to Athens. The line between *Tripolitza* and *Kalamata* (17) is now open as far as *Chrani*, and there is regular communication by coach between *Kourtaga* and *Meligala* in connection with the trains. This line will soon be completed.

First class travelling is very general among the Greeks, the accom-
[Greece.]

modation is limited, and the carriages are usually more or less crowded. There are no trains which can be fairly called express, and no compartments on any line for non-smokers. On some of the minor lines, notably that between Athens and Laurion, the carriages are constructed upon the omnibus (or so-called American) principle, and it is quite a common thing for second class passengers to saunter through the partition door and sit smoking or chatting with friends in a first class compartment as long as they please (p. xxxviii.). In Thessaly, when the guard has punched the tickets, he fixes them in a row above the cushions of the carriage, and removes them one by one as each traveller reaches his destination.

There are one or two stations in the Peloponnesus and Attica where food of some sort may be obtained, but the only buffet which can be recommended to the English traveller is that at *Corinth*. In every other case, therefore, he should carry his luncheon with him. Thessaly is somewhat better provided in this respect, and the Rly. restaurants at *Pharsala* and *Velestino* are tolerable; but even here it is safer to bring from the last sleeping place both food and wine.

Post and Telegraph.—For tariff, see *Index to Athens*. There are 4945 m. of telegraph line in Greece, and 5,756 m. of wire—some of the wires being double. Also 525 m. of submarine cable belonging to the Eastern Telegraph Co., but leased to the Greek Government, and worked by their officials. In addition to this length, the Company owns and works 2380 knots of cable, landing in Greece, and chiefly used for international transmission, of which 607 knots have both ends landed on Greek territory, and are available therefore for sending messages from one part of Greece to another. All the Telegraph Stations are indicated by the letter T in the Handbook, but it should be mentioned that the Greek service is not very punctual or trustworthy, and the traveller should avail himself wherever possible of the wires of the Eastern Company.

Roads.—The few roads practicable for carriages in Greece are indicated on the map, as well as mentioned in the course of this Handbook, under their respective headings. Several of them have fallen into disrepair since their construction, or are interrupted for want of a bridge across a chasm; so that, although a carriage-road nominally exists, it is often necessary to traverse it on horseback. The paved causeways occurring in various parts of Greece are the work of the Venetians or Turks.

Speaking generally, it may be said that travelling in the interior of Greece, though it can be safely recommended as a source of infinite enjoyment even to ladies in moderately robust health, is impossible to the English tourist without a dragoman. It is not merely a question of capacity or inclination for roughing it. The unaccompanied traveller would often be obliged to carry his own bed, and cook his own dinner. For ten days together in the Peloponnesus he might not pass a single Inn, and it is doubtful whether he could persuade any cottager to place a room for the night at his disposal—though a dragoman or agoyatis (see below), being well known in the village, can arrange this without difficulty (see p. xxxi.).

Guides and Courriers.—Travellers who arrive by way of Constantinople will do well to engage a dragoman there, as the Greek servants

of that place are as a rule superior to those of Athens. The wages of a dragoman, in cases where the traveller pays his own expenses, in both Athens and Constantinople are 7 fr. a day. More should never be given, though often demanded. Good travelling servants may be hired for a period not less than two months, for six Turkish lire the month (138 fr.). This includes lodging and board-wages; in short, everything except travelling expenses. The price is of course the same whether travelling or stationary; and half-price is paid for both man and horses for their return home from any place at which they may be left. The arrangement, however, *of one charge to cover everything*, if made with a really good servant, is the cheapest and most convenient, though, of course, there is a constant temptation to the dragoman to save at the expense of his employer's comfort. The terms should be so entirely inclusive as to make it unnecessary for the traveller to carry any money with him.

A dragoman, engaged at Athens or Corfu, will furnish canteen, beds, linen, and everything requisite for making a tour comfortable, as well as good horses or mules. A party of three persons or upwards may be supplied with carriages, steamer and rly. transit, horses, and the services of a cook and horse-boys, for about 40 fr. a day each (in *gold*), or about 45 fr. each if the party consists of two persons, and 50 fr. for one person alone; these charges include country wine and tea. The wine, however, all over Attica and the Peloponnesus, is strongly resinous, and although some few Englishmen grow accustomed to its peculiar flavour, and even profess to like it, most travellers will find it undrinkable. Wine is almost a necessity while roughing it in the wild parts of Greece, and the traveller is strongly recommended to carry a supply from Athens, even at the cost of an extra mule. Corinth, Kalamata, Olympia, Patras, Pyrgos, Tripolitza, Nauplia, Laurion, Chalcis, Lamia, Larissa, and Volo are the only provincial towns in the Peloponnesus and Northern Greece where unresinated wine can be obtained.

Travellers who can speak modern Greek may dispense with a professional dragoman, and hire horses or mules from town to town as they go along. The *agoyâtis*, or groom, who accompanies the party and takes charge of the horses, usually goes on foot, but where the roads are at all decent it will save a good deal of time to hire a mount for him also. This method of travelling, though less comfortable, is much less expensive than the former. Though the *agoyâtis* is only responsible for the horses, he generally makes himself useful in procuring lodgings, buying provisions, and acting in other ways as an intermediary between his employers and the natives.

English servants should as much as possible be dispensed with in Levantine travel. They are usually little disposed to adapt themselves to strange customs, have no facility in acquiring foreign languages, and are more readily annoyed by hardships and rough living than their masters.

In Greece and the East generally, even more than in other countries, the traveller should never omit visiting an object of interest whenever it happens to be within his reach at the time, as he can never be certain what impediments may occur to prevent him from carrying his intentions into effect at a subsequent period.

Travellers need have no hesitation in endeavouring to make themselves understood in the language of the country. Greeks will at any rate endeavour to understand what may be said to them, and are generally very

quick to divine the meaning of even the most blundering foreigner. They are indeed rather flattered by any one speaking their language, however badly.

Next to Greek, Italian will be found the most useful language throughout the Levant, especially at seaports, but it is of no use whatever in Athens. French and German are spoken in most of the Athenian shops, and English at all the hotels. In the interior of Greece all foreign tongues are equally unknown.

Horses are found in abundance in the large towns. They should be engaged from one town to another, in order to avoid delay and the uncertainty of meeting with them in the villages. They in general perform the journeys easily, and are very sure-footed. The hire of the horses may be regulated at so much per day, or for the journey from one town to another. The first is the best plan to be adopted by those who wish thoroughly to explore the country. The latter is to be preferred for those who are obliged to reach a given place at a certain time.

A horse or mule costs as a rule under 10 dr. a day, and in the less frequented parts of Greece about 5 dr.

In Turkey, where the horses are of a much superior quality, the usual daily charge is a $\frac{1}{4}$ *medjidié* (4s. 6d.). Half a day is commonly paid when the traveller is stationary, as well as for the journey home from the place where the horses or mules are dismissed. In crossing a river on a warm day, the rider should be always on his guard against the trick that mules have of lying down in the middle of the water, so suddenly as to give him no time to save himself from being drenched.

The feeding of the horses is provided for by the owner, who sends a sufficient number of attendants to take care of them. These men usually live at the expense of the traveller, unless it has been otherwise specified in the contract. It is usual to make them some present at the end of their engagement. A written agreement with the proprietors of the horses is the most prudent course to adopt.

A favourite imposition of the *agoyátis* is to extort money from the traveller during the journey, on the pretext that the feeding of the horses was not included in the contract. Should the traveller refuse, they resort to the coercion of starving the animals, or turning them into corn-fields, when the traveller is made liable for the damage done. Unless the traveller is firm, and early shows himself prepared to look after his own interests, such tricks will be attempted even under a good dragoman.

The traveller who is shifting for himself in Greece is advised to hire his horses rather than to buy them, as they are so bad, and so liable to break down on the journey, that a purchase is almost certain to prove a losing transaction. On the other hand, in Albania, Thessaly, or Macedonia (especially the two latter), it is generally best to purchase the horses. In most parts of Turkey good serviceable horses may be had for about £10 each, while *bât* horses will seldom cost more than £6. The keep may be reckoned at about a shilling a day, all included. Every two horses should be accompanied by a running horse-boy, who will be well paid at 12s. a month, finding his own food.

When done with, the horses should always fetch their full price in the market.

It is scarcely necessary to add that before engaging horses for a journey they should be carefully looked over. The hoofs and shoes should be examined one by one, and especial attention paid to the condition of the back, which is often deplorable. This duty should never be left to servants, who are generally quite incapable of executing it efficiently.

A trick sometimes practised in Greece and Turkey, to pass off jaded horses for fresh ones, is to bait them with barley soaked in wine. The odour of wine lingering about the animal's mouth will generally betray this fraud.

Saddles.—It is rather the custom to speak and write as if an English saddle were indispensable to comfort. For rides in the neighbourhood of Athens it would doubtless be a luxury; but inasmuch as a horse or mule in the country never travels at the rate of more than three miles an hour, the rider can sit with perfect ease on one of the saddles provided by the natives.

Much pain, and even permanent injury, is caused to horses daily by carelessness as to the condition of the inside of the saddle. The presence of a single grain of barley will alone suffice to wound a horse's back. Again, the injury done to horses by the frequent use of saddles in which the lining has become hardened, and the stuffing matted into lumps by the perspiration of the animal, is almost incalculable. Whatever kind of saddle be employed it should be well and evenly padded, especially about the shoulders.

Ladies—unless they are experienced travellers, and prepared to rough it with cheerfulness and good temper—cannot be advised to attempt the longer excursions detailed in this HANDBOOK. Should they, however, wish to do so, it is quite unnecessary, indeed useless, to bring a side-saddle. The use of a side-saddle, on a horse not broken to carry it, is very dangerous, and generally causes the animal to kick, and sometimes to roll over. By far the best and safest saddle for ladies is the *Samari*, or pack-saddle of the country, care being taken to choose rather a long one. It is very hard, and must be covered with a rug or folds of carpet. A long board, such as is used for children, can be slung at the side in place of the stirrup to support the feet, as the rider may find it fatiguing to sit in the Greek fashion with both feet hanging down. Both men and women ride in this manner. This method of riding, besides being the most comfortable, has the advantage that, in case of accident, escape is both easy and immediate.

Decent bridles are almost unknown in Greece and Turkey. When found they are almost invariably rotten, knotted, and far too short. Generally a bit of common rope take their place. A lower coil of the same rope on either side acts as a stirrup. In Thessaly and Albania, we meet with the old-fashioned Turkish 'shovel' stirrup, a form several centuries old. Supporting, as it does, the entire foot equally, it is a great rest on a long journey.

The recognised mode of travelling in the interior of Greece and of European Turkey being on horseback, distances are calculated by an hour's march of a caravan, according to the custom established among all Eastern nations. One hour is, on the average, equivalent to about three

English miles. With the same horses, the usual rate of progress does not exceed from 20 to 25 miles a day, that is, from 7 to 8 hours.

Steamers (p. 941) run frequently between the numerous Greek ports, carrying market produce and heavy merchandise to Athens. As they also supply the capital with poultry, sheep, and cattle from Thessaly and the Islands, the traveller should endeavour to make use of them on the return voyage only (p. 733). The saloon cabins are fairly comfortable, but much annoyance is caused by the unrestricted crowding of third-class passengers on the main deck (p. xxxiv.). The fare is less than 20 leptá a mile, and tolerable food is supplied at a moderate extra charge, including very drinkable unresinated wine. Too much reliance should not be placed upon the punctuality of these boats, especially on the Isthmus line (H), and English travellers have sometimes been seriously inconvenienced by their starting several hours before their time.

Boats.—At Corfu very fair small yachts may be hired (see *Index*). A good sailing boat (*caïque*), to carry four to six persons besides the crew, costs from 20 to 30 drachmae a day, or £14 to £20 a month, according to bargain. Something also depends upon the state of trade at the time. Offers have been made to tourists at £5 a month. This includes the men's wages and food, and all incidental charges, but the traveller must provide for himself, and bring his own cook and servant. A *backshesh* is expected at the close of the engagement. This is the best way of visiting the Islands (p. lii.).

It is always better to have a written contract with the master, stipulating for absolute command of the vessel, and prohibiting the crew from landing at any port whatsoever, carrying on any trade, or putting anything on board, without permission. If this be not done, delays will ensue from the skipper's running into some small port, and endeavouring to prolong the voyage, especially if the engagement be by the day. When the *caïque* is hired by the month a clause should be inserted in the contract giving the captain an interest (by means of extra pay) in visiting as many ports as possible. Otherwise he will stay in some port where he is well off, declare that it is bad weather outside, and refuse to stir.

There should be three or four able-bodied seamen on board, and the after-deck should be covered with an awning, to remain spread day and night.

The boats are generally provided with a moveable half deck, which affords a fair protection against rain, but cuts off all air. If a prolonged tour is contemplated, the traveller will find his comfort greatly increased by having an impromptu cabin knocked up. Any carpenter can do this in a couple of days, and the expense will not be more than three or four pounds. If properly made it can be withdrawn from the boat, and used as a hut on shore in bad weather. *Oars* should always be taken. All but the largest craft carry them. The best season for boating expeditions is from the middle of April to the end of August.

On no account ever hire a *caïque* without first ascertaining the character of the men from the Consul, or some other competent resident. In Turkish ports, if there is no Consul, application may be made to the *quarantine doctor*. These officials are mostly Italians, and are generally very obliging.

The traveller should secure the Admiralty charts of the region he proposes to visit; they are quite invaluable.

It is always interesting for a classical scholar to find himself among Greek sailors; he will soon remark numerous instances in which they retain the customs of the earliest ages, and the old modes of expressing them in language. The navigation of a people so essentially maritime naturally affords frequent examples of the preservation of ancient manners. The peg furnished with a loop of leather or rope (*τροπός*, or *τροπωτήρ*), by which Greek boatmen secure their oars, instead of using rowlocks, and other contrivances of the ancients, may be observed in daily use among the moderns (*Od.* iv. 782; *Aesch. Pers.* 376; *Thuc.* II. 93). Calypso's isle seems to have closely resembled that now generally employed by the fishermen and coasting-traders of the Aegean and Ionian seas. The narrative of a voyage by Homer would be a not inaccurate account of going to sea in a boat of the country at the present day; the putting up the mast before starting, etc., are all portrayed to the life. So also the fascines which often envelop the gunwale, and protect the crew from the waves and from the danger of a sudden heel, are exactly described in the *Odyssey* (v. 256).

Passports may be obtained without difficulty from *Mr. Stanford*, Cockspur Street, *Messrs. Lee and Carter*, 440 West Strand, or from other Agents; and no British subject should travel without one, either in the Levant or elsewhere. The *visa* of the Greek authorities themselves is not necessary except for the interior of the country. The traveller should in this case apply to the police or local officials at Athens, or some other chief town of a district, for a pass, which is generally necessary to enable him to hire boats, etc., and which is sometimes, though not often, required to be shown at the stations of the *gendarmes* (*χωροφύλακες*), established everywhere.

If the traveller intends to enter Turkish territory, he should procure the *visa* of the Ottoman Consul.

Money.—Circular notes, or bank-post bills, or cheques on the principal London bankers, can be negotiated at Athens, Corfu, Patras, Zante, and Syra. In distant towns, and where the communication is uncertain, the banker runs a risk, and will sometimes object to give money on a single circular note, since, if the ship by which he sends it to England should be lost, he loses all. Bills on London, numbered 1, 2, 3, are preferred, each being sent by a different vessel.

One of the many advantages resulting from the employment of a regular dragoman is that it precludes the necessity of carrying money into the interior of the country. The traveller pays his servant in one sum at the end of the whole journey, or on his arrival at a large town where there is a bank. Some dragomans expect a small advance before setting out. The comfort of such an arrangement is obvious. Those who do not choose to avail themselves of it should at least endeavour to procure letters on consular agents or merchants, from district to district, so as to carry as little coin as possible with them. For *Coinage*, see p. cxviii.

In the kingdom of Greece, the usual form of money is the paper currency of the National Bank. The most convenient notes for travelling are those of 25 and 10 dr.; the latter are converted into 5 dr. notes by cutting them

(across) in halves. For *gold*, a very convenient Turkish form of hollow leather belt may be purchased in any large town of Greece or Turkey.

Travellers who propose making extensive tours in the interior of the country should carry **Letters of Introduction** to the Ambassador and the Consul-General in Constantinople, and to the Minister and the Consul in Athens. From them letters may be procured to the Consuls in the chief towns which it is intended to visit.

In small or remote towns of Greece and Turkey an Englishman will always do well to call on his Consul—even if unprovided with a letter. In such places English travellers are too rare to be regarded as the infliction they often prove to their Consuls in larger towns. Moreover, in these out-of-the-way places the authorities are apt to be suspicious of strangers, and will look askance on a traveller unknown to his Consul.

It is extremely desirable to obtain, through the Ambassador at Constantinople and the Minister at Athens, letters from the Central Government for the local authorities in the provinces it is intended to visit.

Nothing can exceed the courtesy and hospitality of the Turkish and Greek provincial authorities to all travellers—especially English travellers—properly accredited to them.

Presents.—It is no longer customary in Greece or Turkey to exchange presents as formerly, but it is sometimes a good plan to expend a pound or two on trifling gifts for peasants and their children, in cases where money cannot be given.

English half-crown pocket-knives, common bonbons, gay coloured kerchiefs (used by both men and women), either of silk or cotton, children's toys (the noisier the better), are all capital things for distribution. They can be easily got in either Athens or Constantinople.

Books are undesirable from their weight, but they are keenly appreciated by all classes of Greeks. A few of the gay picture books, or elementary histories, etc., which abound in Athens, will be thankfully received by the peasants. All such books must be *strictly secular*. In many districts there is a great dread of Protestant proselytism, for which reason it is best to select books published in Constantinople or Athens, in preference to Greek books printed abroad.

Brigandage.—Extremely few acts of brigandage have been recorded since the Pikermi disaster in 1870, and travelling in the interior of Greece may now be considered safe. The Peloponnesus is entirely free from danger, but the safety of the Northern Border districts can never be guaranteed. The authorities are always ready to supply escorts when asked to do so; but they require that a traveller should give 24 hours' notice to the police.

In Macedonia brigandage has increased rapidly since the close of the Turco-Russian war, and in that hotbed of complicated foreign intrigue an abler government than the Turkish might be puzzled how to deal with this growing evil. The traveller must in each case seek information as to the state of public security before travelling through the less frequented districts of Albania, Thessaly, and Macedonia. Escorts are generally furnished from the mounted gendarmerie. They receive no nominal pay for their services, but expect a gratuity of about 5 dr. a day each; if

employed for several days running, 3 dr. Greeks generally give less; but what would satisfy them from a compatriot would be regarded as parsimony in a foreigner. Any attempt on their part to make extra claims for food or lodging, for themselves or their horses, should be at once resisted, as they are well paid and fed by Government. A little more indulgence may be shown to the Turkish gendarmerie, in the rare event of their proving extortionate, as they are frequently neither paid nor fed by Government.

We must observe, however, that in many, if not the majority of cases, the disasters which have occurred from brigandage have been directly due to the rashness of travellers themselves, who have persisted, against the advice of better informed persons, in visiting dangerous districts. Such persons seem to have relied on the comfortable but erroneous belief that whatever scrape they might get into, it was the bounden duty of their Ambassador, Minister, or Consul to pull them out of it.

The attention of English travellers is especially directed to the following extract from a circular issued by the Foreign Secretary (Earl Granville), under date of 22nd July, 1881:—

Her Majesty's Government 'have come to the conclusion that when British subjects are captured by brigands, when in no public character, but in pursuit of their own pleasure or business, no advance whatever for the purpose of ransom should under any circumstances whatever be made from the British Exchequer. Accordingly . . . instructions . . . have been addressed to Her Majesty's Ambassador at the Porte, desiring him to make it known to British subjects who may be residing, or who may hereafter take up their abode, in any of the provinces of Turkey where brigandage prevails, that H.M.'s Government cannot in future undertake to make any pecuniary advances to ransom them from brigands in the event of their being captured, or to relieve them from the dangers they may incur from a residence in Turkish territory. The principle thus laid down applies to British subjects not only in the Ottoman Empire but in other countries, and it is desirable that the decision of H.M.'s Government should be universally known.'

It is a proof of the estimation in which the *Klephts* (robbers) were held by their countrymen, that the patriotic or national (in contradistinction from the erotic) songs of Greece were styled *Klephtic* ballads—*κλέφτικα τραγούδια*.

No visitor to Greece should omit to read M. About's delightful 'Roi des Montagnes' and 'La Grèce Contemporaine.'

PROVISIONS AND TRAVELLING REQUISITES.

It is assumed that no reasonable man would venture upon a journey into the interior of Greece without a dragoman, unless he should be well experienced in the Art of Travel, and accustomed to rely upon his own resources. In such a case, advice as regards outfit and personal requisites is superfluous. On the other hand, it is equally needless to instruct the ordinary traveller on these points, as he resigns himself entirely into the hands of his dragoman, who makes all arrangements for him. Three things should, however, be added as private luxuries, with which the

dragoman will probably be unprovided. The traveller is strongly recommended to take with him a supply of curry-powder, a bottle of Worcestershire sauce, and a few pots of marmalade. These three items will often make all the difference between an eatable and an uneatable meal. Butter is unknown (except for cooking purposes) in the provinces of Greece, and even in Athens the substance served under that name at table much more nearly resembles an inferior kind of Devonshire cream. On the subject of wine, see p. xxxii.

Provisions.—The markets in all the towns of Greece, and the Greek provinces of Turkey, are usually well supplied with mutton, poultry, and game. On market or feast days sheep and kids may often be seen being roasted whole on wooden poles over a fire in the open air—in the Homeric fashion. When cooked, they are cut up and sold at so much the pound. The traveller who is shifting for himself should never neglect the opportunity of purchasing a supply of this meat, for it is generally tender and good. Fish is abundant in all seaports, but is rarely to be met with inland. In the Greek church there are four Lents in the year, besides numerous fast-days, all of which are rigidly observed by the country people. Travellers in the interior should always ascertain when they occur, and make provision accordingly, as at such times the markets are totally deserted.

Clothes should be such as will stand hard and rough work. They must not be too light, even in summer; for a day of intense heat is often followed by a storm, or by a cold night. The traveller is not likely to err greatly if he selects for travel in Greece and Turkey much the same outfit that he would take for shooting in the Highlands.

Carelessness about dress in travelling, even in remote districts, should be avoided, especially in towns, however small.

A good thick capacious *cloak* is better than an Ulster for general use. A *waterproof cloak* in addition is indispensable. Two or three *rugs and plaids* will also be needed. A long, loose *great-coat* (the Hungarian *Bunda*) coming down to the heels—like an Ulster, but looser—of the thick frieze made at Salonica, is an invaluable possession in all rough travelling. Wrapped in it, its happy possessor may sleep snugly, defiant of rheumatism, on the hillside in the depth of winter, independent alike of tent, mattress, and blanket. The best is the heavier sort known as *aba*; a lighter and finer kind is made called *shyuck*, but is far less desirable.

A pair of dress boots or shoes may be taken for visits, or occasional use in the evening. Ordinary shooting boots will answer best for walking, but for riding we strongly recommend the long boots of thick soft leather (black or white), used by the soldiers and peasants in Turkey and the Archipelago. The best come from Crete and Rhodes. During the Russo-Turkish war thousands of these boots were ordered by Government for the army.

In Rhodes and Cyprus these are almost indispensable, even for walking, on account of thorns and rough shrubby vegetation. Those kept in stock are generally rather too short to be efficient. A pair reaching above the knee and fastened with straps and buckles can be made in a couple of

days for about 20 to 25 fr. A spare pair should be carried in case of accidents. They should be occasionally rubbed with dry soap inside, and grease externally.

Baggage.—All boxes or large portmanteaus must be dispensed with. A small portmanteau, or valise, may be taken, to contain such articles as would be injured by crushing, but the main baggage should be packed in capacious saddle-bags.

Huge saddle-bags of Russian leather (*Hoorj*) may be purchased in Constantinople or Smyrna, at £3 to £5 the pair. In many cases, however, unused miller's sacks will answer every purpose. Two such sacks, with wax-cloth envelopes (*mushemas*), can be procured for about ten shillings.

Nothing can be more detrimental to time, temper, purse, and enjoyment than an excess of baggage. No one ought to need more luggage on a ride of eight or ten days than he can conveniently carry at his saddle. At the same time, Greek horses are generally so jaded that it is pleasanter and better to employ baggage horses, and not encumber one's own steed. One horse for every three or four persons is the usual reckoning.

Tents are a useless encumbrance in Greece. If wished they can always be procured on loan from the Government stores, by an order from the General commanding the district.

An indiarubber **Bath**, with bellows to distend it, is an immense comfort, though a serious addition in weight.

A large white cotton umbrella lined with green is an indispensable guard against the sun.

Mosquitos may be kept away from the face by a light wire mask of the kind used during the Roman carnival. This allows free ventilation, and does not impede the sight and movements like muslin. There is also an excellent kind of strong gauze mask used by travellers in the remoter forest regions of Russia, but it is not easily procured out of the country. Old travellers, however, are generally apt to consider all such guards as more trouble than they are worth.

SPORT—FIREARMS—GAME—FISHING.

Greece affords plenty of good sport, though of a miscellaneous character. Corfu is deservedly a favourite starting-point with English sportsmen, and offers on the whole the best facilities as the headquarters of a shooting party. But persons who are independent of local supplies, and prepared to put up with small inconveniences, may improve their prospects by going further afield. There is capital wild-fowl shooting on the lagoons of Aetolia and the lakes of Albania. Woodcock is abundant all over the country; wild boar and deer (both red and fallow) are found in Albania, Macedonia, Euboea, and some other of the more mountainous tracts.

In these countries every one may follow his game unmolested, if he avoids doing mischief to the vines or crops; but in Greece it is necessary to have a certificate to legalise the possession of firearms, whether for sport or for self-defence. The traveller had better procure this from the local authorities of the first town he visits; the fee amounts to only a few

shillings, and he is liable to arrest and fine, and to have his arms taken from him by the police, if he be without it.

The same law exists in Turkey, but is a dead-letter there—at any rate, in the case of foreigners. The only other restriction is a law which prohibits shooting from the middle of March to the end of July, that being the nesting season.

Infraction of this regulation is liable to arrest and fine.

Regular beaters may be hired at Corfu, at the rate of 5 dr. a day and their food, or less by the month. Care should be taken to ascertain that they know their ground. Elsewhere letters should be procured, from the nearest Consul or otherwise, to the leading local proprietors, who will supply beaters.

Dogs.—Foreign residents in Greece generally employ those of the native breed, which, though wretched animals to look at, do their work efficiently enough, and save much trouble. Highly bred dogs are troublesome to keep, and quite useless.

Quail.—March to April on their northward migration, when they are in poor condition, and Aug. to Oct. on their return south, when they are at their best. To be found all over Greece and in many places abundantly. Good localities are the islands of Spetsæ, Cerigo, and Syra, and the seaward slopes of Mt. Hymettus, near Vari. Quails are also abundant in Laconia, where the inhabitants salt and pot them for winter consumption.† Good sport near any large town is now almost out of the question, as the places frequented by the birds are overrun by natives, chiefly pot hunters. The scarcity or abundance of the birds depends upon the direction of the wind, as they only migrate when it is favourable. N.E. is best when they are flying south, and S.W. when they return north.

Snipe is at its best from Oct. to March, but very wild towards the latter period. In Dec. and Jan. it is found in great abundance at the mouth of the River Pencios, near Gastouni, in Elis.

Woodcock.—Oct. to Feb. Abundant in many parts of Greece and Turkey. Favourite Greek localities are Ali Tchelebi (in Greek *Alitsclepi*, p. 223), near Patras, and Boyati, about 14 m. N. of Athens.

Partridges (red-legged).—Sept. to March. Afford good sport in some parts of the Levant, but especially in the Archipelago, and at Monastiri in the Morea, opposite Poros. Rare in Albania, but abundant in Pindus.

Pheasants.—Sept. to March. Found near Alessio in Albania, and in some parts of Macedonia and Thessaly, notably in the neighbourhood of Mt. Olympus.

Bustards.—During the winter in the plains of Livadia and Thebes, in the lowlands of Thessaly and Argolis, and other level parts of Greece.

† They are caught with nets. In the Ionian Islands a curious kind of *aerial angling* for swallows is practised.

Mallard and Teal.—Aug. to April. Abundant on the Lake of Jannina, on the lagoons of Mesolonghi and of Ali Tchelebi, at the mouth of the Acheloos, and on the Copaic Lake in winter; also in some parts of Crete.

Hares and Rabbits are fairly numerous in some places, especially in the islands of the Aegean.

Ibex.—A species of this animal (*Capra Nubiana*, Cuv.) is met with on the island of Anti-Melos, and in Crete, on the mountains of Sphakia and Ida. It is, however, becoming rare.

Chamois (not to be confounded with the above) is common in some of the mountainous tracts of Thessaly, Macedonia, and Albania.

Wild Boar (Oct. to March) is found in the woods of Acarnania, in the mountainous districts of Attica, Euboea, and Albania, rarely in the Morea, and never in any of the islands of the Aegean. There is excellent wild-boar shooting at Achmet-Aga (Euboea) and at Avlona (Albania).

Deer.—Fallow deer and roe are common in the woods at Pandeïmon Bay (Acarnania). Red deer are found on the opposite promontory N. of the bay. Guides and beaters should be hired at Dragomestre. In Euboea deer are becoming rather scarce. Very fine deer-stalking may be had in many parts of Macedonia.

Bears and Wolves are found in the mountains of Albania and Macedonia, but are seldom hunted. Wolves are common over the greater part of Continental Greece, as well as in the island of Euboea.

Very fine **Carp** is found in the Lakes of Jannina and Kastoria, and an inferior kind in the lakes of Aetolia and Acarnania.

Barbel occurs in the Alpheios and the lakes of Aetolia.

Mullet is found in the brackish lagoons of Western Greece, and frequently ascends the Eurotas, Alpheios, and Acheloos.

Perch is caught in the lakes of Aetolia.

Chub is found in the river of Karytaena and in the Alpheios.

The **Silurus** or *Sheat-fish* abounds in the Acheloos and the lakes of Aetolia and Macedonia.

Any traveller inclined to try his hand on the Greek lakes and rivers should bring rod, tackle, and flies from England, as nothing whatever of the kind is procurable in Greece, and very seldom in Turkey. Greeks have no idea of fishing as a pursuit for pleasure, and all information on the subject is wanting.

There is no evidence that the ancient Greeks, any more than the modern, practised angling as an amusement, although we know from Athenaeus that several treatises existed on fishing. The earliest known allusion to fly-fishing occurs in the gossiping Natural History of Aelian,†

† De Animalium Naturâ, xv. 1.

a writer of the third century. He describes the art as practised on the river Astracòs,† in Macedonia, and even gives directions for making the artificial fly. Aelian's *ἡπύρουρος* is apparently one of the *Ephemeridae*, and in all probability a *Palingenesia*.

CHAPTER II.

SKELETON TOURS.

The traveller should make *Athens* his headquarters for Continental Greece and the Peloponnesus, and *Syra* for the Archipelago. *Jannina* is the best point of departure for excursions in S. Albania and Thessaly; *Scutari* (Scodra) for those in N. Albania. S. Macedonia, Mount Athos, and some of the Turkish islands should be visited from *Salonica*; while N. Macedonia may be most conveniently explored from *Usküb*, where there are two good Italian inns.

Corinth is a good centre for short excursions in the Peloponnesus, and *Patras* for the N. coast and for Aetolia. *Olympia* has a large and well-situated hotel, suitable for a lengthened stay. Tiryns, Mycenae, and Argos, form the points of a triangular excursion of one day from *Nauplia*. A second day might be devoted to the Hieron at Epidaurus, and Athens reached on the evening of the third day.

The following list of the principal objects of interest in Greece, outside Athens, may assist the traveller in determining upon his route. They are arranged as nearly as possible in the order of their importance:—

TEMPLES.—Bassae, Aegina, Sunium, Corinth, Nemea. **CHURCHES.**—Hosios Loukas (Phocis), Mistra, Daphni, Piali, Samari.

FORTRESSES.—Tiryns, Mykenae, Orchomenos, Aegosthenae, Phyle, Kasarmi, Gyphocestro (Attica and Elis). **MONASTERIES.**—Meteora, Megaspelaeon, Vurkano.

WALLS.—Samikon, Phigalia, Pagasae, Daulis, Pharsala, Abae, Chaeronea, Demetrias. **PICTURESQUE TOWNS.**—Mistra, Nauplia, Karytaena, Stenmitza.

CITIES (including walls, or foundations of buildings).—Messene, Eretria, Megalopolis, Plataea, Sikyon, Mantinea, Lycosura, Thorikos, Argos. **SCENERY.**—Tempe, Langada Gorge, Thermopylae, Achmetaga, Helicon, Marathon, Vurliá, Croia, Gorge of the Neda, Gorge of the Ladon.

SANCTUARIES.—Olympia, Delphi, Hieron of Epidaurus, Delos, Eleusis, Heraeon of Argolis, Amphiareion, Isthmia, Rhamnus, Valley of the Muses. **ASCENTS** (with a guide).—Parnassus, Taygetos, Kyllene, Chelmos, Pelion; (easy) Pentelieus, Hymettus, Voïdia, Acro-Corinth, Oros; (short) Ithome, Larisa.

TOMBS.—Mykenae, Orchomenos, Menidi, Thorikos. **RAILWAYS.**—Patras to Corinth, Argos to Tripolitza, Kalamaki to Megara.

† Probably the *Vistritza* river (the lowest course of the *Halacmon*). See Leake's *Travels* in S. Greece, vol. iii. p. 293.

TEN DAYS IN ATHENS, WITH EXCURSIONS.

Those who have only five days to spare may restrict themselves to the places marked * as most important.

- I.—*Morn.* Museum: **Mykenae and Egyptian Collections.*
Aft. *Acropolis and its *Museum.
- II.—*Morn.* Museum: **Sculptures.*
Aft. *Monument of Lysicrates.
 *Theatre of Dionysos.
 *Asclepieion.
 Odeion.
 Enneacrounos excavations.
- III.—*Morn.* Museum: *Bronzes, Tanagra figures, *Vases.*
Aft. *Old Cathedral.
 Kapnikaræa.
 *Theseion.
 *Street of Tombs.
- IV.—*Morn.* St. Theodore.
 Museum: *Tomb-reliefs.*
 Carapanos Collection.
Aft. Areopagus.
 *Phyx.
 *Rock dwellings.
 Monument of Philopappos.

- V.—*Morn.* Russian Church.
 English Church.
 *Olympieion.
 Cemetery.
 *Stadium.
 Palace Garden.
 *Lycabettus.
Aft. *Tower of the Winds.
 Stoa of Hadrian.
 " " Attalos.
 " " the Giants.
- VI.—*Morn.* Piræus walls.
 Phaleron.
Aft. *Daphni.
 *Eleusis.
- VII.—Pentelicus.
- VIII.—Phyle.
 *Tomb at Menidi.
- IX.—Marathon.
- X.—Kephisia.
 Tatoi.

Those who can afford two more afternoons might add—

- XI.—Hymettus.
- XII.—Salamis.
- XIII.—A day's excursion to *Sunium is highly to be recommended, but it

involves six tedious hours in a slow and usually crowded train. To include *Thorikos*, it is necessary to stay the night at Laurion.

A WEEK OR TEN DAYS IN THE PELOPONNESUS, ON THE WAY TO ATHENS.

- 1 Patras to *Olympia*, by early train.
- 2 *Olympia* to Patras, by late train.
- 3 Patras to *Corinth*. By taking the first train to *Kiato*, the pedestrian may include *Sikyon*.
- 4 Acro-Corinth; in the afternoon, the Canal and the Isthmian Sanctuary (or *Sikyon*).
- 5 Corinth to *Phichtia* Stat., where a carriage, previously ordered (see below), will meet the train. Thence to *Mykenae*, driving to Nauplia in the

evening. On the road a hurried visit might be paid to the *Heraeum*. When time presses, *Argos* may well be omitted. The carriage-road passes *Tiryns*, but this place is well worth an extra day.

6 Nauplia; in the afternoon, train or carriage to *Tiryns* and back.

7 *Hieron* of Epidauros and back, by carriage.

8 Train from Nauplia to Athens.

[Better still—

7 Drive to the Hieron and sleep there, taking provisions and camp-bed.

8 Ride to the port of Epidaurous

(horses must be sent for from thence); sailing-boat from the port to *Aegina*.

9 Temple of Athena; ascent of the Oros.

10 Steamer to *Athens*.]

On reaching Corinth, the traveller who intends to visit Mykenae, etc., should at once inform the landlord of the hotel (at the Rly. restaurant), who will telegraph to Cook's agent in Athens, and make all arrangements for the drive from Phichtia to Nauplia.

The above journey, with the exception of the part enclosed in brackets, may be accomplished by a single traveller, or even by a lady, without any difficulty or discomfort, at the cost of about £9, paying hotel bills in gold, and travelling expenses in paper drachmae. Luncheon, however, can only be obtained at *Patras*, *Olympia*, *Corinth*, and *Nauplia*. Unless, therefore, the traveller proposes to return to one of these places for his mid-day meal, he must carry provisions with him. The same remark applies to all excursions by carriage from *Athens*, which occupy more than half a day.

As regards the following Tours, it cannot be too emphatically stated that not one of them, either wholly or in part, can be performed by any Englishman, except an experienced traveller having perfect command of the Greek language and knowledge of Greek ways, without the aid of a dragoman or *agoydtis*. Camp beds, provisions, and the means of cooking them, must also in every case be taken.

A MONTH IN THE PELOPONNESUS, FROM ATHENS AND BACK.

1 Carriage to the Piraeus; steamer to *Aegina*.

2 *Temple of Athena; ascent of the Oros.

3 Sailing-boat to *Epidaura*; ride to the *Hieron of Epidaurous.

4 Carriage to *Nauplia* (previously ordered by telegraph from *Aegina* to the Hotel at *Nauplia*).

5 Carriage to the *Heraeon and *Mykenae; return to *Nauplia* by *Argos* (not important).

6 *Nauplia*; **Tiryns* and back.

7 Train to *Tripolitza*.

8 Carriage to *Mantineia* and back; in the afternoon to *Tegea* and back.

9 Carriage to *Sparta*. [Walk or ride to *Anavryti*.]

10 Ascent of *Taygetos*, and back to *Sparta*.]

11 Ride to **Mistra* and back. By omitting the citadel, *Ladi* may be reached in the evening.

12 *Sparta* to *Ladi*, through the **Langada Gorge*. (Horses should be engaged as far as *Kalamata*.)

13 *Ladi* to *Kalamata*.

[Or—

12 *Sparta* to *Mistra* and *Trypi*.

13 Through the gorge to *Kalamata*.]

14 Train to *Trephereмини*; ride to *Vurkano*. Thence ride to **Messene*, and return on foot by **Ithome*. For the next ten days everything must be walked or ridden. (Horses may be hired at *Kalamata*, or sent for by telegraph from *Sparta* to *Andritsaena*.)

15 *Vurkano* to *Bogazi*.

16 *Bogazi* to *Phigalia*, by *Drage*.

17 Return to *Dragei*; thence to **Bassae* and *Andritsaena*. [Or, *Bogazi* to *Andritsaena* in a day, omitting *Phigalia*.]

18 *Andritsaena* to **Megalopolis*, by **Karytaena*.

19 *Megalopolis* to *Stala* and back, by *Lycosura*.

20 *Megalopolis* to *Mulaki*. [A

day may be saved by riding from Andritsaena to Stala, skirting Karytaena, but the quarters at Stala are almost intolerable. Next day to Megalopolis and Mulaki.]

21 Mulaki to *Stemnitza* and *Dimitzana*.

22 Dimitzana to *Aspraspitia*.

23 *Aspraspitia* to **Olympia*.

[These two days may be compressed into one, but only at the cost of entering Olympia in the dark, which is a pity.]

24 *Olympia*.

25 Afternoon train to *I'rgos*.

26 Train to *Patras*.

27 Ascent of the *Voidia*.

28 *Patras* to *Aegion* (not important); thence to *Diakophito* Stat. Ride or take train to **Megaspelaion*. (Horses may be had at *Diakophito*, but should be ordered to be in readiness.)

29 Return to *Diakophito*. Train to *Corinth*.

30 **Acro-Corinth* and Old *Corinth*. Canal and **Isthmian Sanctuary*.

31 Carriage to **Sikyon* and back; train to *Athens*.

A SUPPLEMENTARY TOUR OF THREE WEEKS, partly by coasting steamer, would include all the remaining objects of interest in the Peloponnesus, traversing very little of the above ground over again.

1 *Piraeus* by steamer to *Poros*, *Hydra*, and *Nauplia*.

2 Train or boat to *Myli*; ride thence to *H. Joannes*. (Horses should be sent on from *Argos* or *Nauplia*.)

3 Ride to *Sparta*.

4, 5 Carriage to *Gytheion* and back (hardly worth while).

6 *Sparta* to *Leonidari*. (Engage horses for three days at *Sparta*.)

7 By *Macriplagi* and *Meligala* to *Vurkano*.

8 By *Messene*, **Samari*, and *Nisi* to *Pylos*.

9 Steamer to *Kyparissia* and *Katakolon*. Carriage or train to *Pyrgos*.

10 Train to *Olympia*.

11 Ride to **Sanikon* and back.

12 By *Lala* to *Psophis*. (Engage horses from *Olympia* to *Argos*.)

13 *Psophis* to *Kalavryta*.

14 To *Solos* and the **Falls of the Styx*.

15 *Solos* to *Pheneos*.

16 *Pheneos* to *Levidi*.

17 By *Mantineia* and *Tsipianá* to *Argos*.

18 Train to **Nemea*; ride to *H. Georgios*. (Order horses from *Corinth* to meet the train.)

19 To *Stymphalos*, and back.

20 *H. Georgios* to *Nemea*; train to *Corinth*.

SIX WEEKS IN NORTHERN GREECE, THESSALY, AND EUBOEAE.

1 *Corinth* by steamer to *Itea*; ride to **Delphi*.

2 *Delphi*.

3 Ascent of **Parnassus*, and down to *Arachova*.

4 Ride to **Hosios Loukas*. (Engage horses from *Delphi* or *Arachova* to *Livadia*.)

5 **Daulis*, *Panopeus*, and *Chae-ronaea*.

6 To **Orchomenos* and *Livadia*.

7 *Livadia* to *Kutumula*. (Engage horses for two days.)

8 Valley of the *Muses*, the **Hippokrene*, and *Eremocastro*.

[*Greece*.]

9 *Leuctra*, *Plataea*, and *Thebes*.

10 By *Tanagra* to *Kakosalesi*.

11 The **Amphiareion* and *Kalamós*.

12 Sailing-boat from the *Scala of Kalamós* to **Rhamnús*, and thence across the strait to *Eretria*.

13 Sailing-boat to *Chalcis*. [Or, ride from

13 *Eretria* to *Aliveri*.

14 *Aliveri* to *Stura*.

15 *Stura* to *Carystos*; ascent of *Mt. Ocha*.

16, 17 Return to *Aliveri*.

18 *Aliveri* to *Kymi*.

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|---|--|
| 19, 20 Ascent of the Dirphys, and on to <i>Chalcis</i> .] | ride to Tzagesi; sailing-boat to * <i>Salonica</i> . |
| 21 <i>Chalcis</i> . | 32, 33 <i>Salonica</i> . |
| 22 Carriage to * <i>Achmetaga</i> . | 34 Steamer to <i>Volo</i> . |
| 23 Ride to <i>Xerochori</i> . | 35 <i>Volo</i> : ruins of * <i>Pagassae</i> and <i>Demetrias</i> . |
| 24 To <i>Oreüs</i> and <i>Lipsos</i> ; thence steamer to <i>Lamia</i> . | 36 Steamer to <i>Lamia</i> . |
| 25 Carriage to * <i>Thermopylae</i> and back (or as in 37). | 37 Ride by <i>Thermopylae</i> to <i>Bu-donitza</i> . (Engage horses for two or four days.) |
| 26 Ride to <i>Domokó</i> . | 38 By <i>Abae</i> to <i>Orchomenos</i> . |
| 27 To * <i>Phersala</i> . | 39 By <i>Topolia</i> , on the Lake of <i>Copais</i> , to <i>Karditsa</i> . |
| 28 Train to <i>Kalabaka</i> . Ascend to <i>H. Stephanos</i> . | 40 By * <i>Goulas</i> to <i>Thebes</i> . |
| 29 Monasteries of * <i>Metéora</i> . | 41 Carriage to <i>Chalcis</i> . |
| 30 Train to <i>Velestino</i> and <i>Ld-rissa</i> . | 42 Steamer to <i>Athens</i> . |
| 31 Carriage to the * <i>Vale of Tempe</i> ; | |

Two picturesque routes to *Thebes* might be included by adding three days to the tour:—

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|--|---|
| 43 <i>Athens</i> to <i>Phyle</i> and <i>Derreno-Sálesi</i> (horse-path). | 45 Carriage-road to <i>Eleusis</i> ; train to <i>Athens</i> . |
| 44 Ride to <i>Thebes</i> . | |

The district of *Euboea*, enclosed in brackets, involves very rough travelling, and is not specially interesting.

The traveller who has seen the Lake of *Copais* may proceed from—

- | | |
|--|---|
| 37, 38 <i>Lamia</i> , by <i>Thermopylae</i> , to <i>Salona</i> . | <i>Corinth</i> . |
| 39 Carriage to <i>Itea</i> ; steamer to | 40 Train to <i>Athens</i> (or steamer through the Canal to the <i>Piræus</i>). |

The tour of *Mount Athos* from *Salonica* would require another ten or fifteen days.

THREE WEEKS IN AETOLIA, FROM PATRAS OR ATHENS, AND BACK.

Parts enclosed in brackets are of less importance.

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|---|---|
| 1 Early train to <i>Psathopyrgos</i> ; mail boat to <i>Naupactus</i> . Ascend <i>Acropolis</i> , &c. Engage horses for five days. | 7 [Excursion on foot to <i>Palaeopyrgos</i> ; or by train to <i>Anghelocastron</i> .] Engage horses for eight days. |
| 2 Khan of <i>Vlachomandra</i> on the <i>Phidaris</i> [Castro of <i>Velvina</i>]. | 8 Khan of <i>Tsakonika</i> . |
| 3 Through <i>Kaludi</i> , Lower <i>Moroscavon</i> , and <i>Petrochori</i> to <i>Kephalyrion</i> . | 9 <i>Prossos</i> . |
| 4 Ruins of <i>Thermon</i> ; thence through <i>Mokista</i> to <i>Guritsa</i> . | 10 <i>Karpenisi</i> . |
| 5 [Ascend to <i>Kryoneru</i>]; thence by the Castro of <i>Sobonikos</i> to <i>Paratola</i> . | 11 [In the afternoon ascend the <i>Veluchi</i> , returning early next morning, and departing at once for] |
| 6 To <i>Agrinion</i> [by way of <i>Vlochos</i>]. | 12 <i>Kerasavon</i> . |
| | 13 By the bridge of <i>Manolis</i> to the Castro of <i>Djuka</i> . Sleep at the monastery of <i>Tatarna</i> . |
| | 14 To <i>Hagios Vlasis</i> . |

15 *Agrinion*. Engage carriage, or fresh horses.

16 Through the *Kleisura* to *Mesolonghi*.

17 Visit the *Heroön*. [Excursion to *Pleuron*.] Engage horses for one or two days.

18 By coast road to *Kalydon*, reaching *Kryoneri* in time for afternoon steamer to *Patras*. Or, after

visiting *Kalydon*, go on to *Gavrolimni*.

19 [Visit ruins of *Chalcis*.] Cross the *Kaki-skala*. Sleep at *Naupactus*. On the way the *Castro* of *Mamaku* and the *Castle* of *Antirrhion* may be visited.

20 Mail boat to *Psathopyrgos*. Train to *Patras* or *Athens*.

THREE WEEKS IN AETOLIA AND ACARNANIA.

1 To *Naupactus* by train and mail boat. Engage horses for two days.

2 By *Antirrhion* to *Gavrolimni*. [Castro of *Mamaku*.]

3 Ruins of *Chalcis*. Proceed to *Kalydon*, descending to *Bochori* in time for the evening train to *Mesolonghi*.

4 At *Mesolonghi*. [Excursion to *Pleuron*.] Hire carriage to *Acheloo*s.

5 Through *Aetolikon* to *Katochi*; ride to *Oeniadae*, returning to *Katochi* for the night. Engage horses as far as *Katuna*.

6 To *Palaeomani*.

7 *Babini*.

8 By *Porta* and *Aëtos* to *Katuna*.

9 By *Kombotais* to *Monastiraki*.

10 [To the ruins at *H. Vasilios*, returning to *Monastiraki*.] Thence to *Vonitsa*. Engage horses.

11 To *Leucas*, by *Kechropoula* and *Plaghia*.

12 Return to *Vonitsa*, by way of *Punta* and *H. Petros*.

13 Steamer and carriage to *Artu*. Hire carriage.

14 Through the *Macrynoros* to *Karrassaras*. Engage horses for two days.

15 *Surovigli*.

16 By the *Castro* of *Spolaita* and *Zajandi* to *Agrinion*. Engage horses for four days.

17 By *Vlochos* to *Paravola*.

18 *Kephalovryson*.

19 Ruins of *Thermon*. Sleep at *Gavalu*.

20 Return to *Agrinion*.

21 Carriage through *Kleisura* to *Mesolonghi* in time for the train to *Kryoneri*. Sleep at *Patras*.

SIX WEEKS IN AETOLIA AND ACARNANIA.

1 Early train from *Athens* to *Aegion*; steamer to *Itea*; carriage to *Aphissia*.

2 Engage horses to *Naupactus*. Leave in the afternoon for *Hagia Efthymia*.

3 *Malandrino*.

4 *Lidoriki*. [Castro of *Veluchovos*, and back to *Lidoriki*.]

5 *Ano Palaeozari*.

6 Through *Lykochori* to the *Monastery* of *Varnakova*.

7 By the *Castro* of *Gumei* to *Sules*.

8 *Naupactus*. Engage horses for two days.

9 By *Antirrhion* and *Kaki-skala* to the *khan* of *Gavrolimni*.

10 [Ruins of *Chalcis*, and thence to *Kalydon*.] Catch evening train for *Mesolonghi* at *Bochori*.

11 [Excursion to *Pleuron*.] Hire carriage for *Acheloo*s, single journey.

12 To *Katochi*. Ruins of *Oeniadae*. Sleep at *Katochi*. Engage horses for two days.

13 *Palaeomani*.

14 *Astacos*.

15 Excursions from *Astacos*. Hire horses for three days.

16 *Babini*.

17 By *Porta* and *Aëtos* to *Zavista*.

18 *Mytikas*.

19 [Excursion to *Castri* or *Kandylla*.] Engage horses for four days.

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|---|---|
| 20 <i>Varnakas.</i> | 30 Excursion to <i>Vlochos</i> and <i>Paravola</i> , returning to <i>Agrinion</i> . |
| 21 Through <i>Kombotais</i> to <i>Katuna</i> . | 31 To <i>Hagios Vlasios</i> . |
| 22 Through <i>H. Vasilios</i> to <i>Monastiraki</i> . | 32 <i>Tatarna</i> . |
| 23 <i>Vonitsa</i> . | 33 By <i>Djuka</i> and the Bridge of <i>Manolis</i> to <i>Kerasoron</i> . |
| 24 <i>Leucas</i> , by <i>Kechropoula</i> and <i>Plaghia</i> . | 34, 35 <i>Karpenisi</i> . |
| 25 Steamer to <i>Prevesa</i> ; or return by land to <i>Punta</i> , and cross to <i>Prevesa</i> by boat. | 36 <i>Prossos</i> . |
| 26 To <i>Arta</i> . Hire carriage. | 37 <i>Khan</i> of <i>Tsakonika</i> . |
| 27 Through <i>Macrynoros</i> to <i>Karvassaras</i> . Hire horses for two days. | 38 <i>Kephaloeryson</i> . |
| 28 To <i>Surorigli</i> . | 39 Ruins of <i>Thermon</i> , and <i>Castro</i> of <i>Petrochori</i> . Thence to <i>Lozcer Morosclavon</i> . |
| 29 By the <i>Castro</i> of <i>Spolaita</i> and <i>Zapandi</i> to <i>Agrinion</i> . Engage horses for twelve days. | 40 <i>Gavalu</i> or <i>Pappadatais</i> . |
| | 41 <i>Mesolonghi</i> . |
| | 42 <i>Patras</i> or <i>Athens</i> . |

TOUR OF THE CYCLADES.

These islands may be visited in six weeks or two months, by engaging a *caïque* at the *Piræus* or *Syra*. All the important ones, except *Delos*, can be reached by steamer, but passengers must either content themselves with two or three hours on shore, or wait several days for a chance of getting away (see p. 942). Excursion steamers sometimes run from the *Piræus* to *Tenos*, *Naxos*, *Paros*, *Santorini*, *Me'os*, and *Poros*. It should be borne in mind that in the summer, when the trip is best made, the wind in the *Ægean Sea* almost invariably blows from the north, and it is therefore desirable to begin with *Andros*, and sail generally southwards. There are no inns, except at *Syra*.

TOURS IN ALBANIA, THESSALY, AND MACEDONIA.

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|---|--|
| I. Corfu to <i>Sayades</i> , <i>Jannina</i> , <i>Metzovo</i> , <i>Metcora</i> , <i>Larissa</i> , <i>Tempe</i> , <i>Salonica</i> , <i>Mount Athos</i> and back, and by steamer to <i>Constantinople</i> . Five to six weeks. | tains. <i>Suli</i> and <i>Parga</i> should be visited from <i>Jannina</i> , and <i>Nicopolis</i> from <i>Prevesa</i> . |
| II. <i>Salonica</i> to <i>Scutari</i> , by <i>Vodena</i> , <i>Monastir</i> , <i>Akhrida</i> , and <i>Elbasan</i> . Twelve days or a fortnight. | IV. A large portion of <i>Epirus</i> may be visited in a ten days' excursion from <i>Corfu</i> , proceeding to <i>Jannina</i> by <i>Delvino</i> and <i>Zitza</i> , and returning from <i>Jannina</i> by <i>Sayades</i> , by <i>Paramythia</i> , by <i>Suli</i> and <i>Parga</i> , or by <i>Arta</i> and <i>Prevesa</i> . |
| III. <i>Scutari</i> to <i>Prevesa</i> , by <i>Alessio</i> , <i>Durazzo</i> , <i>Berat</i> , <i>Avlona</i> , <i>Tepelen</i> , <i>Zitza</i> , <i>Jannina</i> , and <i>Arta</i> . Nearly three weeks. From <i>Avlona</i> a week's excursion should be made into <i>Khimara</i> , or the <i>Acroceraunian Moun-</i> | Dr. Boué's excellent work on <i>Turkey</i> , and Mr. Lear's illustrated <i>Journal</i> in <i>Albania</i> , will suggest many interesting variations in this programme. |

LIST OF SELECTED WORKS ON GREECE.

- TOZER, *Lectures on the Geography of Greece*. 1873.
 RUSSELL, *Geographie von Griechenland*. 2 vols. Leipzig, 1862-73.
 LEAKE, *Topography of Athens*. 2 vols. 1841.
 WORDSWORTH, *Athens and Attica*, 4th ed. 1869.
 NEWTON, *Essays on Archaeology and Art*. 1880.
 MURRAY, Dr. A. S., *History of Greek Sculpture*. 1889.
 " *Handbook of Greek Archaeology*. 1892.
 CLARK, *Peloponnesiaca*. 1859.
 SIR G. F. BOWEN, *Ithaca* in 1850.
 " *Mount Athos, Thessaly and Epirus*. 1852.
 PERCY GARDNER, *New Chapters in Greek History* (for *Olympia*, etc.).
 E. A. GARDNER, *Handbook of Greek Sculpture*. 1896.
 DIEHL, *Excursions in Greece*. Eng. edit.
 SCHUCHHARDT, *Schliemann's Excavations*. Eng. edit.
 TOZER, *The Aegean Islands*.
 THEODORE BENT, *The Cyclades*.
 COLLIGNON, *Archéologie Grecque*. Eng. edit.
 ANONYMOUS, Abridgment of Stuart's *Antiquities of Athens*, with plates ;
 3d ed. 1878. (Bohn's *Illustrated Library*.)
 MAHAFFY, *Social Life in Greece, from Homer to Menander*.
 " *Rambles and Studies in Greece*.
 A. BOETTICHER, *Olympia*. Berlin, 1886. Short, excellent, and well
 illustrated.
 THOUMAS and MANATT, *The Mycenaean Age*.
 HARRISON and VERRALL, *Mythology and Monuments of Ancient Athens*.
 These works, most of which are fairly portable, will suffice amply to
 meet the requirements of the ordinary traveller during a visit to Greece.
 The following standard works, though invaluable for purposes of con-
 sultation, are unsuitable as travelling companions.
 SMITH, *Dictionary of Greek and Roman Geography*. 2 vols.
 " " *Antiquities*, 3rd ed.
 " " *of Christian Antiquities*. 2 vols.
 LEAKE, *Researches in Greece*. 1814.
 " *Travels in the Morea*. 3 vols. 1830.
 " *Peloponnesiaca*. 1846.
 " *Travels in Northern Greece*. 4 vols. 1834.
 COLLIGNON, *Histoire de la Sculpture Grecque*. 2 vols.
 SCHLIEMANN, *Mycenae*. 1879.
 " *Tiryns*. 1885.
 WHEELER, *A Journey into Greece*, etc. 1682.
 DODWELL, *A Classical and Topographical Tour through Greece*. 2 vols.
 1819.
 BRÖNDSTED, *Voyage en Grèce*. Vols. I. and II. 1825. No more published.
 LEBAS and WADDINGTON, *Voyage en Grèce*. 1848-1873.
 LOLLING'S *Geographie des Griechischen Altertums* (in Iwan Müller's
Handbuch der Klass. Alt.). [Especially valuable for its complete
 bibliography on every district of Greece.]

- STUART, *The Antiquities of Athens* (with additions). 4 vols. 1826–4.
 PENROSE, *Principles of Athenian Architecture*. 1888.
 MICHAELIS, *Der Parthenon*, Text and Atlas. Leipzig, 1871.
 HITTORF, *Architecture Polychromatique chez les Grecs*. 1851.
Ausgrabungen von Olympia. 4 vols. Berlin, 1876–80.
Expédition Scientifique de la Morée. 5 vols. 1831–38.
 TEXIER and PULLAN, *Byzantine Architecture*. 1864.
 COUCHAUD, *Eglises Byzantines de la Grèce*. 1842.
 PERROT and CHAPIEZ, *Histoire de l'Art*. Vols. VI. and VII.
 FRASER, *Pausanias's Description of Greece*. 6 vols. 1898.

CHAPTER III.

LANGUAGE AND LITERATURE.

THE MODERN GREEK LANGUAGE.

Gibbon (chap. lxvi.) has remarked that ‘in their lowest servitude and depression, the subjects of the Byzantine throne were still possessed of golden key that could unlock the treasures of antiquity; of a musical and prolific language that gives a soul to the objects of sense, and a body to the abstractions of philosophy.’

Perhaps the ablest notice of the vicissitudes of the Greek language in post-classical times is that prefixed by Prof. E. A. Sophocles to his Dictionary of Byzantine Greek, from which the following passages are condensed.†

‘In the 2nd cent. of our era the language had deviated perceptibly from the ancient standard. Old words and expressions had disappeared, and new ones succeeded them. In addition to this, new meanings were put upon old words. The syntax, moreover, was undergoing some change. Further, Latinisms and other foreign idioms were continually creeping into the language of common life. The purists of the day made an effort to check this tendency, but they were steadily opposed by usage, and not unfrequently by good sense. These self-constituted guardians of the honour of the old Attic may be divided into two classes: the *grammarians* on the one hand, and the *literary exquisites* on the other. The former took it upon themselves to annihilate every word and phrase that had not the good fortune to be under the special protection of a Thucydides or Plato. They assumed that the limits of the Greek language had been forever fixed during the Attic period. In short, they overlooked the simple fact that a spoken language never remains stationary, but imperceptibly passes from one stage to another. Sometimes they would carry their presumption so far as to attempt to correct authors of the first order. The literary exquisites, technically called *Atticists*, conceived the preposterous idea of restoring the classical Attic in all its splendour. They imagined that all that was necessary to constitute an Attic author of the first class was the use of rare and obsolete words and expressions.

† Greek Lexicon of the Roman and Byzantine Periods, by E. A. Sophocles, Boston, U.S. 1870. Introduction, pp. 5–11. See also an article on the Decline and Corruption of the Greek Tongue (*Quar. Rev.* vol. xxiii.).

'The Jews after the dispersion generally adopted the language of the Gentiles among whom they resided. A Jew whose native language was Greek was called a Hellenist. The Jews of Alexandria used the common dialect of that city, that is, the Attic as modified by the Macedonians. Now the language of the Hebrew Scriptures was no longer understood by the Alexandrian Jews. It became therefore necessary to translate them into Greek. According to Pseudo Aristeas, a Greek Jew, the Pentateuch was translated by 72 learned Jews (6 from each tribe), in the reign of Ptolemy Philadelphus. The translation of these 72 mythical interpreters is called the Septuagint (*seventy*) version. The other Hebrew books must have been translated after the reign of Ptolemy Philadelphus, but before the beginning of the 1st cent. B.C. The writers of the New Testament and of the Apocrypha, strictly so called, were Hellenists. They used the common dialect as spoken by Jews of limited education. It is not surprising therefore that the style of the sacred books of the Christians should have been regarded as contemptible by mere verbal critics.

'Many of the early Christians believed that philosophy proceeded from the devil, and as a matter of course they discouraged the study of Greek authors. The more intelligent of the Fathers, however, recommend these authors for the mental discipline they afford. The ecclesiastical writers were more or less under the influence of the Septuagint and of the New Testament, but they wrote in the common dialect of their times and places. The ecclesiastical vocabulary continued to receive accessions until a late date, but by far the greater number of theological terms were introduced before the close of the 5th cent.

'The language, notwithstanding the changes it had undergone, retained its original character as late as the 6th cent.; that is, it was ancient Greek in the strictest sense of the expression. The spoken language formed the basis of the written, but at the same time it contained many words and phrases which good scholars generally avoided. Thus Chrysostom's style, though superior to that of an uneducated person, was level to the comprehension of the common people of Constantinople, with whom he was a great favourite. From the beginning of the 7th cent. to the close of the 11th, learning was at a very low ebb, and a good scholar was so rare an object that his literary attainments were likely to be regarded as the result of proficiency in magic.

'In the 12th cent. the ancient language was obsolete, that is, it was no longer understood by the masses. Those, however, who made any pretensions to education, affected to write according to the grammatical rules of classical Greek. The popular dialect of the 12th cent. was essentially the same as the Ronaic or modern Greek of the present day, and may with propriety be called the early modern Greek. The fact is that during the best days of Greece the great teacher of Greek was the common people. Philostratus informs us that in his time (3rd cent.) the inhabitants of the interior of Attica spoke purer Greek than those who resided in the capital. It must always be borne in mind that from the 12th cent. downwards the Greeks had in a manner *two languages*; namely, the traditional language of the many (modern Greek), and the written language of scholars (scholastic Greek). The latter was supposed by the ignorant to be excellent Attic, but in reality it was little else than a lifeless mass of far-fetched words and expressions.'

When the conquest of Constantinople dispersed the learned men of that city, and sent them to seek safety in Western Europe, the circumstances of the time were peculiarly favourable to their objects, which were liberally promoted by the Houses of Aragon (of Naples), Medici, Sforza, and Este, as well as by some of the Popes and Doges of Venice. Among the Englishmen who studied Greek under Demetrius Chalcondylas at Florence were Latimer, Linacre, and Grocyn, who were, of course, taught according to the modern pronunciation. 'The superiority of these masters arose from the familiar use of a living language; and their first disciples were incapable of discerning how far they had degenerated from the knowledge, and even the practice, of their ancestors. A vicious pronunciation which they introduced was banished from the schools by the reason of a succeeding age.'† This faulty method was afterwards successfully impugned by Erasmus, after whom the pronunciation still used in England—but of late years frequently discarded in Germany and elsewhere on the Continent—is denominated the *Erasmian* system. Erasmus himself, however, abstained from all attempt to publicly promote the adoption of the system which he yet declared to be the correct one. Two English scholars showed more spirit; Sir John Cheke and Sir Thomas Smith not only adopted the Erasmian system, but by their spirit and eloquence successfully introduced it into the University of Cambridge, of which they were then the brightest ornaments. They continued to teach the new pronunciation for four years, at the end of which time Bishop Gardiner, of sinister memory, then Chancellor of the University, interposed with an edict forbidding the use of the Erasmian pronunciation, and enforcing his decree by penal statutes. But the intrepid Cheke stood firm, and maintained a long and resolute paper warfare with the Bishop, wherein Smith, on his return from France, took part. Accordingly, the Erasmian system only flourished the more for prohibition, and by many was adopted as a sort of badge of the reformed Church. And thus from the time of Queen Elizabeth, in the words of Thomas Fuller, 'this new pronunciation has prevailed, whereby we Englishmen speak Greek and are able to understand one another, which nobody else can.'

Colonel Leake observes, that 'the modern dialect of the Greeks bears the same comparison with its parent language, as the poverty and debasement of the present generation to the refinement and opulence of their ancestors.' In spite of its degeneration, however, it is the mother tongue of between four and five millions of people in the Levant, and is as necessary to the enjoyment of a tour in Greece as French, German, or Italian in central Europe.

It has been the usual practice of writers and travellers to assume that Modern Greek bears the same affinity to the language of the Ancient Greeks as Modern Latin—if Italian may be so called—to the language of the Ancient Romans. Doubtless the spoken dialects of both languages exhibit many parallel corruptions; but there is a vital distinction between the two cases. Latin was lost as a living language as early as the sixth or seventh century; whereas Hellenic was written and spoken by the learned of Greece down to the Turkish Conquest.

Throughout the whole extent of the countries where Greek is spoken—from Coriù to Trebizond, and from Adrianopolis to Crete—the only

† Gibbon, 'Decline and Fall,' chap. lxvi.

dialect essentially different from the ordinary language is that of a small mountainous district between Argos and Sparta, vulgarly called *Tzakonia* (Τζακονία), a corruption of Laconia, of which it formed the N.E. frontier. Increased facilities of communication are causing the Tzakonic dialect to fall rapidly into disuse. It is not now spoken by more than 1500 families, chiefly in and near the town of Leonidi. The Tzakonians retain some slight vestiges of the ancient Doric, some Hellenic words which are not found now in common Greek, and some grammatical forms of a distinct nature.

The spoken Greek of the present day is more or less mixed with Turkish, Italian, or Albanian words, according to the geographical or political condition of each separate district. 'In the Ionian Islands,' says Leake, 'most ideas above the ordinary usage of the vulgar, and even many of the most common phrases, are denoted by Italian words with Romanic terminations and inflexions; and thus the language of these islands is one of the most corrupt in Greece.' But the substitution in 1852 of Greek for Italian as the official language has made a great change there. Among seafaring Greeks, both in the Ionian and Aegean seas, many nautical phrases and technical terms, borrowed from the Venetians and Genoese, are still in use. On the whole, there are dialectical and local varieties in Greece, as in all other countries; but it may safely be asserted that the dialects of Modern Greece have not so marked a difference as those of distant provinces in France and England. The vulgar dialects least removed from the ancient tongue are naturally to be found in the most remote and primitive districts, just as the purest Anglo-Saxon is now spoken by the peasantry of the mountainous parts of the N. of England and S. of Scotland.

In short, although the origin and development of the language has been the subject of countless theories among philologists, Modern Greek, to a practical-minded man, is precisely what we might expect it to be from its history. Ever since classical times the Greek has been essentially a trader, and during long ages of commercial intercourse with other nations, especially with Italians, he has naturally adopted a considerable number of their colloquial expressions. Add to this that for nearly eight centuries the country has been under foreign rule, and we can have no sort of difficulty in accounting for the gradual corruption of the Hellenic tongue. Had Athens in mediæval times produced a Dante, the language might perhaps have become sufficiently well consolidated to resist the invasion of foreign words and phrases; but when the choice lay constantly between antiquated classical forms and the soft idiomatic utterances of Italian or Turkish colloquy, it can hardly be a matter of surprise that the latter should have been preferred.

It is, however, astonishing that the Greeks, who have suffered so much from Ottoman tyranny and misrule, should consent to the retention of a vast vocabulary of Turkish words, which cannot but remind them at every moment of their past slavery. Nor can it be maintained that this anomaly is found only among the illiterate and vulgar. Recent writers have indeed asserted that colloquial Greek is undergoing a course of gradual but steady purification, and that every effort is being made to replace foreign importations by classical forms. This is true, no doubt, in the case of newspapers, scholastic books, and works by standard authors; but it is certainly not true of the spoken tongue, in which Turkish and Italian words are freely

used, without the suspicion of an apology, by educated Athenians in every class of society. In school a boy must call a gun, *ὄπλον*, and a pocket *θυλάκιον*; at home, or in the play-ground, he talks, unchecked, of his *τουφέκι* and his *τσέπη*. In the advertisements of a newspaper a boat is *λέμβος*, and a steamer *ἀτμόπλοιο*; in common life and conversation we hear of nothing but *βάρκα* and *βαπόρι*. A bottle of wine at the hotel is labelled *οἶνος*; but in ordering it you must ask the waiter for *κρασ*. Story-books are also written for children, in which Turkish and Italian words abound; and a celebrated professor in Paris has published a little volume of Travels,† so exceedingly vernacular as almost to require a dictionary of its own. Most English visitors to Athens will therefore come to the conclusion that the attempt to restore classical forms is purely official, and that the practical usage of society sets all the other way.

It need hardly be observed that this conflict between the classical and colloquial schools of literature creates uncertainties at the very outset of his studies, which very materially increase a traveller's difficulties in endeavouring to master the language. That he must learn two sets of words instead of one is perhaps no very serious hardship: his real trouble consists in steering a middle course between the archaic and the vulgar. He wishes above all things to make himself understood, but he does not wish to talk like a ploughman; and a vast multitude of phrases in ordinary use strike him as so ill-constructed and slovenly, that he is almost afraid to repeat them. The habitual employment of *ποῦ* (where) instead of the relative *ὁ ὅποιος* (who) in all genders, and the almost universal substitution of *πῶς* (how) for *ὅτι* (that), indicate a disregard of grammatical accuracy which an Englishman is accustomed to associate with the kitchen or the stable; and yet, if any one were to employ the more correct and classical forms, he would probably be thought old-fashioned or affected. An *Index Expurgatorius* of objectionable expressions, compiled by some practical-minded but highly-educated Greek, and corresponding to the *Phrases Vicieuses* usually appended to a French Grammar, is a thing much to be desired.

In the short Vocabulary and set of common Phrases, enclosed in a pocket at the end of the present volume, and intended mainly to assist the traveller in his intercourse with muleteers and country people, preference has been given in every case to the colloquial forms. The three most prominent provincialisms which he is likely to encounter are the elision of the final *ν* in neuter nouns and adjectives (*κρύο νερό* for *κρύον νερόν*), as well as in the first person plural of verbs (*κάνωμε* for *κάνωμεν*), the dropping of the *ς* in the nominative at the end of words like *βρύσις* (*βρύσι*), and the transfer of the accent from the penultimate to the last syllable, especially in the neuter plural (*παιδιά* instead of *παιδία*). Other corruptions, such as *ἔξι*, *ἐφτά*, and *ὀχτώ*, for *ἕξι*, *ἑπτά*, and *ὀκτώ* are not adopted, because, in cases where the correct form is universally understood, there can be no reason for printing the wrong one. The gratuitous substitution of *χ* for *κ* is particularly objectionable, the former consonant being the most difficult of pronunciation in the whole Greek alphabet to the English traveller. Among the lower classes, there is a general tendency to aspirate the former of two consonants, as in *δάχτυλος*, *κλέφτω*, for *δάκτυλος*, *κλέπτω*.

† Το ταξίδι μου, by *Psicháris*. Athens, 1888.

Modern Greek, whether prose or verse, is pronounced solely according to *accent*, no regard being paid to *quantity*. In England we practically ignore Greek accents, because they interfere with quantity; whereas in Greece they entirely ignore quantity, because it interferes with accent. Quantity, however, in a final syllable, may serve to modify the accent (see below). If any practical Englishman asks, 'How Homer or Sophocles should be read?' let him reflect that they were probably never intended to be *read* at all, but rather chanted, or recited, as in the *recitative* of a modern opera. And every one knows that accentuation in singing is a very different thing from accentuation in reading.

Modern Greek vowels are pronounced as follows:—

<i>a</i>	.	.	.	.	like	.	.	<i>a</i>	in	<i>father</i> .
<i>ε</i> and <i>αι</i>	.	.	.	.	"	.	.	<i>e</i>	"	<i>fed</i> .
<i>η</i> , <i>ι</i> , <i>υ</i> , <i>ει</i> , <i>οι</i> , <i>υι</i>	.	.	.	.	"	.	.	<i>ē</i>	"	<i>me</i> .
<i>ο</i> , <i>ω</i>	.	.	.	.	"	.	.	<i>o</i>	"	<i>gone, not, or (seldom) no</i> .
<i>ου</i>	.	.	.	.	"	.	.	<i>ou</i>	"	<i>soup</i> .
<i>αυ</i>	.	.	.	.	"	.	.	<i>av</i>	"	<i>avow</i> .
<i>ευ</i>	.	.	.	.	"	.	.	<i>ev</i>	"	<i>ever</i> .

There is no difference between *ο* and *ω*, unless it be that the latter is sometimes pronounced the shorter of the two. The Greeks, like the Italians, have a closed as well as an open *ο*, the open sound, as in *gone*, being the most usual. *β* is pronounced like *v*, and *δ* like *th* in *thus*. When Greeks wish to express in writing the B and D of English names, they use *μπ* and *ντ*. *γ* is hard before *a*, *ο*, *ω*, *ου*, and *αυ*; before other vowels and diphthongs it has the sound of *y*, as in *γέφυρα* (*yeffira*), *πηγαῖνω* (*pe-yaino*). To harden the *γ* before the latter class of vowels *κ* is added to it, as in *γκάϊδα* (*bagpipe*), pron. *yah-itha*. Before *γ*, *κ*, *ξ*, *χ*, it has the sound of *ny* (*ἄγγελος*, *ἀνάγκη*). *χ* is pronounced like the German *ch*, or like the Scotch *ch* in *loch*.

Aspirates are placed by the moderns in writing wherever they were used by the ancients; but in speaking they are quite dropped, as in Italian.

Accents are placed wherever they were placed by the ancients, and, with one exception (p. lxi.), are strictly observed, as in *ἄνθρωπος* and *πρόσωπον*. In the genitive, and other cases where the last syllable becomes long, the accent is transferred to the penultimate (*ἀνθρώπων*, *προσώπων*), because the long vowel or diphthong was originally pronounced as two syllables, and the accent cannot be thrown further back than the ante-penultimate. No distinction of sound is made between the circumflex and the acute accent.

The definite article is the same as in Hellenic. The indefinite article is borrowed, as in other modern languages, from the first numeral, *ένας*, *μία*, *ένα*.

Substantives are declined, as in Hellenic, by the educated in writing, though all sorts of solecisms are committed colloquially. Thus the accusative of imparisyllabic nouns is frequently substituted for the nominative in names both of places and of things. An analogous practice in Latin very probably produced Italian, for the nouns of that language are generally formed from the oblique cases of Latin words (*dente* from *dentem*, not *dens*).

Diminutives are used in Modern Greek, as in Italian, in a caressing or endearing sense : παιδί, *a child* ; παιδάκι, *a little child*. *Augmentatives* are very rare : ποθώνη from πόθος. Sometimes caressing expressions are applied to hateful ideas, e.g. the *small-pox* is called εὐλογία, just as the *Furies* were called of old Eumenides, as if to disarm their wrath. Another class of diminutives are patronymics, formed by adding πούλος (from πῶλος, *a colt*), to the name of a father or ancestor, as Christopoulos (Χρηστόπουλος) for the descendants of a Christos. This termination answers to the English *son* in *Johnson*, *Thompson*, etc., but is even more common. Other patronymics have been formed in ἰδης. Before the Revolution Greek peasants rarely had any surnames. Like their ancestors, individuals of the same name were distinguished by the addition of the names of their fathers, and by those of their native places. Parallel examples may be found in the nomenclature of clans and families in Wales and Scotland.

Adjectives are theoretically the same as in Hellenic ; but in practice there are many corruptions, especially in the degrees of comparison, e.g. μεγαλύτερος for μέζων.

Pronouns.—As in Homer, so in Modern Greek, the oblique cases of the article are often used for the third personal pronoun. The enclitics used possessively for the plural of σύ and ἐγώ are σᾶς and μᾶς, perhaps archaic forms. The ancient possessive pronouns are, however, returning into use among the learned and polished ; but the more common way of expressing them is by attaching to nouns the genitive of the primitive pronoun as an enclitic, e.g. ἡ γνώμη μου, *my opinion*. A very general form of the possessive is ἰδικόν μου (*mine*), ἰδικόν σου (*yours*)—the initial letter being frequently dropped. There are a host of irregular pronominal adjectives in vulgar use, such as κάτι, *some*, κάθε, *each*.

Verbs have undergone little change in most of their inflections. The 3rd pers. pl. of the pres. ind. generally ends in ν instead of σι, as γράφουν for γράφουσι.

The moderns have adopted as auxiliary verbs the present and imperfect of θέλω, and the past tense of ἔχω :—θέλω γράφει (*more commonly* θα γράφω), *I will write* ; ἤθελον γράφει, *I would have written* ; εἶχα γράφει, *I had written*. The first future expresses a general intention, as θα γράφω εἰς τὸν ἀδελφόν μου καθ' ἡμέραν, *I shall write to my brother every day* ; the second future implies that the action is only to be performed once, as θα τοῦ γράψω σήμερον, *I shall write to him to-day*. In the passive voice the adjunct is formed by the elision of ναι from the 1st aorist infinitive. The gradual neglect of the future, and the growing use of its substitute, may be traced up to the earliest period of the decline of the Greek language.

The verb εἶμαι (*είμι*) is not used as an auxiliary, but it has many irregular inflections, of which the principal are :—

Pres. Indic. . . .	εἶμαι, εἶσαι, εἶναι, εἶμεθα, εἶσθε, εἶναι.
Imperf. . . .	ἤμην, ἦσο, ἦτο, &c. (vulg. ἤμουν).
Aor. . . .	εἰτάθην, &c. (borrowed from ἴστημι).
Plup. . . .	εἶχα σταθῇ, &c.
Fut. . . .	θα ἦμαι, &c.
Pres. Subj. . . .	ἦμαι, ἦσαι, ἦναι, ἦμεθα, ἦσθε, ἦναι.

The *Imperative Mood* in a present or future sense is expressed by *ἄς* (contracted from *ἄφες*, *let*) with the Hellenic subjunctive: *ἄς γράψῃ*, *let him write*.

The *Infinite Mood* is occasionally used (in high style) as a noun of neuter gender (*τὸ σφάζειν*, *the slaying*); but as a verb it has entirely disappeared, its place being supplied by prefixing *νά* (*ἵνα*) to the Hellenic present or 1st aor. subj. *βιάζεῖς* *νά γράφω*, *you force me to write*.

Adverbs and *Conjunctions* are, among the highly educated, the same as in Hellenic; but there are many corrupted forms in vulgar use.

Prepositions have now, in theory, the same rules as in Hellenic, but, in practice, they are generally all followed by the accusative case. All of them, when dissyllabic, are oxytone (*περί, διά*), but the accent is always transferred in conversation to the first syllable—the only instance in which it is not strictly observed.

The following pocket volumes are indispensable for the traveller in Greece:—

Handbook to Modern Greek, by *Vincent* and *Dickson* (Macmillan, 1893).

Practical Modern Greek Grammar (after the German of *Carl Wied*), by *Mrs. Gardner* (David Nutt, 1892).

Dictionary of English and Modern Greek, by *A. N. Jannaris* (J. Murray, 1895).

Teachers of Modern Greek in Athens are fond of recommending as a reading book a little historical tale entitled 'Loukas Laras,' in which some episodes in the War of Independence are well described. It takes much the same rank in Greece as *Mauzoni's* 'Promessi Sposi' in Italy. These works, however, though their literary merit is beyond dispute, are of little service to the student of languages. Children's books, especially when they contain plenty of dialogue, are much more useful. Several of these, full of words and phrases which occur in ordinary conversation all day long, may be bought for a drachma or two at the Library of the *Hestia* (*τῆς Ἑστίας*), a corner shop in Stadium St., at Athens. The best and most portable is the *Παιδικὸν Πνεῦμα*, an invaluable little collection of children's witticisms and quaint remarks, which will teach the traveller all that any book can teach him of the spoken language of the people.

Readers desiring fuller information on the subject of the modern Greek language are referred to the following works:—

LEAKE, *Researches in Greece*. 1814.

SOPHOCLES, *Romæic Greek Grammar*.

DONALDSON, *Modern Greek Grammar*.

VLACHOS, *Do. Do. Do.*

CLYDE, *Romæic and Modern Greek compared*.

GELDART, *The Modern Greek Language in its relation to Ancient Greek*.

BLACKIE, *On Greek Pronunciation*.

PSICHARI, *Philol. Néogrecque*. 1893.

HATZIDAKIS, *Einleitung in d. neugriech. Gramm.* 1892.

JANNARIS, *Historical Greek Grammar*. 1896.

LITERATURE.

From the Fall of Constantinople (1453) to that of Candia (1669) the Italo-Hellenic schools continued to produce an uninterrupted succession of treatises on philosophy and letters, disquisitions on grammar, and editions of ancient authors, occasionally annotated. About the time that the Italo-Hellenic schools ceased to be productive, political events were preparing the way for a literary revival in Constantinople. In the last quarter of the 17th cent., Alexander Mavrocordato, physician-in-chief to the Sultan, and at a later date, Hospodar (Viceroy) of Wallachia, was named Grand Dragoman of the Sublime Porte, and in that capacity successfully negotiated the Peace of Carlowitz (1686). Alexander Mavrocordato, the ablest member of a family which has furnished several eminent men in successive generations, was descended from a wealthy Chian family. He possessed, in addition to great natural ability, knowledge unusually extensive for his time and nation, joined to a supple manner, an iron will, and a boundless ambition. With these advantages, his advancement could only be a question of time and opportunity; and he was favoured by both. During his tenure of office as Dragoman he lost no opportunity of extending his power throughout the empire, and of promoting and consolidating the interests and influence of his fellow-countrymen—such at least as accepted his supremacy. He had no enemies, for the same simple reason given by a distinguished Spanish statesman in the present century—he had put them all to death. Such was the character of the remarkable man who is known in modern Greek history as the founder of national education, one of the greatest benefactors of his country, and the man who of all others, perhaps, did most to prepare the way for the resurrection of the Greek nation four generations later. In Roumanian history his place is no less eminent; but there he figures as the *Nero of Wallachia*—a title which sufficiently expresses the opinion of his quondam subjects. Both verdicts are well substantiated. Besides the school of the Patriarchate (an old foundation), there existed a High School at Constantinople, founded in 1660, and also a few others in the provinces; Mavrocordato now added to their number schools in Constantinople, Jannina, and Patmos, all three endowed by himself.† His son and successor, Nicolas, was equally enlightened and far more humane.

So early as 1640, two monks of Gouvis (Γούβης), a convent situated in the remote district of Agrapha, on the Thessalian border, founded a small museum in their monastery,—an excellent example not followed elsewhere until long after, and probably derived from the Benedictines of Italy. Another local museum was established at Larissa, in 1702, by the liberality of Parthenios, an Athenian. No other collection appears to have been formed in Greece until the present century. In 1710 a small conservatory was established at Constantinople by the astronomer Notaras, afterwards Patriarch of Jerusalem. At the same place, and at about the same date, a botanic garden was planted by Argyraunos, author of a Dictionary of Botany.

The introduction of Greek printing into Constantinople did not take place until 1627, although the Jews had already had a press there in

† Alexander Mavrocordato I. was also the founder of the first Greek Church at Vienna.

the 15th cent. The first font of type was brought from Oxford, and the press set up by an Ionian monk during the Patriarchate of the famous Cyril Lucar, under the protection of King Charles's ambassador, Sir Thomas Roe.

The introduction of printing into Constantinople was violently opposed by the Jesuits, supported by the French ambassador, who denounced the whole undertaking to the Porte as treasonable, and used every possible intrigue to obtain the destruction of the workshop. British diplomacy, however, prevailed, and the printing-press was established.

During the 18th cent. education continued to advance among the Greeks by slow stages, and though few works of any original merit appeared, many useful translations from the French, and a few from the English and German languages were published. Most, if not all, of these were printed abroad, chiefly in Venice and Vienna.

Even at the present day old custom so far prevails that all Church books in use throughout the Levant are, without exception, printed at Venice. In this the Greeks show good taste, for nothing better need be desired than the handsome quarto Venetian Gospels, printed in fine bold type on Dutch paper, and costing (leather binding included) the modest sum of ten shillings. About 1812 a species of High School was established in Athens, the greater part of the funds for which were contributed by our countrymen at home and abroad. In 1814 a Society for the promotion of education in the Greek provinces was formed at Athens, under the auspices of Lord Guildford, who some years later founded the excellent Ionian Academy, or University of Corfu. Unfortunately the Athenian society soon abandoned the useful object for which it was founded, and sank into being a mere instrument of political intrigue.

The Revolutionary war necessarily arrested for the time being all educational progress; it produced, however, a distinct literature of its own. The first newspapers published in Greece also date from this period; a collection of them, including that of Mesolonghi, issued during the siege, is preserved at the Chamber of Deputies in Athens. Immediately on the restoration of peace, Capodistrias devoted himself with great energy and success to providing for the educational needs of the new State. His work was continued and completed by the Government of King Otho, and the edict of March 1834 placed public education in Greece on a secure and permanent basis. Finally, in May 1837 the present University of Athens was opened, which now affords instruction to some 1500 students annually.

The excellent 'History of Modern Greek Literature,' by Dr. Nicolai, should be read by every one interested in the subject of which it treats. According to Prof. Jebb, 'during the last fifty years Greek writers have contributed to almost every province of letters;' but this statement, though correct, is so only in a *catalogue* sense, whole departments of literature being in several cases represented merely by a few pamphlets. The Greek literature of the present day is curiously deficient in originality, and even in national character. The majority of the works in circulation are mere imitations from foreign models, with a few touches put in to supply local colour. In the departments of Philology, Archaeology, and History, however, several writers have produced works of original research and permanent value. An Englishman who wishes to obtain a good idea of the general

character of the Greek literature of the day, may easily do so by reading *Tricoupis'* History of the Greek Revolution, a few of *Rangabe's* dramas and essays (philological and archaeological), an historical novel by *Zambelios*, a political essay by *Roides*, one of the historical studies of *Renieri*, a few poems of *Valaoriti*, and some of the poems and comedies of *Vlachos*. The last-named writer has also published some excellent translations from the German classics. The writings of *Polykas* and *Vikelas* are also recommended.

LEAKE, *Researches in Greece*. 1814.

GIDEL, *Etudes sur la Littérature Grecque Moderne*. 1866.

GIDEL, *Etudes sur la Littérature Grecque Moderne*. 1878. (2nd series.)

EGGER, *L'Hellénisme en France*. 2 vols. 1866.

DIDOT, *Alde Manuce et l'Hellénisme à Venise*. 1869.

NICOLAI, *Geschichte der neugriechischen Literatur*. Leipzig, 1876.

RANGABE, *Histoire de la Littérature Grecque Moderne*. 1887.

CHAPTER IV.

NATURAL HISTORY.

FAUNA.

Few parts of Europe offer a more promising and less explored field to the zoologist than Greece and the adjoining provinces of Turkey. The botany of the country (of which the first outlines were traced by Pierre Belon † and our countryman Sir George Wheler ‡) has been efficiently worked out by such able writers as Sibthorp, von Heldreich, Unger, and Fraass, but of its zoology comparatively little is as yet known. The best summary of our present knowledge on the subject is contained in a short report published by Prof. v. Heldreich. § Only the first part (*Vertebrata*) has, however, appeared, and there is now no prospect of the work being completed. No traveller interested in natural history should fail to consult this useful pamphlet, to which we have been greatly indebted in the preparation of the following notice.

The Greek fauna, in its general character, resembles that of other European countries of the Mediterranean region; it also exhibits, however, some affinity with that of Asia, as is evidenced in the presence of the jackal, the Cretan *agrimi* (*Capra Nubiana*, Cuv. or *C. Aegagrus*, Gm.), the chamaeleon, and the stellion (*Stellio vulgaris*), all of which animals reach in Greece their ultimate point of extension westward. A good many Greek insects are also of Asiatic species.

Wolves are found in the Peloponnesus, and in Northern Greece, including the remoter districts of Attica and Euboea. Their humble cousin

† 'Observations de plusieurs singularitez et choses mémorables trouvées en Grèce,' etc., par Pierre Belon du Mans. Paris, 1554.

‡ 'A Journey into Greece,' by George Wheler, Esq. London, 1682. Wheler afterwards took orders, and became successively Vicar of Pasingstoke and Rector of Houghton-le-Spring. He was knighted by King Charles II.

§ 'La Faune de la Grèce,' par Th. de Heldreich. 1ère partie. Athènes, 1878. This was prepared to illustrate the Greek section at the Paris Exhibition of 1878.

the *Jackal* is common in Attica and Euboea, but especially flourishes in the Peloponnesus. It is a timid animal, and is seldom now found in packs, though such were common half a century ago, when troops of them, as noisy and numerous as those of India, deprived the Morea Expedition of their well-earned rest. *Foxes* are found all over the kingdom; they are grey in colour, and smaller than their northern relatives. *Bears* still exist in Albania and Macedonia. *Polecats* are common in the woods of Attica and the Peloponnesus; and the *Lynx* has been occasionally shot in the Morea and Thessaly. The *Badger* is common in Attica, and is also found in some of the Cyclades. In Crete, its ravages among the grapes are so considerable, that boys are employed during the vintage to blow conches through the night, in all the principal vineyards, to scare off these intruders. The *Marten* and the *Weasel* are common in most parts of Greece, including the Cyclades. These animals are of some classical interest, since the researches of Prof. George Rolleston† and other zoologists have shown that these were the true domestic cats of ancient Greece. They fought all the larger battles of both Rome and Athens, and it is their name (*γαλήν*, *Mustella*), wrongly rendered cat, which occurs in so many of the classics of both countries. *Otters* are rare in Greece, but they are found about Lake Copais, and also at Corfu. The *Wild Boar* is common in Attica, Euboea, and Northern Greece, but very rare in the Peloponnesus. *Red Deer*, *Fallow Deer*, and *Roe* are met with in several parts of Greece and Albania, but are becoming scarce. The *Wild Goat* is found in Anti-Melos and Crete, and, according to some accounts, in Samothrace and on the islet of Gioura, N. of Euboea. The *Chamois* is not uncommon on the higher mountains of N. Greece, Albania, and Thessaly. Among its known haunts may be mentioned Mts. Parnassus, Olympus, and Tymphrestos. *Hares* and *Rabbits* are common in some parts of Greece. A German naturalist, Dr. Erhardt, has made the curious discovery that the two species never dwell near together. In the Aegean this antipathy is evidenced by their appropriation of separate islands. Thus Keos, Syra, Tenos, Melos, Paros, and Naxos are tenanted exclusively by hares, while Kythnos, Gyaros, Seriphos, Kimolos, Mykonos, Delos, and Pholégandros, are held by the rabbits. In Andros alone has a compromise been effected. But even here there is a clear line of demarcation; the hares occupy the N. half of the island in common with certain wild Albanians, while the rabbits cast in their lot with the Greeks in the south.

Birds.—‘Among the many attractions,’ writes an English traveller, ‘of a journey in Greece is the variety of birds unknown, or seldom seen, in England. In the interior the horizon is rarely without eagles, vultures, or other large birds of prey, circling majestically in the air; while rollers spread their brilliant wings to the sun by the side of the path; bearcoots and woodpeckers flit through the trees above one; gay hoopoes strut along, opening and shutting their fan-like crests; and now and then a graceful snow-white egret stalks slowly by. An almost endless variety of waterfowl haunts the lakes and rivers. In the Turkish provinces storks annually resort to breed in all the towns and villages; but they have generally disappeared from the kingdom of Greece—so much so that the Ottomans entertain a superstition that these birds follow the declining fortunes of Islam. The

† *Journal of Anatomy and Physiology.* Cambridge, 1863.

truth is, that the Christians often kill or annoy them; whereas the Moslems, though often reckless of the life of man, are very tender-hearted towards all other animals.'

The Greek birds already catalogued and described amount to no less than 358 species, and this list is believed to be still incomplete. Some of these are indigenous to Greece, while others are only summer or winter sojourners, or again, mere birds of passage. Among the true natives of Greece are found five species of *Eagle*, including the golden and imperial, while two others are among the occasional visitors. There are five species of *Falcon*, and two others come for the winter.† A sixth (*F. Cenchria*, Naum) is common on the Acropolis between March and August, and is a valuable agent in the destruction of the dreaded locusts. The only known Greek *Owl* is the small species sacred to Minerva (*Athene noctua*, Retz), which is common all over Greece. The owls of the Acropolis have diminished in numbers of late years, but their melancholy hooting may still be heard any fine night. (For the identification of ancient Greek bird-names, see the recent 'Glossary of Greek Birds,' by Professor D'Arcy Thompson.)

The REPTILIAN FAUNA of Greece is especially rich, and, according to Betta, includes nearly half of the total number of European species. Among these are 5 species of *Tortoise*, 17-27 of *Sauria*, 17-19 of *Ophidia*, and 9 of *Amphibia*. Among the Saurians the most interesting is unquestionably the chamaeleon, a solitary specimen of which was found in 1861 at Vitylos, in Maina. The stellion (*Stellio vulgaris*, Latr.) is known in Myconos and Crete by the name of *κροκόδειλος*, and, in the opinion of von Heldreich, is that 'little crocodile' after which, according to Herodotus (ii. 69) the Ionians named the great Saurian of the Nile.

Snakes are common all over Greece, but the majority are not venomous. There are also, however, two species of *Viper*, which are by no means uncommon, and whose bite is occasionally fatal. The most dangerous is the *Viper Ammodytes*, Latr. It is found all over Greece in dry or rocky ground, as well as under stones when torpid. It rarely exceeds the length of 15 in., and may be easily recognised by the protuberance, or horn, on its snout. It seldom or never attacks man unless trodden on, or irritated. The effect of its venom is to paralyse the spinal nervous system.

The MARINE FAUNA of Greece is scarcely less varied and interesting than the terrestrial. *Dolphins* are common everywhere; while *Porpoises* and *Whales* are not unknown in the Aegean. The sea fish of Greece may almost compete with its birds in the beauty and variety of their tints, some brilliant species including as many as six distinct colours. Those catalogued amount to 246 species, but special observations are almost entirely wanting; little or nothing has been attempted beyond identifying the species and recording the names. A fine field of observation for the zoologist is open here, with the certainty of obtaining interesting and valuable results, including, in all probability, the discovery of new species. It must always be matter for deep regret that untoward circumstances

† The most noteworthy among these is the *Falco Eleonorae*, which is found in large numbers on the desert islets of the Archipelago. The nesting season is in August, and its young, which are fed by the parent bird almost exclusively on fat quails, are considered excellent eating by the inhabitants of the Aegean.

deprived the world of the chief fruits of Prof. E. Forbes's brilliant zoological campaign in the Aegean. His report on its mollusca and radiata (*Brit. Assoc.* 1843) marked an epoch in the history of zoological research, and will remain a lasting monument of his genius and industry, yet it represents but a small portion of the material he had collected.

FLORA.

The vegetable products of Greece are, for the most part, similar to those of Southern Italy. The country may in this respect be considered as divided into four zones or regions, according to its elevation. The first zone (1500 ft.) above the sea-level, produces vines, figs, olives, dates, oranges, and other tropical fruit, as well as cotton, indigo, and tobacco; it abounds in evergreens, such as the cypress, bay, myrtle, arbutus, oleander, and has a multitude of aromatic herbs and plants. The second zone (1500 to 3500 ft.) is the region of oak, chestnut, and other English forest-trees. The third zone (3500 to 5500 ft.) is the region of beech and pine. The fourth, or Alpine zone, including all the surface above 5500 ft. in height, yields a profusion of small wild plants.

Acarnania, Elis, Messenia, and in general the W. parts of Greece, are the most richly wooded; the E. provinces and the Aegean islands, Euboea excepted, are for the most part bare. Persons interested in botany should not fail to procure a very useful little work entitled '*Die Nutzpflanzen Griechenlands*,' by Prof. Theodor von Heldreich (Athens, 1862).

GEOGRAPHICAL CONFIGURATION OF GREECE.

No one can pretend to understand Greek history, and the peculiar influences that contributed to mould the genius of its people, without a clear comprehension of the leading features of its geography.

'If the study of Greek topography,' writes Dean Stanley, 'tends to fix in our minds the nature of the limits of Greece, it also tends more powerfully than anything else to prevent our transferring to Greek history the notions derived from the vast dominion and colossal power of modern or even of Roman times. The impression of the small size of Greek states, to any one who measures human affairs by a standard not of physical but of moral grandeur, will be the very opposite to a feeling of contempt. No Hindoo notions of greatness, as derived from mere magnitude, can find any place in the mind of one who has fully realised to himself the fact, that within the limits of a two days' journey lie the vestiges of four such cities as Sikyon, Corinth, Megara, and Athens; and that the scanty stream of the Ilissus, the puny mountains of Parnassus and Cithaeron, have attained a fame which the Mississippi and the Himalayas can never hope to equal.'

The term *HELLAS* was originally applied to a small district of Phthiotis (in Thessaly) containing a town of the same name. From this district the Hellenes gradually spread over Greece; but the name was not generally applied to the nation until post-Homeric times (*Thucyd.* i. 3). It was given by the Greeks to any country in which they founded colonies; but in its true geographical application it was restricted to the country

lying S. of a line drawn from the N.E. corner of the Ambracian Gulf to the mouth of the Peneios in Thessaly.

During the most brilliant period of Grecian history the Epirote and Macedonian tribes were not regarded as Hellenes; and even the Aetolians were considered at best as only semi-Hellenic. But many of the princes and ruling families of these nations had always been of genuine Hellenic blood; and in later ages—especially after the conquests of Alexander and Pyrrhus—they were virtually incorporated with the Greeks.

The origin of the names *Graecia* and *Graeci*, by which the country and its inhabitants were known to the Romans, is doubtful. The word *Graeci* first occurs in Aristotle, in reference to the people of Dodona, but Bursian has shown (*Geog. v. Griech.* vol. i. p. 9) that it was in all probability the national and self-given designation of the Pelasgic inhabitants of Epirus. That the name does not occur in literary Greek proves nothing at all. In the same manner it would be easy to contest the geographical signification of the name *Alban* from its absence in English literature, yet *Alban* is unquestionably the ancient and national designation of Celtic Scotland. After the Roman conquest the official designation of all the country (not including Macedonia and Epirus) was *Achaia*.

‘The most characteristic feature of Greece is its mountains. When the poet Gray spoke of Greece as a land

Where each old poetic mountain
Inspiration breathed around,

he laid his finger on what is most characteristic in the Greek landscape. On them in great measure depends the character of the nation and of its several branches; and they constantly modify the course of historical events, and especially of military operations. The main chain of Northern Greece, which chiefly determines the conformation of the country, is the well-defined backbone which runs from N. to S. under the names of Scardos and Pindus. This remarkable mountain wall, which divides the continent into two equal halves, may not inaptly be compared to the *spina* of an ancient circus, with a *meta* or goal standing at either end. At its N. extremity, where it rises from the great central table-land of European Turkey, it reaches at one spring the height of between 7000 and 8000 ft. in a peak which was unnamed in antiquity, but which is now called, no doubt from its shape, by the Slavonic name of *Liubratit* (*Lovely Thorn*). At the further end it reaches a similar elevation in *Mt. Tymphrestos* (at the headwaters of the Spercheios), which, from its pyramidal form and commanding situation, is one of the most conspicuous mountains of Central Greece. The division between Scardos and Pindus is marked by the one break where the river *Devol* cuts through it to its very base on its way to the Adriatic. At the centre of the Pindus stands *Mt. Lacmon*, the point of divergence of the principal rivers and mountains of N. Greece. Here on the one side the Aöos, the *Arachthos*, and the *Acheloos*; on the other the *Haliacmon* and *Peneios* take their rise; and at the same place the *Cambouniön* range runs E. towards *Mt. Olympus*; and to the N.W. the chains of *Tymphe* and *Ceraunia*, which form the N. boundary of Epirus, make their way towards the

Acro-Craunian promontory. To the W., throughout Illyria, Epirus, and Acarnania, the whole of the country to the sea is occupied by a confused mass of rugged mountains radiating in different directions; while on the opposite side the Scardos and Pindus are flanked by extensive plains, with rich alluvial soil. The mountains that bound these plains on the E. (themselves offshoots from Scardos) are continued in the *Pierian* mountains until they reach *Olympus*, standing as a huge warder to defend the approach to Greece. On the S. they are still further prolonged in *Ossa* and *Pelion*, which intervene between Thessaly and the sea. Beyond them, again, the line of lofty heights once more rises in rugged *Euboea*, and is continued in the islands of *Andros*, *Tenos*, and others of the Northern Cyclades.

‘We must now return to Mt. Tymphrestos. Directly to the E. is *Othrys*; to the S.W. diverge the irregular Aetolian mountains; while, parallel to *Othrys*, the no less lofty *Oeta* runs in the direction of *Thermopylae*. But those which may be regarded as the most lineal descendants of the main chain of *Pindus* are the mountains which, taking a S.E. course, are successively known by the famous names of *Parnassus* in *Phocis*, and *Helicon* in *Boeotia*, after which, as *Cithaeron* and *Parnes*, they separate the last-named country from *Attica*, throwing off spurs southwards in *Aegaleos* and *Hymettus*. Again, from the end of *Oeta*, another and less well-marked branch skirts the *Euboic* gulf, until it joins the end of *Parnes*, after which, when it has thrown up the lofty pyramid of *Pentelicus*, it sinks towards the sea at *Sunium* to rise once more in the outlying islands. Finally, *Geraneia*, which blocks the approach to the *Isthmus*, may be regarded as an offshoot of *Cithaeron*.’

The *Peloponnesus*, ‘which has been called the *Acropolis* of Greece, is itself a mass of mountains. Between them and those of the rest of Greece there is no connection; they are to be regarded as radiating from *Arcadia*. Those that rise nearest to the *Isthmus*, in the *Corinthian* territory, were called in ancient times the *Oneian* mountains. From these the land slopes gradually upwards towards *Kyllene*, which marks the commencement of the most important chain in the Peninsula. Here three mighty peaks, all over 7000 ft. high—*Kyllene* in the E., *Aroanios* in the centre, and *Erymanthos* in the W., with the mountains that join them, form a continuous line which separates *Arcadia* from *Achaia*. The other principal chains take a direction at right angles to this. Running S. from *Kyllene*, rise successively *Artemision* and *Parthenion*, afterwards continued in the range of *Parnon*, which forms the E. limit of the Valley of *Sparta*, and ultimately runs off into the promontory of *Malea*. In the centre, following the same direction, is *Maenalos*, to the S. of which stretches the great barrier between *Laconia* and *Messenia*—*Tuygetos*, which, after reaching an elevation of somewhat less than 8000 ft. above *Sparta*, sinks down towards the *Taenarian* promontory. The ranges of W. *Arcadia* have a less distinctly marked character, but in the S. they attain a considerable height in *Lykaeon*, and are continued by Mts. *Ithome* and *Eva* to the extremity of *Messenia*. The mountains of *Argolis* separate from Mt. *Artemision* and bear towards the S.E.’—*H. F. Tozer*.

Again, S. and S.E. of the *Peloponnesus*, lies those numerous islands, aptly termed by a great German writer the stepping-stones of civilisation from the East.

The following Table of the altitudes of the more important Greek mountains is extracted from a more extensive one prepared by Mr. F. F. Tuckett, assisted by the Rev. H. F. Tozer.†

Ancient Name.	Locality.	Feet.	Romaic Name.
Olympos . . .	Thessaly . . .	9754	Olympos.‡
Unknown . . .	Locris Ozolis . . .	8242	Guiona.
Parnassos . . .	Phocis . . .	8068	Lykeri.
Ida . . .	Crete . . .	8060	Psilloriti.
Taygetos . . .	Laconia . . .	7904	St. Elias.
Kyllene. . .	Arcadia . . .	7789	Ziria.
Aroanios . . .	" . . .	7726	Chelmos.
Erymanthos . . .	Achaia . . .	7297	Olonos.
Pindos . . .	Dolopia . . .	7074	Bugikaki.
Ossa . . .	Thessaly . . .	6407	Kissovo.
Parnon . . .	Laconia. . .	6355	Malevo.
Panachaicon . . .	Achaia . . .	6322	Voidia.
Oeta . . .	Oetaca. . .	6322	Oxia.
Othrys . . .	Achaia Phthiotis . . .	6100	Pylora.
Maenalos . . .	Arcadia . . .	6066	Apano Khrepa.
Artemision . . .	Argolis . . .	5814	Malevo.
Helicon. . .	Boeotia . . .	5738	Palaeo Vouni.
Dirphys . . .	Euboea . . .	5725	Delphi.
Pelion . . .	Thessaly . . .	5310	Mavro Vouni.
Lykaeon . . .	Arcadia . . .	4659	Diaphorti.
Parnes . . .	Attica . . .	4636	Ozea.
Cithaeron . . .	" . . .	4629	Elatca.
Ocha . . .	Euboea . . .	4606	St. Elias
Geraneia . . .	Megaris . . .	4495	Makri Plagi.
Parthenion . . .	Arcadia . . .	3993	Rhino.
Pentelicon . . .	Attica . . .	3642	Mendeli.
Hymettos . . .	" . . .	3369	Trelo-Vouni.
Ithome . . .	Messenia . . .	2631	Vurkano.
Acro-Corinthos . . .	Corinthia . . .	1887	Kastro.
Panhellonion . . .	Aegina . . .	1752	St. Elias.

For altitudes in Macedonia, Thessaly, and Albania, the traveller is referred to the admirable work § of that distinguished geologist Dr. Ami Boué, where he will find (vol. iv. p. 568) a valuable Table of Heights determined by the author's barometrical observations.

Most of the **Rivers** of Greece are mere mountain torrents, dry in summer, such as the *Ilissos*. None of them are navigable. The following are among the most important :—

In Northern Greece, the *Pencios*, the *Acheloos*, the *Evenos*, the *Spercheios*, the *Boeotian Kephisos*, and the *Asopos*.

† 'A contribution to the Hypsometry of Greece, based chiefly on the results of the French Survey,' by F. F. Tuckett, 1878. (Heights in the Archipelago chiefly from *Admiral's Charts*.)

‡ The only mountain in Greece which has preserved its ancient name unaltered.

§ 'La Turquie,' par Ami Boué. 4 vols. Paris, 1840.

The chief rivers of the Peloponnesus are the *Alpheios*, the *Eurotas*, the *Pamisos*, and the *Eleian Peneios*.

Fuller information on the Geography of Greece will be found in the following works:—

TOZER, *Lectures on the Geography of Greece*. 1873.

BURSIAN, *Geographie von Griechenland*. 1862-72.

STANLEY, *Geography of Greece* (*Classical Museum*, vol. i. pp. 41-81).

THIRLWALL, *Geography of Greece* (Introd. chapter to his *History*).

KIEPERT, *Lehrbuch der Alten Geographie*. 1878.

SMITH, Article GRAECIA in *Dict. Gr. and Rom. Geog.* Second edition.

WORDSWORTH, Introductory chapter to his *Greece*.

E. CURTIUS, *Peloponnesos*. 2 vols. 1862-1872.

LOLLING's *Geographie* (in Iwan Müller's *Handbuch*), 1889 (valuable for its full bibliography).

IMMERWAHR, *Lakonika des Pausanias*. 1889.

GEOLOGY AND MINERAL RESOURCES OF GREECE.

It is not a little strange that while the archaeology of Greece has been made the subject of systematic investigation and study, by a large number of able and distinguished explorers, during fully two centuries, the *foundations* of the country have been almost entirely neglected. We may fitly apply to Greece the words of a great Russian traveller, writing of Asia Minor: 'I have long wondered why this classic soil, the object of so many archaeological researches, has never been thoroughly explored in reference to its natural history in a detailed manner; as if Europe were so entirely occupied with the search after ruined cities that it had not a thought to spare for the ground on which they stood, and designedly endeavoured to forget the sublime works of nature by studying the ephemeral, dwarf card houses of mankind.' †

The earliest observations, in any language, on the geology of Greece were made by two Englishmen, Dr. Sibthorp (1785-95) and Dr. Clarke (1806). They consist of stray notices scattered through their respective writings, and though, from their slight and fragmentary character, these notes are of no practical utility at the present time, they are nearly always good and accurate in themselves. The real pioneers in the subject have, however, been Virlet (1829) and Fiedler (1840) for Greece, and Boué, (1840), followed by De Verneuil (1845), for Turkey. It is impossible to praise too highly the labours of these earlier investigators—labours not only excellent in themselves, but often carried out, especially in the case of Dr. Boué, at actual risk of life.

About fifteen years after the publication of Fiedler's work, M. Albert Gaudry, a young French palaeontologist—since risen to eminence—was deputed by the French Government to investigate the richly ossiferous deposits of *Pikermi*, discovered by the historian Finlay in 1835. The results of his researches, published contemporaneously in the *Comptes Rendus* of the Academy of Sciences, were given to the public in 1862, in two splendid volumes, under the title of '*Les Animaux Fossiles et la Géologie de l'Attique*.' Again fifteen years elapsed before any other contribution of importance appeared on the subject. But in 1877 there was

† '*Notes on the Geology of Asia Minor*,' by P. de Tchihatcheff, *Leonhardt's Neues Jahrb.*, 1847, and *Q. J. G. S.*, vol. iii. (1847).

published the first of a series of very valuable papers on the geology of certain tracts of Greece, contributed to the journal of the Imperial Academy of Sciences at Vienna, by four zealous Austrian geologists, Neumayr, Teller, Bittner, and Bürgerstein. These papers have since been republished in a single quarto volume. There have appeared at different times sundry short notices on detached questions by various writers, including our countryman, Adm. Spratt (see *Travels in Crete* and *Q. J. G. S. s. v. Spratt*). From these various sources we are enabled to compile the following brief notice, which will be restricted to the geology of the Greek kingdom. For more detailed information, consult Philippson's *Die Peloponnes*, with maps.

Plutonic Rocks.—The most characteristic rock of this class in Greece is serpentine, which occurs in large masses,† with occasional local variation, in Locris, extending N.W.—S.E. between Darnitza and Mt. Zouka; at and immediately S. of Atalanti; at Exarchos (Boeotia); and in a narrow triangular mass extending from Moriki and Sagmata to Loukisi. Serpentine, however, attains its principal development in the island of Euboea, where it occurs at Chalcis, at Rachti, near Vatonda (containing chromite, for which there are works) and in the district S. of Macri Mouli. Further N., it forms a grand semicircular belt sweeping S. from Limni to Hagios Georgios, and thence N. again to Port Rimasi. In the Peloponnesus serpentine is found in the districts of Argos and Corinth, at Piada, Epidaurus, Hermione, Calauria, Tripolitza, and Trinisia (Laconia). The islands of Tenos, Andros, Skyros, and Scopelos, all include serpentine in their structure.

Granite rocks are very scantily represented on the mainland of Greece; the only noteworthy example is a small patch at Plaka in S. Attica. Granite is, however, the principal constituent of many of the Aegean islands, among others of Delos, Myconos, Paros, Seriphos, Naxos, and Tenos. It also occurs in small patches at other points in Attica and Euboea in the form of that white or greenish felspathic rock to which continental geologists give the name of Eurite. Occasionally it exhibits a porphyritic structure. Perhaps the most interesting point for studying the Greek granites is the island of Myconos, where the granite passes into syenite on the N. (Cape Tourlo), and into gneiss in the centre of the island. The passage of granite into gneiss may be also observed in the islands of Delos (Mt. Cynthos), Ios, and Naxos (between H. Joannes—E. of the town—and the village of Angaries, as well as on Mt. Coronon).

Secondary Rocks.—The secondary rocks are by far the most extensively developed in the Greek kingdom. Under this head must be included the metamorphic rocks (marbles and crystalline schists), which form several of the most celebrated mountains of Greece (Pentelicus, Hymettus, Taygetos). None of the Greek sedimentary rocks are apparently older than the Cretaceous period, to which all the secondary deposits of Greece are regarded as belonging. Nearly three-fourths of the surface of the Peloponnesus are formed of rocks of this age, here represented by compact limestone, alternating with marls, sandstone, and conglomerate. They exhibit extensive traces of rupture and dislocation on a grand scale, and are also in great part metamorphosed; organic remains are rare.

† It occurs at many other points in Attica and Boeotia in small patches; among others at Athens, Oropos, Thebes, and Styliada.

The cretaceous system (limestone and sandstone), exclusive of insignificant exceptions, forms the entire mass of Continental Greece W. of Darnitza. E. of Darnitza it continues to be the dominant formation, but its superficial continuity is broken by the presence of deposits of later age. The Ionian Islands are principally constituted of cretaceous rocks, though associated with others of Tertiary age; the N. Sporades (notably Scopelos, Gioura, and the Piperi) are also in great part cretaceous.

Tertiary Rocks.—These are of considerable interest from their comparative richness in organic remains. **Eocene.**—This period affords several isolated deposits in the Peloponnesus. The nummulitic rocks of Tripolitza are the best known example; they have yielded five species of this characteristic fossil. **Miocene.**—In this period Greece was united to Asia Minor by broad grassy plains, occupying the space now covered by the Aegean, which afforded habitation and sustenance to troops of the *Dinotherium*, the *Hipparion*, the Giraffe, and other large herbivorous animals, which then peopled Greece. These broad prairies were interspersed by occasional freshwater lakes, of which traces have been found in Attica and Euboea. The Miocene scenery of Greece was further diversified by an almost tropical richness of vegetation, as revealed in the freshwater deposits of Koumi and Oropos.

Lacustrine deposits occur at intervals over a large extent of Attica, and a portion of Boeotia.

The contiguous valleys of Koumi and Castrovala in Euboea are both filled by nearly horizontal lacustrine strata, resting unconformably on beds of secondary age. The two valleys are only separated by a narrow ridge of semi-crystalline limestone and friable schists. 'The lacustrine deposits consist of white marls interstratified with compact calcareous beds, resembling lithographic stone,' which splits into slabs and is used for tiles. 'In some of the spots which are quarried for these slabs, freshwater shells and the leaves of land plants abound to such an extent that it is hardly possible to split any fragment without exposing an impression of a leaf.'† The well-known lignite beds are overlaid by about 200 ft. of calcareous strata and marls. The lignite, according to Adm. Spratt, contains no vegetable impressions. It was discovered about 1832 through exposure by a landslide.

Pliocene.—To this period belonged the celebrated Pikermi beds, so named from the ravine in which they were first observed. They extend from the upper slopes of Pentelicus down to Marathon, and are also visible at Stavros, Charvati, and Kephisia. About Daoud Mendeli (a ruined convent) they occupy depressions in the mica schist. They consist of breccia, conglomerate, and sandy marls; they are conspicuous by their bright red colour when exposed, and also, in general, by their fertility. Similar beds occur at several other points in Attica; they are mostly horizontal, and repose unconformably on highly inclined Miocene lacustrine strata. Their stratigraphical relations may be best observed along the cliffs between the mouth of the Pikermi torrent (near Raphina) and the plain of Marathon.

† 'On the Geology of a part of Euboea and Boeotia,' by Lieut. Spratt, R.N., *Q. J. G. S.*, vol. iii.

The fauna of Pikermi is as varied in kind as it is rich in numbers, but the skeletons are all broken up, and the bones distributed in the utmost confusion. The following are some of the principal genera and species:—*Rhinoceros pachygnathus*, *R. Schleiermacheri*, *Hipparion gracile*, *Mastodon Pentelici*, *Dinotherium giganteum*, *Ancylotherium Pentelici*, *Hyæna eximia*, *H. graeca*; also species of *Helladotherium*, *Cumelopardalis*, *Palaeoreas*, *Tragocerus*, *Palaeoryx*, *Palaeotragus*, and *Sus Erymanthius*. The Quadrumana were represented by *Mesopithecus Pentelici*.

A band of Pliocene strata (mainly calcareous tufa, very similar to that of Sicily), forms the coast-line of the Peloponnesus, and a considerable portion of Continental Greece, including Attica. The yellow Peiraic limestone, so much employed for the foundations of ancient buildings, is of this character. The coast Pliocene has hitherto yielded some twenty-five species of mollusca. The fossils which mainly characterise the formation here, as elsewhere, are *Pecten* and *Ostrea*, of both of which genera several species occur. The general facies shows a mingling of extinct and recent forms. Pliocene rocks also enter largely into the structure of the Sporades, the Ionian Islands, and some of the Cyclades. Besides these marine Pliocene strata, there occur in the districts of Megara and Corinth certain mingled fresh and brackish water deposits of the same age. They are best developed at Megara. They extend W. of the town, and cover the front of Mt. Geraneia, occupying an area of seven or eight miles by one and a half, and at some points 300 ft. deep.

A very singular deposit has formed on the Laurion sea-board, within historic times. It is a very hard conglomerate, consisting of the ancient scoriae from the mines associated with shingle, quartz, and sand; the whole bound together by a strong argillo-calcareous cement. The hardness and durability of this exceedingly modern rock is such that it is quarried by the villagers of Keratia to form the hand millstones with which they grind their wheat and barley.

Volcanic Rocks.—The only present centre of active volcanic action in Greece is the Santorini group of islands. The older volcanic rocks of Greece consist almost exclusively of trachyte and its allied forms. Trachyte proper occurs in the islands of Melos, Anti-Melos, Kimolos, Pholegandros, Santorini, Anti-Paros, Skyros, Poros, and Aegina, and in the peninsula of Methana. Near Port Apollonia in Melos, the trachyte has assumed a columnar prismatic structure. Quartz-trachyte occurs in Kimolos and the adjoining islets, and in Melos, where it is quarried for millstones. Pearlstone is found in the islands of Melos and Anti-Paros. Obsidian occurs in great abundance among the Pliocene conglomerates of Melos, at Nychia, and also in the Santorini group. It appears to have been an object of export from Melos in ancient times.

The best example of an extinct volcano in the Aegean is afforded by the Turkish island of Nisyros. This island is nearly circular in form, and its centre is occupied by a vast crater, about 3 m. by $1\frac{1}{2}$, and over 2000 ft. deep. The crater contains several *solfatare*, the largest of which is about 100 paces in diameter. It is surrounded by precipitous lava cliffs, and streams of lava can be traced on all sides from the rim of the crater towards the sea, into which they project as headlands. Hot saline water springs up at almost any point along the sea-shore on digging to a very

slight depth in the sand and shingle. This water (95°–100° Fahr.) is used by the peasants for fulling coarse cloth. For this purpose the women scoop out small shallow basins in the shingle.

Thermal springs are common in many parts of Greece; some of them are in high local repute as remedies (see p. xxxiii.).

Gold occurs in very small quantities in the island of Skyros. It is found in the bed of the stream just below the town, among *débris* of serpentine and magnetic iron. Some ancient scoriae found here yield, after crushing and smelting, 3 to 5 per cent. gold. The gold mines of Siphnos (Hdt. iii. 57; Strab. p. 448; Paus. x. 11, 2), are mentioned by Herodotus, and traces of them near Hagios Sostis may still be recognised, though some of the galleries have been inundated by the sea. Gold is found at Dolianá in the Peloponnesus, mixed with iron pyrites.

Silver is worked at Laurion, Seriphos, Carystos, Anti-Paros, Thera, and Anaphe, in conjunction with lead. Traces of ancient silver mines may be seen in the islands of Melos, Kimolos (whence its Italian name of *Argentiera*), and Zea.

Lead is found associated with silver at all the above named localities.

Zinc is obtained from Laurion and Mt. Hymettus. The latter mine is in the hands of an English firm (Messrs. Swan & Co.), who have established works at the foot of the W. slopes.

Copper occurs in conjunction with other ores at Laurion, Carystos, and Seriphos, and with less alloy at two points in Phthiotis (Limogardi and Bosoni), near Epidaurus, and at Troezen. Works have been established at all these places, with more or less success. Copper has also been detected at several other points in both Continental and Insular Greece, but without leading to any practical results.

Iron is found in Southern Euboea, near Cape Matapan, and in the islands of Kythnos, Chilikodromia, Skyros, and Seriphos. The principal mines are at Seriphos, and appear to be prospering. The ore is exported to Newcastle in the rough, and there smelted.

Lignite is worked at Kymi and Oropos, and is now employed in some of the smelting operations at Laurion.

There are large and prosperous mines of **Magnesite** in N. Euboea, between Mantoudi and the sea.

Sulphur occurs at several points in Greece, but in Melos alone are the deposits of sufficient value to repay the expense of extraction.

Emery is largely exported from Naxos; most of it goes to England. It is also found in Paros and Sikinos, as well as near Thebes.

Manganese is exported in large quantities from Melos.

The principal marble quarries are the following:—

Pentelicus and **Paros**.—White statuary marble. Also at Pentelicus a coarser variety used for building purposes, and a shell-marble (*Iumachella*). The Paros quarries have been worked by a Belgian Company.

Hymettus.—White marble, with grey or blue streaks, always in parallel lines. Another kind is dark bluish grey.

Dimaristica (near Gytheion).—Red marble; the proprietor of the works is German.

Skyros.—These famous quarries, which are now about to be re-worked, produced a variety of beautiful marbles, including pure white (used for statuary), red, grey, brown, and yellow.

Tenos.—The marbles of Tenos include a dark-green kind, resembling serpentine, which has furnished the new R. C. Church at Athens with monolithic columns 19½ ft. high. Another very effective Tenian marble is known locally as *Turchino*, and consists of a pure white ground, with patches of dark blue. Besides these, Tenos furnishes excellent black and white marbles.

Many of the ancient quarries of Greece are either being, or are about to be re-opened, including the celebrated Cipollino quarries of S. Euboea.

CHAPTER V.

ARCHAEOLOGY.

HELLENIC AND BYZANTINE ARCHITECTURE.†

Ancient Masonry.—The material most commonly employed was the grey limestone, of which so many Greek mountains are constituted. Sandstone was also used, but less frequently. The mural masonry of Greece is usually divided into three classes:—

Cyclopean or Pelasgic.—Irregular blocks of stone are here rudely adapted to each other, the interstices being filled up with smaller pieces, or with rubble. Such rough walls, hardly to be distinguished at first sight from the masses of broken rock which strew the surface of a limestone country, were of old believed to have been erected by the Cyclopes, whence their name. The walls of the citadel of Tiryns afford a fine example of this kind of construction.

Polygonal.—In masonry of this class, the stones are no longer unhewn (*ἀργοὶ λίθοι*), but their sides are sufficiently smoothed to enable them to be compactly fitted together. The walls of Larisa (the citadel of Argos) and those of Samikon (p. 156) afford good examples.

Rectangular.—Here we have square or oblong blocks laid in horizontal parallel courses, while the vertical joints are either perpendicular or oblique. The walls of Mykenae beside the Lions' Gate present one of the earliest examples. The defences of Messene exhibit this very common species of Hellenic masonry in its most perfect form. Such walls are sometimes called *isodomous*, their courses being of equal height.

† The best guide to classical archaeology is Otfried Müller's '*Handbuch der Archæologie der Kunst*,' second edition (1852), revised by Welcker.

The mode of construction cannot be accepted as a strict criterion of the antiquity of walls. The Greeks 'adhered as a mere matter of taste to forms which they must have known to be inferior to others. In a wall in the Peloponnesus, we find the polygonal masonry of an earlier age actually placed upon as perfect a specimen built in regular courses, or what is technically called *ashlar* work, as any to be found in Greece.'—*Fergusson*.

Sir E. H. Bunbury † has conclusively shown—(1) 'That while in such works as the walls of Tiryns we have undoubtedly the earliest examples of mural architecture, it is quite a fallacy to lay down the general principle, that the unhewn, the polygonal, the more irregular and the more regular rectangular constructions, always indicate successive steps in the progress of the art; and that it is also erroneous to assign these works to any one people or to any one period. (2) That while such massive structures would of course be built by people comparatively ignorant of the art of stone-cutting, or of the tools proper for it, they might be, and were also, erected in later times, simply on account of their adaptation to their purpose, and from the motive of saving unnecessary labour. (3) That the difference between the polygonal and the rectangular structures is generally to be ascribed, not to a difference in the skill of the workmen, but to the different physical characters of the materials they employed—the one sort of structure being usually of a species of limestone, which easily splits into polygonal blocks, and the other a sandstone, the natural cleavage of which is horizontal.'

ORDERS OF ARCHITECTURE.—The **Doric**, the oldest, the simplest, and the most dignified of all, has shafts of massive proportions, *without a base*, crowned with the simplest of capitals and the heaviest of *abaci*, which supports a massive entablature composed of a very few bold members. The great characteristic is the *triglyph*, originally the end of the wooden cross-beam appearing through the entablature.

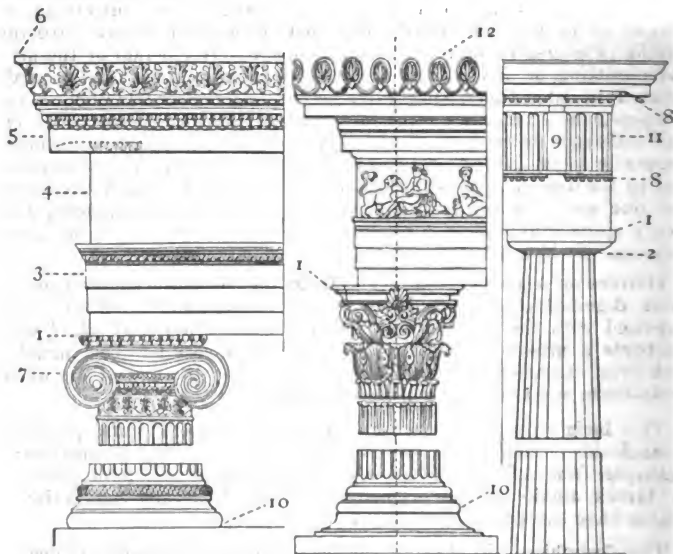
The **Ionic** order may be recognised by its *volute*s, or spiral projections at each side or angle of the capital. The volute is found in many earlier examples from Asia Minor and Cyprus, but the artistic form given to it in Greek architecture is original. Both the Ionic and the Corinthian orders have bases to their columns.

The **Corinthian**, with its tall slender columns, its elaborate cornice, and highly-wrought capitals, offers a striking contrast to the original Doric. 'Here,' says Mr. Freeman, 'the utmost lightness of proportion and the most florid gorgeousness of detail have utterly banished the sterner graces of the elder architecture; so completely had commerce, and the wealth and luxury which attended it, changed the spirit of the famous city whose name it bears, since the days when her two harbours were first added to the conquests of the invading Dorian.'

The earliest known examples of the use of the Corinthian order are the Tholos at Epidauros, the Philippeion at Olympia (B.C. 338), and the Monument of Lysicrates at Athens (B.C. 335). According to a well-known legend recorded by Vitruvius, the idea of the beautiful Corinthian capital was suggested to the sculptor Callimachos by the sight of a basket covered with a tile, and overgrown by the leaves of an acanthus on which

† Bunbury 'Cycloplan Remains': see also Professor Middleton's article 'Murus,' Smith's *Dictionary of Antiquities*, vol. II. pp. 184, 185.

it had been accidentally placed. The order appears to have been invented about the time of the Peloponnesian war, but did not come into use until some time afterwards (*Smith*). 'We must remember,' writes Mr. Freeman (*Hist. of Architecture*, 1849), 'that the Grecian orders do not, like the styles of Gothic architecture, each represent the exclusive architecture of a single period. The invention of new forms did not exclude the use of the elder ones; and the three orders were employed simultaneously. Consequently there were many cases in which the architect who adopted the stern grandeur of the Doric order chose it in actual preference to the elegant Ionic and florid Corinthian, which were in contemporary use.'



IONIC.

CORINTHIAN.

DORIC.

- | | |
|----------------------|----------------|
| 1 Abacus. | |
| 2 Echinus. | |
| 3 Triple Architrave. | |
| 4 Frieze. | |
| 5 Cornice. | |
| 6 Cymatium. | |
| | } Entablature. |

- | |
|---------------|
| 7 Volute. |
| 8 Guttae. |
| 9 Metope. |
| 10 Torus. |
| 11 Triglyph. |
| 12 Anthemion. |

ORDERS OF ARCHITECTURE.

The **Greek Temple** exhibits the most important and characteristic form of Hellenic architecture. Temples are distinguished by different names according to the number and arrangement of their columns. Their essential feature is the *naos* or *cella*, the shrine of the tutelary divinity, of which the temple in its primary form alone consisted. The *pronaos* and *opisthodomos* were added at a later period.

‘The simplest Greek temples were more cells or small square apartments, suited to contain an image—the front being what is technically called *distyle in antis*, or with two pillars between *antæ*, or square pilaster-like piers terminating the side walls. Hence the interior enclosure of Greek temples is called the cell or cella, however large and splendid it may be.

‘The next change was to separate the interior into a cell and porch by a wall with a large doorway in it, as in the small temple at Rhamnus, where the opening, however, can scarcely be called a doorway, as it extends to the roof. A third change was to put a porch of four pillars in front of the last arrangement, or, as appears to have been more usual, to bring forward the screen to the positions of the pillars, as in the last example, and to place the four pillars in front of this. None of these plans admitted of a peristyle, or pillars on the flanks. To obtain this it was necessary to increase the number of pillars of the portico to six, or, as it is termed, to make a hexastyle, the two outer pillars being the first of a range of 13 or 15 columns, extended along each side of the temple. The cell in this arrangement was a complete temple in itself—*distyle in antis*, most frequently made so at both ends, and the whole enclosed in its envelope of columns. Sometimes the cell was tetrastyle, or with four pillars in front. In this form the Greek temple may be said to be complete, very few exceptions occurring to the rule, though the Parthenon itself is one of these few. It has an inner hexastyle portico at each end of the cell; beyond these outwardly are octastyle porticoes, with 17 columns on each flank.’—*Fergusson*.†

Byzantine Architecture.—A wide and interesting field of study for the architect or archaeologist is afforded by the Churches of Greece. They have hitherto been little studied, and are now fast disappearing under the ruthless hand of an ignorant priesthood, who year by year carry on their work of destruction under the name of restoration. Educated Greeks seldom have any knowledge of ecclesiastical archaeology, and being at the same time totally deficient in the strong religious conservatism of the more devout peasantry, they offer no opposition to the wholesale destruction of these ancient landmarks. Any traveller, even though he possess no archaeological knowledge, who will take the trouble to make *accurate* drawings, however rough, of any Byzantine or other mediæval remains he may meet with, may be assured that he will not only be doing good service to archaeology in the present, but gathering materials which will probably possess a high artistic value a few years hence, when the monuments they represent will be mutilated or destroyed. A plan roughly drawn to scale will, it is needless to say, greatly enhance the value of such memoranda.

‘The term Byzantine has of late years been so loosely and incorrectly used—especially by French writers—that it is now extremely difficult to restrict it to the only style to which it really belongs. Strictly speaking, the term ought only to be applied to the style of architecture which arose in Byzantium and the East, after Constantine transferred the government of the Roman empire to that city. It is especially the style of the Greek church as contra-distinguished from that of the Roman church, and ought never to be employed for anything beyond its limits. The only obstacle to confining it to this definition occurs between the reigns of Constantine

† Excellent articles on the structure of the Greek temple and theatre will be found in Dr. Smith’s ‘Dictionary of Greek and Roman Antiquities.’

and Justinian. Up to the reign of the last-named monarch, the separation between the two churches was not complete or clearly defined, and the architecture was, of course, likewise in a state of transition. After Justinian's time the line may be clearly and sharply drawn, and it would therefore be extremely convenient if the term "Greek architecture" could be used for the style of the Greek church from that time to the present day.—*Fergusson*.

'A true Byzantine church,' writes Dr. Neale, 'might most fitly be defined as a gabled Greek cross, with central dome, inscribed in a square or quasi-square. This square has on the west an addition, not usually under the same roof, and sometimes a mere lean-to, and is on the east, externally for the most part, and almost always internally, triapsidal. . . The three apses are, that on the north for the chapel or Prothesis; that in the centre for the altar; that on the south for the sacristy.' The interior arrangement involves a fourfold division:—1. The *Narthex*, or vestibule, properly set apart for catechumens or penitents, divided from the rest of the church by a screen, and often forming the *western* addition alluded to above. 2. The *Nave*. 3. The *Choir*. These two divisions are less distinctly, and often not at all, separated; sometimes there is a low wooden barrier between them, corresponding to the *rood-screen* in Western churches. The choir is surrounded by stalls, as is also sometimes the nave. 4. The *Bema*, or *Sanctuary*, is the distinguishing characteristic of Greek churches. In all of them, even to the smallest chapel or oratory, a solid, lofty wooden screen cuts off the apse at the east end. This screen is called the *Eiconostasis* (*Εἰκονόστασις*), from the holy pictures on its panels. The inner space, corresponding with the *Holy of Holies* in the Jewish temple, contains the altar, and is entered through a central opening (closed by a silk curtain) in the *iconostasis*. There is only one altar, called simply the *Sacred Table* (*Ἡ Ἁγία Τράπεζα*). The ancient division of the sexes is usually maintained, and in many of the larger churches there is a women's gallery extending over the *narthex* at the W. end. The stalls are merely narrow ledges 3 or 4 in. broad, affording some support but not a seat. The congregation have no seats, but species of crutches are sometimes provided for weak or aged persons.

The paintings, with which all Greek churches are decorated, are in the highest degree interesting. They are all executed after a traditional model prescribed by ancient authority, and the colours and processes are those which have been followed for some thirteen centuries. The result is that the poorest and worst executed icon preserves something of the inherent dignity of the original type, and the eye is never offended by the gaudy colours and flaunting drapery so common in the religious pictures of the Roman Catholic Church. On the subject of Greek religious art, the reader may advantageously consult Didron's '*Iconographie Chrétienne*,' 'Curzon's '*Monasteries of the Levant*,' and Henfrey's translation of the '*Book of the Monk Theophilus*.'

Works on Architecture:—

FERGUSSON, *History of Architecture*, (2d ed.), 1874, vols. i. and ii.

LUBKE, *Architectur*.

REBE, *Gesch. der Baukunst im Allerthum*.

BOETTICHER, *Tektonik der Hellenen*.

KRELL, *Gesch. des Dorischen Styls*.

MÜLLER, the same translated by J. Leitch under the title of *Ancient Art and its Remains*, 1852.

ROSENGARTEN, *Die Architektonischen Stylarten* (3d ed.), Brunswick, 1874. This is a very slight work of a popular character, but it contains some useful diagrams and details not easily attainable elsewhere. It has been translated into English.

ADAMY, *Architektonik der Hellenen*, Hanover, 1882.

TEXIER AND PULLAN, *Byzantine Architecture*, 1864 (chiefly Salonica).

COUCHAUD, *Choix des Eglises Byzantines en Grèce*, 1842 (Greek kingdom only).

LENOIR, *Architecture Monastique*, 1856.

PULGHER, *Eglises Byzantines de Constantinople*. Vienna, 1878–80.

There is a useful article on *Baukunst*, by Julius, in Baumeister's *Denkmäler des Klass. Alt.*

GLOSSARY OF THE PRINCIPAL TERMS USED IN GREEK ARCHITECTURE.

N.B.—Hellenic Terms are printed in SMALL CAPITALS; Byzantine in black letters.

ABACUS.—The square or oblong tablet interposed between the capital of a column and its entablature.

ACROTHERIA.—Statues or other ornaments, supported on bases or small pedestals, on the angles and top of a pediment; or the pedestals for such statues.

AGORA.—The Greek *Forum*, signifying a place of open-air assembly, rather than a market.

Ambo.—A raised desk or pulpit from which the Epistle and Gospel were read. Best example at *Kalabaka* (p. 752).

AMPHIPROSTYLE (of a temple).—Having four columns at each end.

ANDRON.—Originally, the Men's Court of a house; later, sometimes a passage.

ANNULET.—A small flat fillet encircling a column.

ANTAE (*παρὰστῆδες*).—Pilasters terminating the side walls of a temple, generally so as to assist in forming the portico. Sometimes, antae stood detached as rectangular piers.

ANTEFIXAE.—Ornaments—frequently decorated with the honeysuckle pattern—placed along the eaves of a roof to cover the termination of the tiles.

ANTHEMION.—A flower-like ornament, answering to a Gothic *finial*.

ANTHROPOSTYLE.—Having anthropomorphic pillars.

Apse.—The semicircular recess behind the altar. Most Greek churches (small chapels excepted) have three apses. See *Diaconicon* and *Prothesis*.

ARCHITRAVE.—The horizontal course which forms the lowest member of the entablature, and rests immediately on the columns.

ARCHIVOLT.—Mouldings on the face of an arch, resting upon the imposts.

ASTRAGAL.—A bead and reel moulding.

ATLANTES.—Male figures serving as pillars, called also *Telamones*.

ATTIC.—A term commonly applied to constructions resting on the entablature

BASE.—The lowest portion of a column, on which the shaft rests. True Doric columns have no bases.

Bema.—That portion of the church which is enclosed by the *Eiconostasis*—the Sanctuary. The Bema is raised one step above the general level of the church, whence the name.

CAPITAL.—The head of a column or pilaster.

CARYATID.—A female figure supporting an entablature. Traditionally so called because the women of Caryae, a town of Arcadia which sided with Persia, were made slaves; but probably because the maidens of that town bore offerings on their heads at the festival of Artemis Caryatis (Paus. iii. 10; iv. 16).

CASSOON.—A sunk panel or coffer in the ceiling.

[Greece.]

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CAVEA.—See COILON.

CELLA.—The central chamber of a temple, supposed to be the peculiar habitation of the deity, whose statue it usually contained. The cella in the early temples had generally no windows, and received light only through the door, or from lamps burning within. The cases appear to be quite exceptional in which it was lighted from the roof (*hypæthral*).

COFFERS.—Sunk panels in vaults or domes.

COILON.—The semicircular concave portion of a theatre, occupied by the spectators. This was in the majority of cases formed, in part at least, by excavating the natural rock or earth in a hillside, whence *Cavea*.

CORNICE.—The crowning projection of the entablature.

CORONA.—The main vertical band or face of the cornice.

CYCLOPEAN.—Masonry constructed of unhewn stones, in irregular courses.

CYMATIUM.—The upper moulding of the cornice.

DECASTYLE.—An edifice having ten columns in front.

DENTILS.—Tooth-like ornaments common to the Ionic and Corinthian cornices.

DISCONICON.—The apse to the S. of the Holy Table (*ἀγία τράπεζα*), which serves as a sacristy.

DIPTERAL.—Having a double range of columns all round.

ECHINUS (sea-urchin).—Properly the egg-and-anchor ornament peculiar to the Ionic capital. Also applied to the cushion of a Doric capital, immediately beneath the abacus.

ENTASIS.—The almost imperceptible swelling of the shaft of a column between the capital and the base.

EICONOSTASIS.—The screen which in Greek churches separates the *Bema*, or Sanctuary, from the body of the edifice. It is generally decorated with pictures (*eikônes*).

ENTABLATURE.—The horizontal superstructure of a colonnade; in Greek architecture comprising the architrave, frieze, and cornice.

EPISTYLIUM.—See ARCHITRAVE.

EXEDRA.—A place for conversation. The Romans applied the name to any semicircular recess with benches, by the road side or in a long reach of wall. The Exedra of Herodes Atticus at Olympia is a good typical example.

FASTIGIUM.—See PEDIMENT.

FLUTING.—The vertical channelling of the shafts of columns.

FRESCO (fresh).—Wall-painting, laid on while the plaster which forms the ground is still wet.

FRIEZE.—The central course of the entablature, between the cornice and architrave.

GLYPHS.—The perpendicular channels cut in the triglyphs of the Doric frieze.

GUTTAE.—Small cylindrical knobs, like nail-heads, of which they are supposed to be imitations, 'dropping' immediately under the triglyph and mutule in the Doric entablature.

HEXASTYLE.—Having a front range of six columns.

HYPÆTHRAL.—Without a roof, and open to the sky.

HYPERTHYRON.—The upper member of a doorway.

HYPOTRACHELION.—The necking of a capital, introduced between the capital itself and the shaft of the column.

IMPOST.—The member on which the arch immediately rests.

INTERCOLUMNIATION.—The space between two columns.

LACUNARIA.—Sunk panels or coffers in ceilings.

METOPÉ (*μετόπη*).—The interval or hole (*ὀπή*) between the Doric triglyphs frequently sculptured in relief.

MODILLION.—A scroll-shaped support, resembling a bracket, placed below a Corinthian cornice.

MODULE.—The semi-diameter of a column, used as a measure for determining other proportions of the building.

MONOLITH.—A column cut out of a single block. Rarely employed by the Greeks, who preferred to build up their shafts in drums, so that each stone might rest as it lay in the quarry, and be less liable to split or peel. The oldest Greek columns which yet remain standing—those of the Temple at Corinth—are, however, monolithic. Among the Romans this treatment was almost universal.

MUTULES.—Plain projecting blocks supporting the corona in the Doric cornice, answering to modillions in the Corinthian.

NAOS.—See **CELLA**.

Narthex.—The outer vestibule of a Byzantine church. It is separated by a wall from the church, and was originally appropriated to the use of catechumens and penitents. *Narthex* (*ναρθήξ*) is the Greek name of a species of fennel, the stems of which were used in former times for flogging delinquents. The coarse yellow flowers of the narthex are a conspicuous feature in the vegetation of many parts of Greece and Sicily. Mt. Narthacion in Thessaly is supposed to owe its name to this plant.

OCTASTYLE.—Having a front range of eight columns.

OPISTHODOMOS, or POSTICUM.—The chamber behind the cella, often used as a treasury.

ORCHESTRA.—A circular or semicircular level space, corresponding somewhat in position to the *pit* of a modern theatre; but anciently set apart for the chorus.

PEDIMENT, or FASTIGIUM.—The gable or triangular termination of the roof of a temple, resting upon the entablature and enclosing the tympanum.

PERIBOLTS.—The boundaries of the temenos, or *Close*, in which a temple stood.

PERIPTERAL (of a temple).—Having columns along both sides and ends.

PERISTYLE.—The passage round the outside of the edifice between the columns and the wall.

PILASTER.—A rectangular pillar, attached to a wall.

PLINTH.—The low square step on which a column is placed, or the slab on which a statue stands.

PODIUM.—The base or lower part of a wall: or the side of the substructure on which a temple is built; hence also, a low boundary wall.

PORTICO.—The covered space in front of the cella, or any enclosure having a roof supported by columns, and forming the entrance to a building.

PORTICUS (*στος*).—A covered colonnade supported by columns on one or both of its sides. It differs from a *Portico* in not forming an entrance. When it surrounds a quadrangle, it corresponds precisely to the Gothic *Cloister*.

POSTICUM.—See **OPISTHODOMOS**.

PRONAOS.—The porch in front of the Naos.

PROPYLAEON.—A species of outer gateway, with a porch inside and out, giving admittance to the Temenos of a temple. The term is not, however, restricted to religious architecture.

PROSCENIUM.—The stage of a theatre, originally wooden.

PROSTYLE (of a temple).—Having four columns in front.

Prothesis.—In Greek churches the N. apse, corresponding to the Diaconicon on the S.

SCOTIA.—Large concave mouldings in the base of a column.

SOFFIT.—Ceiling; applied to the underside of arches, and of other architectural members.

STOA.—See **PORTICUS**.

STYLOBATE.—The basis or substructure on which a colonnade is placed, forming a continuous plinth.

TELAMONES.—See **ATLANTES**.

TEMENOS.—The sacred precinct in which stood a temple or other sanctuary.

TETRASTYLE.—Having four columns at each end.

TORUS.—A large convex moulding in the base of a column.

TRIGLYPH (τρίγλυφος).—The distinguishing ornament of the Doric entablature, being a tablet channelled with three vertical grooves.

TYMPANUM.—The triangular space enclosed by the cornice of the pediment; so called by the Romans from its likeness to the flat parchment of a tambourine. Named by the Greeks αἶτος, from its resemblance to the shape of a kite—a word still applied to this plaything by the boys of Athens; or, perhaps, merely from its likeness to an eagle with outspread wings. *Aquila* in Latin bears this meaning sometimes (Tac. *Hist.* iii. 71).

VOLUTE.—The Ionic scroll; the chief characteristic of the order.

VOMITORIA.—Passages giving egress from a theatre.

ZOPHORO.—A frieze in which are introduced reliefs of animals.

CHAPTER VI.

GREEK SCULPTURE.

[Abridged from the article 'STATUARIA ARS' in Dr. Smith's 'Dictionary of Greek and Roman Antiquities,' by Mr. Ernest Gardner.]

I. MATERIALS AND TECHNIQUE.

Stone or Marble.—It must be remembered that this material had no such preponderance over the others in ancient times as it has in modern museums. But it was at all times very extensively used, and consequently we possess examples of all periods in stone or marble, from the shapeless dolls which show the first rude attempts to represent the human form, through the rise, finest period, and decline of sculpture, to the last decadence of Roman work.

In the earliest period of sculpture, the squareness of the form of the body has often been noticed. Some have wrongly attributed this to an influence of wood technique. It is doubtless due to the fact that the early sculptors, like beginners of to-day, traced first the full aspect or profile of a figure on the front or side of their block, and then worked through at right angles to the surface. Traces of this proceeding are clear on some unfinished statues, which have the flat surfaces and corners produced by it not yet rounded off.

Much confusion exists in the opinions of archaeologists as to the extent to which pointing from a finished clay model was used. In some cases points are still visible, not completely worked off the statue. But this is only in the case of late Hellenistic or Roman works, and it may be seriously doubted whether any such practice prevailed in the best times of Greek sculpture. Unfinished Greek statues—of which several exist in Athens—show no sign of it. The block is worked away in successive layers, more delicate instruments being used as the sculpture progressed. The drill seems to have been used in earlier times only for fixing ornaments, etc. Callimachos is said to have been the first to make sculptural use of it. Later it was extensively used for the hair and the deeper folds of the drapery, and in careless work its marks were never worked off. A very highly polished surface is characteristic of works of the Hellenistic period, and especially of the Pergamene school.

The application of colour is a question of great importance, which can

now be decided with regard to archaic works, though there is still some difficulty as to statues of later periods. Where rough stone was used, colour was applied to all parts, more or less conventionally—red for the nude parts, and blue for hair, clothes, etc., being the colours most used. But as marble came to be more extensively and afterwards almost exclusively used, the beauty of the material and its exquisite rendering of the texture of the skin naturally precluded the use of colour on the nude parts: this was especially the case with female statues, the white colour for the skin of women being already prevalent on archaic vases. In the best preserved series—the archaic female statues on the Acropolis at Athens—we find the skin and the whole mass of the drapery left uncoloured; red is applied to the hair, lips, and eyes, in the last case with touches in dark purple or brown, and other colours; and the drapery has borders and scattered ornaments painted on it in red, blue, green, and dark purple or brown. A garment is completely coloured only when but a small portion of it shows; e.g. the breast and sleeve of a chiton when an outer garment is worn that conceals the rest of it. To judge from this evidence, it seems impossible that in the finest period it was customary to apply colour to the whole or great part of the surface of a statue.

In the earliest times all kinds of local marble were used; that of Paros, sometimes called *lychnites*, came early into common use from the fame of local artists, and its excellence made it always remain the favourite. Pentelic marble was extensively used at Athens during and after the fifth century; Hymettic only for inferior work, except in the earliest time. In the Roman period the quarries of Luna, the modern *Carrara*, were worked very extensively.

Bronze was probably the material most used by the great artists of antiquity, but the ease with which it was destroyed and melted down into useful metal has spared us but few examples. Besides statuettes, which are innumerable, only a few life-size or larger statues remain: among the most important are the charioteer discovered at Delphi, the archaic bearded head found on the Acropolis at Athens in 1887, a seated statue of a boxer found in Rome in 1885, and the head of Aphrodite in the British Museum. Various mixtures of bronze were known, and preferred by different artists.

The most primitive method of bronze-working implies no knowledge of casting, but merely hammering plates into the required shape and then riveting them together. Bronze-founding is said to have been invented about the middle of the sixth century. It is doubtful at what period hollow casting of complete statues became usual. On a vase, probably of the fifth century, is represented a bronze founder's workshop, where the body, head, and limbs, cast separately, are being finished and inserted into their places by workmen. The final polishing and finish of detail took place after casting, and on the same vase are some workmen employed in these processes.

Silver and gold, as well as bronze, were occasionally used for statues. Such a work is quite distinct from the *chryselephantina*, which probably are a development of the next material.

Wood, often gilt and enriched with other materials, was extensively used in early times, but naturally has not been preserved. The primitive

foava were frequently, but not exclusively, of wood; the influence of wood technique on early sculpture has probably been exaggerated. First comes the use of ivory and ebony; then the wood is coated with gold, and so the transition is easy to the great chryselephantine works, in which gold and ivory only are seen. Of course such statues must have had a core of wood when small: this was replaced by an internal framework when on large scale. *Acrolithi*, in which the ivory is replaced by marble, and the gold by gilded wood, were a cheap substitute for *chryselephantina*.

Terra-cotta was very little used for monumental purposes by the Greeks, but figurines in terra-cotta, mostly made for dedication in temples or burial in tombs, are preserved in very large quantities in all museums. They supply the models of the earliest and rudest art; they reproduce the masterpieces of all periods, and many artists devoted great skill and originality to their manufacture. Great works in gold and ivory also seem to imply a finished clay model after which the scales could be worked. But at least in the case of marble we have seen that execution was more or less freehand in the best period, and that pointing from a finished clay model was certainly not universal till Roman times, if even then. It is at any rate certain that the practice of making first a clay model, whatever was to be the final material, and leaving the rest to copying by more or less mechanical means, was not in use among Greek sculptors, who always carried out the details of practical execution in the final material as far as possible with their own hands.

II. HISTORICAL SKETCH.

The beginnings of Greek sculpture may be assigned to about the year B.C. 600. What art existed before in Greece was either purely decorative or entirely subordinate to foreign influences. It will be well to divide the whole history into periods, for greater facility in its consideration.

1. Before B.C. 600. Earliest traditions; foreign influences.
2. B.C. 600—B.C. 480. Greek Archaic—Early Schools.
3. B.C. 480—B.C. 400. Greek Fifth Century—Pheidias, Polycleitos.
4. B.C. 400—B.C. 320. Greek Fourth Century—Praxiteles, Scopas, Lysippos.
5. B.C. 320—B.C. 150. Hellenistic—Asiatic Schools.
6. B.C. 150—A.D. 300. Graeco-Roman and Roman.

1. BEFORE B.C. 600. **Earliest traditions; foreign influences.**—Egyptian art had in the seventh century reached a low ebb, having declined since the period of colossal works which accompanied the national revival under the Ramessid dynasty. But another revival took place under the prosperous rule of Psammetichus, marked more by delicacy of execution than greatness of conception. Psammetichus seems to have favoured foreign intercourse, and the first Milesian colony at Naucratis was founded in his reign. The direct influence of Egyptian art on Greece must, however, been less than the indirect, conveyed chiefly through the Phoenicians. The same people probably conveyed to Greece the influence of Assyrian art, which had passed through all the stages of its development before sculpture can be said to have begun in Greece. But at a time when no copies, casts, or drawings of foreign works of art existed, and when

artists cannot often have travelled to study foreign masterpieces, the only possible means for conveying external influence must have been afforded by small and portable articles, such as arms and utensils, reliefs, statuettes, and carvings in ivory, wood, or metal. Such objects might either be Phœnician imitations, or genuine products of the art they represented. With the arts of Asia Minor the case is different. The numerous Greek colonies here superseded any need of Phœnician intermediaries, and intercourse with Phrygia, Lydia, Caria, and Lycia is to be inferred both from tradition and extant remains. Above all, several of the islands served as centres where Oriental and Greek art met. To Rhodes especially may be traced many of the most fruitful influences in early Greece; and it seems probable that a similar position was held in the earliest times by Crete, though this cannot be certainly known till extensive excavations have taken place in that island.

It is unnecessary to discuss seriously the traditions respecting *Daedalus* and other names of what is sometimes called the *Heroic period* of art. Late writers describe the improvements made by *Daedalus* in sculpture, by opening the eyes, separating the legs, and freeing the arms from the body. But there is no more reason for attributing historical truth to his inventions in the art of sculpture than in that of flying.

As the maker of the Trojan wooden horse, *Ipeios* has more claim to being mentioned as a sculptor in Homer than *Daedalus* has; later, at least one extant statue was attributed to him; but his character seems no less legendary. Two or three of the earliest Greek sculptors may perhaps belong to this period before B.C. 600; but there are as yet no schools, and no regular succession. Some works of decorative relief must, however, be noticed, which, though not properly works of sculpture, are usually included in all books upon the subject. The *Shield of Achilles* is the first of this series. It is not to be imagined that the description in Homer (which, though probably an interpolation, is still as early as B.C. 700) is derived from any single shield, or even that its individual scenes describe actual reliefs seen by the poet. But though the arrangement is his own, the detailed description of such a work seems to imply that the poet had seen similar subjects similarly treated, though not necessarily by a Greek artist. The nearest analogy is to be found in Phœnician bowls: with these, too, the arrangement in five concentric zones corresponds.

We may compare these poetical descriptions of imaginary works with the *Chest of Cypselos*, dedicated at Olympia, which Pausanias describes. Cypselos reigned in Corinth B.C. 655–625; and as the chest was dedicated by his descendants the Cypselids, it may probably be assigned to the end of the seventh century. (Most authorities place it much earlier, saying that it is the identical chest in which Cypselos was hidden when a child; but even if it were so, the decorations were probably added just before dedication, as their character and the added inscriptions show.) Here the scenes, which were arranged in five friezes along the chest, and were carved in the wood with additions in ivory and gold, are taken entirely from mythology. The nearest analogy to this work is seen in the Corinthian vases of the sixth century.

2. B.C. 600—B.C. 480. **Greek Archaic—Early Schools.**—Tradition assigns various schools, working in various materials, to the islands: Chian marble

workers; Samian bronze-founders; Cretans working in marble and wood, who had scholars in Sparta and elsewhere. Generally we notice the importance of the islands, and not the same islands as in the previous period, except Crete with its tradition of Daedalic masters. Naxos and Paros with their marble quarries, Samos and Chios, in close touch with the art of eastern Asia Minor, and Thasos, are all conspicuous either for recorded artists or actual works that they have yielded.

Among the most primitive statues extant is that of *Hera from Samos*, now in Paris, which is merely a round column below, with elaborate drapery. Parts of two similar figures are on the Acropolis at Athens.

From various indications, we are led to believe that what we may best call the Ionic style was, in early times, of great influence and importance. Several works are still preserved from Asia Minor. They all have some characteristics in common, which may be shortly described as softness and laxity of style, as opposed to the hard and precise sculpture of the Peloponnesian schools. The Ionic influence in Athens is clearly visible in some early architectural sculptures found on the Acropolis, cut in rough stone and entirely coloured. These are mostly the pediments of early temples, and represent in low or high relief the combats of Heracles or Zeus with fish-tailed or snake-tailed monsters—Triton, as at Assos, Typhon, the Hydra, etc., whose tails conveniently fill the angles of the pediment, while the bodies show the heavy and sometimes grotesque forms characteristic of Asiatic Ionic art. The most important series of statues of early Attic art are a set of female figures, most of which were found in a position where they must have been buried just after the Persian invasion, and therefore date from the period immediately preceding it, say about B.C. 550–480. In these it is possible to trace the gradual development of Attic style, from the rude figures with stiff drapery and grimacing smile inherited from Ionic art, to the graceful drapery and ‘unconscious’ smile noted by Lucian as characteristics of *Calamis*, the representative of this Ionic-Attic school in the fifth century. A corresponding nude male type was developed into the series of statues commonly called ‘Apollo,’ and known by the place where they were found—the *Apollo of Thera*, of *Tenea*, etc.

Discussions have arisen whether these are statues of that god, or portraits of the deceased erected on graves, or athlete statues. The fact is that they simply represent the common male type, and that without special indications, such as attributes or circumstances of finding, it is impossible to decide what was the artist’s intention in making them. The earliest Spartan artists are said to have been scholars of the Cretans *Dippenos* and *Scyllis*, and to have developed the combination of wood-carving and inlaying into chryselephantine sculpture.

Two allied styles, those of Megara and its colony Selinus in Sicily, are known to us by architectural sculptures still preserved. The pediment of the Treasury of the Megarians at Olympia represents a gigantomachy, which both in subject and style strongly resembles the metopes of a Selinus temple of middle period.

Many examples of archaic sculpture have been discovered in Boeotia, mostly showing the characteristics of a local school; but a sepulchral relief of a draped man, signed by *Alxenor* of Naxos, proves that here also the influence of Asia Minor and the islands was not unknown. It exhibits

pictorial treatment and remarkable foreshortening. In the sepulchral relief of *Dermys and Kitylos* (p. 378), two roughly-shaped male figures, with long hair and no drapery, stand with their backs against a slab and their arms round one another's necks. The most important Boeotian works are a set of nude male statues of the so-called 'Apollo' type; the *Apollo of Orchomenos* has a stolid expression and careful but exaggerated surface rendering of muscles and skin. Several other statues of similar but more advanced style have been found in the temple of Apollo Ptoos. These all show a roundness of waist and conical shape of chest that contrast with Ionic statues. The latest of them has a grimacing smile, perhaps due to Attic or Aeginetan influence, and the forms of the body also approach the Aeginetan style. Similar characteristics may be seen in the Strangford Apollo in the British Museum.

In the development of the rendering of the nude male figure, the influence of the various athletic games, and of erecting statues of victors in the contests, can hardly be over-estimated. The first portraits of this sort are said to have been dedicated at Olympia about B.C. 540, but some are recorded earlier elsewhere, e.g. of Arrachion at Phigalia, who was victor about B.C. 560, of a most primitive type from its description by Pausanias. But of course the statue need not in all cases be as old as the victory. These statues were doubtless at first mere reproductions of the conventional male type, not to be distinguished from the 'Apollo' statues; but a specialisation of the type for various kinds of athletes, and even individual portraits followed. Pliny says that the last were only permitted to those who had been thrice victors. Throughout the course of Greek history the class of athletic statues was especially, but not exclusively, associated with the schools of Argos and Sikyon. In the later archaic period Sikyon is represented by *Canachos*, who made the bronze statue of Apollo at Branchidae, carried off by Xerxes (or Darius). His brother *Aristocles* founded a school of sculptors of athletes that lasted seven generations.

At Argos, the best known early artist was *Ageladas*, famous as the master of Pheidias, Polycleitos, and Myron. He made statues of gods as well as of athletes: his artistic activity was prolonged over an extensive period, from the end of the sixth to the middle of the fifth century or even later; but his style we can only infer from his influence on others. The Argive type was transmitted and perfected by Polycleitos; but Pheidias seems to have added under this influence a Doric earnestness to the Ionic grace of Attic sculpture, and Myron to have developed a different athletic deal.

The place of Aegina in sculpture seems to be like its geographical position, intermediate between Argos and Athens. Its artists were of wide reputation in early times, and worked at Olympia, Athens, and elsewhere, as well as on their own island. Their favourite material was the Aeginetan bronze. The pediments from Aegina, though architectural works and so of marble, not of bronze, supply the most certain evidence as to the Aeginetan style. The composition is not adapted to fill the given field by decorative means, as in the much earlier pediments of the Ionic style, but by a symmetrical and graduated arrangement of the figures. Both pediments are of similar composition, portraying the fight over a fallen warrior in the centre, by warriors standing and kneeling, the corners being filled

with other wounded men. The admirable and sculpturesque rendering of all details and the careful study of the nude male form recall the athletic schools. The remains of the east pediment, though more scanty, are the better finished both in details, such as the rendering of veins and in expression of face, the conventional smile being retained but modified. The influence of athletic sculpture was felt also in Athens, where there was another set of sculptors representing a different tendency from the development of the Ionic style already mentioned. These are *Antenor* and *Critios* and *Nesiotes*. Antenor was employed to make the statues of the tyrannicides Harmodios and Aristogeiton which were carried off by Xerxes, and replaced by others by Critios and Nesiotes. These statues have been identified on Athenian coins and reliefs, and hence in the marble statues at Naples. It is uncertain whether these reproduce the originals by Antenor or those later made to replace them: but both may probably have represented the same motive. The very fine, but dry and sinewy treatment of the body is remarkable, and more advanced than the treatment of the face (in the one remaining head), drapery, and hair—exactly the reverse of what we find in the Ionic-Attic style.

After these names follow those of the immediate predecessors of Pheidias, who belong to the next period. In all the great centres of art local styles and predilections as to subject had already been produced; and it was their rapid development that led up to the great sculpture of the fifth century.

The year B.C. 480, here adopted as the conclusion of the archaic period, forms a convenient boundary. On the one hand, the Persian wars mark the beginning of a new era in Greek art as in Greek history; on the other, the expedition of Xerxes has in its material results afforded us the most certain criteria for fixing the age of later archaic and transitional works. On the Acropolis at Athens he defaced all works of art, and the fragments that remained were buried by the Athenians on their return, and replaced by new works, thus affording scope to the artists of the time. But the buried fragments have been recovered, and when pieced together give us an excellent notion of the condition of sculpture immediately before the Persian wars.

We have seen that, according to tradition, sculpture took its rise, so far as Greece is concerned, among the islands Samos, Chios, and Crete; and that it spread on the one hand through Asia Minor, the Aegean Islands, Northern Greece, and Attica, in what we may conveniently name the softer or Ionic style; while on the other hand the Cretan artists had scholars in the Peloponnesus, Central Greece, and elsewhere; in most of these regions we find a harder style, which may be named Doric; but even here we sometimes find Ionic artists employed. The two styles concentrated themselves in Argos, Sikyon, and Aegina on the one hand, and in Athens on the other. Towards the close of the archaic period they seem, while retaining their essential characteristics, to have influenced each other to a considerable extent.

3. B.C. 480—B.C. 400. **Greek Fifth Century.**—From this period onward it is less necessary to give any connected account, because the style and works of individual artists are far more prominent and better known.

During the previous period we found all styles of sculpture nearing the

perfection of technical development; and we also found that all the artistic centres of Greece had already adopted their own speciality. Hence, in the fifth century, though Aegina disappears in art as in history, Argos and Sikyon remain, as before, noted for athlete statues in bronze, Athens for the variety of its artists and for the use of marble. It was now possible for great artists to express their ideas without the subordination to the difficulties of technical execution, or the constant struggling with those difficulties, that had hitherto been visible even in the highest attainments of sculpture. The attainment of a complete mastery over material difficulties prepared the way for the highest attainments of Greek art. Among the works of this period we meet, for the first time, with statues that are spoken of with unqualified admiration by classical writers, as of the highest excellence, and not merely interesting for their ancient period or the advance they show on previous attempts. This rapid advance in sculpture corresponds with a similar advance in literature and in thought and feeling, which leads up to the great century of Greece. The expeditions and defeat of the Persians had completely altered the relation of the Greeks to neighbouring peoples. For the ancient nations of the East, vaguely heard of as of unknown power, skill, and wisdom, were substituted the Persians, whom the Greeks hated and could conquer. Hence the feeling of Panhellenic unity, and of the conscious superiority of the Greeks as a race above all other people known to them. The numerous monuments erected from the spoils of the Persians, or in commemoration of their defeat, gave a new stimulus to all the arts, and the contest itself afforded subjects for both historical and allegorical representation. And in Athens, at least, the constitution was peculiarly favourable for the production of the greatest works; the democratic form of government encouraged that idealisation of the people without which its exploits could not be worthy of the highest artistic commemoration, while the actual predominance of such men as Cimon and Pericles gave the originality, greatness, and continuity of design which a purely popular government could not attain. Moreover, the combination of the Greeks in common dedications, and the successive supremacy of various cities, made larger sums available for artistic expenditure than could have been afforded by isolated states or individuals.

The fittest places for common national dedications were the great religious centres, Olympia and Delphi. Olympia was also noted for the great temple of Zeus, built by the Eleians themselves; both its architectural forms and historical evidence show that it was probably completed about B.C. 460, and the extant architectural sculptures must be assigned to this period. They consist of metopes over the internal columns of the front and back, representing the labours of Heracles (partly in the Louvre, partly at Olympia), the east pediment with the preparations for the chariot-race of Pelops and Oenomaos, and the west pediment with the battle between the Lapiths and Centaurs. In composition, the pediments are symmetrical, but not monotonously so; they show in many ways an advance towards the perfection we see in the Parthenon; the front or east pediment is quiet, the back or west one full of groups in contorted motion: they have been to a great extent recovered, and are now at Olympia.

Before considering the great architectural sculptures, made under the direction of Pheidias, which are the most characteristic surviving specimens

of the art of the fifth century, three artists must be mentioned who are, as it were, the forerunners of the highest period—*Calamis* and *Myron*, who both belong to Athens, and *Pythagoras* of Rhegium (previously of Samos). *Calamis*, as has been said, seems to represent the highest development of the grace and delicacy of treatment properly belonging to the Attic development of the Ionic style, and he is chosen out by Lucian for the expression of face, and for the treatment of drapery. Copies of statues by him have been recognised on an altar at Athens. *Myron* inherits the vigour of the athletic Attic school of *Critios* and *Nesiotes*; but as a pupil of *Ageladas* he also fell under Argive influence. Several extant statues after *Myron*, reproductions of the famous *Discobolus* and the *Marsyas*, show how completely he had mastered the difficulties of technique. His works even transgress the bonds of sculptural treatment in their choice of momentary attitudes and even of contortions—a natural reaction against the rigidity of early works in the first consciousness of artistic freedom. *Myron* had scholars in Athens, who seem to have carried these tendencies still farther, and to have selected subjects for the sake of the difficulty or interest of the execution—the first appearance of ‘genre’ sculpture. The cow by *Myron* himself, one of the most famous statues of antiquity, seems to belong to the same class of works.

Pythagoras, like *Myron*, was fond of representing figures in vigorous movement; he also excelled in athlete portrait statues. He is praised by Pliny for symmetry and variety, and he also sought truth to nature in details such as the veins and muscles and hair: his limping *Philoctetes* was famous for the indication of the effect of his wounded foot on all parts of the body and limbs. Except on gems, no certain copy of a statue by *Pythagoras* survives.

Athens was at this time the chief centre of artistic work, and the beautifying of the city, first by Cimon and afterwards by Pericles, attracted foreign artists and encouraged native ones. The delicacy and grace of the Attic-Ionic style was carried to its highest point by *Calamis*; but *Myron* and *Pheidias* both studied under *Ageladas* of Argos, and we find the influence of the Doric schools working strongly in Athens; e.g. in a marble head of an athlete and in one of a girl, both on the Acropolis at Athens.

The architectural sculptures of Athens give a good notion of the state of art at this period; they are still to be seen, partly on the Parthenon, the Theseion, the Erechtheion, the temple of Wingless Victory, partly in the Museums of Athens and London. The sculptures of the Parthenon fall into three divisions—the metopes, the pediments, and the continuous inner frieze, which runs round the outside of the cella. It is probable that these three were put up in the order mentioned; and the style is consistent with this supposition. The metopes are of uneven merit, and some of them are the least advanced of the Parthenon sculptures, though others are of the most spirited design. The east pediment represented the birth of Athena; the west, her contest with Poseidon for the land: the surviving statues of these pediments are perhaps the finest works of sculpture extant. The continuous frieze is in very low relief, and shows the most perfect mastery of composition and technique; it represents the Panathenaic procession, horsemen, chariots, men, and women, advancing to the assembly of the gods above the east door. There is no especial reason for attributing the architectural sculptures of the Parthenon to *Pheidias*, who is known to have

made the chryselephantine statue within the temple, except that he is said to have had the general superintendence of the works of this period in Athens; the Parthenon sculptures show the excellence of those who worked under him. The Theseion sculptures consist of ten metopes at the east front and four on each of the sides adjoining; they show an angular, athletic style which may probably be attributed to the school of *Myron*; they resemble some of the earlier metopes of the Parthenon. The other two friezes of the Theseion, over the second row of columns at the back and front, though continuous, seem to divide themselves into groups derived from the Parthenon metopes. Thus the Theseion and Parthenon seem to be almost contemporary; the Parthenon was probably built between B.C. 447 and 434. The Erechtheion, as it now stands, was later; we know from inscriptions that it was still unfinished in B.C. 409; a great feature of this building is the portico borne by six *Caryatides*; the Ionic frieze was of white marble figures attached to a background of black Eleusinian marble—a substitute for a coloured background. The temple of Wingless Victory is most famous for its balustrade, with figures of Athena and winged Victories erecting trophies, etc.; they must belong to the close of the fifth century, and show the most beautiful studies of flowing draperies as an accompaniment and background to the figures. But it was not only in temples and public monuments that the perfection of sculpture showed itself at Athens. The influence spread even to the workmen who made tombstones; so that early in the fourth century we find numerous grave-reliefs, votive offerings, headings of decrees, etc., that recall by their style the great period of sculpture of the end of the fifth century.

Outside Athens, Athenian artists were sometimes employed at this time; thus the temple of Bassae near Phigalia was built by Ictinos, the architect of the Parthenon; and so we may probably see in the frieze of that temple (now in London) the work of his associates. The subjects are the combats with Amazons and Centaurs; but the execution shows an inequality partly due to provincial style; and there is a striving after effect, especially in the treatment of drapery, that seems transitional to the next period.

So far works of architectural sculpture have been considered, because they alone survive to show us the style of the Pheidias school. But these are only indirectly to be assigned to the master himself or his most distinguished pupils. The great works, of which they most carefully superintended the execution, were the colossal temple statues of gold and ivory, such as the Zeus at Olympia and the Athena Parthenos at Athens by Pheidias, always regarded in antiquity as the highest attainments of sculpture. These rich materials were in the fifth century esteemed the most fitting for the execution of great statues of divinities, which embodied a national ideal. The difficulty of technique as well as the expense—the gold alone of the Athena was worth £155,000—prevented the possibility of such works except under favourable circumstances, and in the fifth century alone we find an art with a mastery over material difficulties adequate for the production of such colossal works, and also possessing so noble an ideal of the gods it strove to represent.

Though the Attic school had so widespread and so varied an influence, that of the Argive *Polycleitos* was also of the utmost importance; and the narrower and more definite nature of his attainments made them more

open to the imitation of subsequent artists than the lofty ideals of Pheidias. Many extant works have been recognised as copies of known works of Polycleitos, the *Diadumenos*, the *Doryphoros*, the *wounded Amazon*, etc. It is characteristic of the definite nature of his attainments that he fixed a canon of bodily proportions, which he also embodied in a statue, probably the *doryphoros*; and this canon was accepted by the athlete sculptors of the schools of Argos and Sikyon as fixing a type, till afterwards modified by Euphranor and Lysippos. In details of execution, and especially in the treatment of bronze, his favourite material, Polycleitos is said to have excelled even Pheidias; but there was a certain monotony in the conception and even the pose of his works. Though his athletic statues and his canon are his best known works, and most important for their influence on later art, it must not be forgotten that Polycleitos fixed the type of Hera by his chryselephantine statue in the Heraeum at Argos just as Pheidias did those of Zeus and Athena. His school, in Argos, and also in Sikyon, numbered many important artists, who seemed to have followed their master closely, and to have held to their traditions with more tenacity than any other school in Greece.

4. B.C. 400—B.C. 320. **Greek Fourth Century.**—During this period we find that much more depends on the individual character and predilections of the various artists; there is a tendency, both in choice of subject and in execution, rather to give free scope to the imagination and skill of the artist than to employ him to embody in his works any national ideals or aspirations. The artist was thus more free from any considerations or influences not purely artistic; but already in the fifth century art had risen above the trammels of priestcraft, even in the case of religious sculpture; and it was not an unmixed advantage for the sculptor to be free to work from his own imagination, rather than from those ideals which belonged to the race or the city. Thus in the place of great works like the Olympian Zeus, the Athena Parthenos, or the Hera of Argos, we meet in the fourth century with subtly distinguished impersonations, such as the Eros, Pothos, and Himeros of Scopas, or the half-human beings of the cycle of Dionysos. Even groups of subordinate divinities before represented, like the Graces, as embodying some attributes of Zeus or other great divinities, are changed to attendants of the cycle of Aphrodite, and treated accordingly. Again, instead of truly sculptural representation of permanent character (*ἥθος*), we notice renderings of more transient passions or excitements (*πάθη*), as in the raving Maenad of Scopas—subjects obviously not so well adapted to sculpture, though perhaps exhibiting more the skill of the artist.

As might be expected from the freedom and importance of individual artists, we find less limit than before in the number of the schools where artists were trained, and of the centres of their activity. Athens and Argos or Sikyon still remain important, but there are many notable artists who belong to neither; and the statues produced are scattered all over the Hellenic world. The two greatest artists of this period were Scopas and Praxiteles. Scopas, who was probably of Parian origin, and worked in the Peloponnesus in his youth and in Asia in his later years, introduced the representation of passionate subjects which afterwards was developed in Pergamon and Rhodes.

Praxiteles represents the highest attainment of the Attic school of marble sculpture, and is famous for the most beautiful forms, as Pheidias for the noblest ideals of Greek sculpture.

There are in Athens two heads and other fragments from the pediments made by Scopas for the temple of Athena Alea at Tegea and the basis of the statue of Apollo at Mantinea by *Praxiteles*, with a relief of Apollo, Marsyas, and the Muses, and above all the Hermes of Praxiteles at Olympia. These are original works, and so superior to the numerous late copies in various museums from the works of these artists. The group of the Niobids of which copies exist in Florence and elsewhere belong to this period.

Lysippos of Sikyon continued the traditions of the school of Polykleitos; he modified the 'canon,' so as to make the head smaller in proportion, and the body more slender.

Towards the close of this period, the younger Attic school carried the softness of Praxiteles to an extreme, while elsewhere athletic works tended to harden into anatomical studies; but all these tendencies only developed during the succeeding period.

But besides these tendencies, which ultimately led to the decline of art, we find some artists striving to retain the higher ideals of the fifth century; the most notable is *Damophon* of Messene, who seems in his choice of subjects and of materials to be influenced by the school of Pheidias. Thus he may also be regarded as the first instance of a great artist who consciously imitated the style of an earlier period. Fragments of a group by him have been found at Lycosura in Arcadia, and are now in Athens.

5. B.C. 320—B.C. 150. **Hellenistic—Asiatic Schools.**—The political change which marks the beginning of this period had a great influence upon the history of art as of literature. The conquests of Alexander and their subsequent division opened up the East to Greek enterprise; and it is the new and flourishing cities which thus arose into prominence that form the great art centres of the next period—Pergamos, Rhodes, Tralles, Ephesus, Alexandria, Antioch: some of these were not of course new cities, but a new era began for all of them with the age of Alexander. In the case of sculpture, the influence of Alexander was in part direct and personal, in part indirect. The numerous portraits of Alexander by *Lysippos* and his followers, in all characters and surroundings, led to a modification of the customary type of face so remarkable that many heads of this period have been misnamed Alexander from their resemblance to him, though the artist probably was merely representing the ordinary type of his school.

It is an indication of the time that the Rhodians, when they had repelled an invasion, did not seek to honour their god by a statue expressing the national ideal, but to glorify him by erecting the biggest statue known—the colossus of the Sun-god by *Chares*, a pupil of Lysippos, who thus is associated with the new tendencies. A great statue of *Victory from Samothrace* (in Paris) was erected by Demetrius Poliorcetes about B.C. 300; it shows a spirited treatment, but all the straining after effect that marks the Hellenistic period. But Pergamos was the most important art centre, and the victories of the Greek kings over the Gauls (or Galatians) afforded occasions and subjects for great dedicatory

groups. To the period of Attalos I., B.C. 241–197, are to be assigned several statues and groups of Gauls, dying or killing themselves; the best known being the *Dying Gaul* of the Capitol at Rome. Attalos I. also dedicated statues in bronze, half life-size, of contests both between Greeks and Gauls, Persians, or Amazons, and gods and giants on the Acropolis at Athens, of which marble copies exist in many museums. Under Eumenes II., B.C. 197–159, was erected the *great altar at Pergamos*, ornamented with reliefs of the battle of gods and giants (now in Berlin): this, with its struggles, contortions, and dramatic expressions of excitement or pain, is the great example of this style. In the pathetic and dramatic rather than sculpturesque nature of subject and style in all these works we may see the ultimate development of the expression of passion and emotion in marble which Scopas introduced into Asia Minor. An even more extreme instance may be seen in the *Laocoon*, made by *Agesandros* of Rhodes and his companions; another famous group is the *Farnese Bull*, or punishment of Dirce, by *Apollonios* and *Tauriscos* of Tralles. All these works, and especially those of the Pergamene school, deserve from their magnificent rendering of anatomy and their spirited conception and treatment to be ranked among the greatest achievements of sculpture, though the selection of subjects marks a period of decadence. But some artists still strove to retain the noble ideals and simplicity and breadth of treatment of an earlier time; and the result may be seen in the *Aphrodite of Melos*, which may be assigned to this period. Sometimes the same tendency led to a cold and academic treatment, as may be seen in works like the *Apollo Belvedere* and the *Artemis of the Louvre*.

The next period is assigned to Graeco-Roman art, but some of the artists who belong to it chronologically may be here mentioned, because they seem to carry on the Hellenistic traditions. There is, for instance, an Ephesian family of artists of about B.C. 100, well known for their statues of fighting warriors, especially the so-called *Borghese Gladiator* (in Paris) by *Agasias*, which is unsurpassed as an anatomical study, and a statue from Delos by *Menophilos*. These may be regarded as the last products of the athletic school of Lysippos, though already contemporary with the beginnings of Graeco-Roman sculpture.

B.C. 150—A.D. 312. **Graeco-Roman and Roman.**—The sack of Corinth B.C. 146—or, roughly, the middle of the second century—may be regarded as the beginning of the Graeco-Roman era; the era, that is, when Greek artists no more worked either for their art or for their own people, but in order to please the tastes of their conquerors. But it was not only the art of the time that was affected; for from the beginning of this period all the best known works of art already existing were collected at Rome from all quarters, and at the end of it transferred to Constantinople in great numbers; and, thus collected together in great centres, they were more liable to accidents or to wholesale destruction than if scattered in quiet local centres of worship. Obviously no great or original schools are to be looked for in this period; but among the numerous independent Greek artists who worked either in Greece or Rome for the Roman market, a few stand out as of wider influence. Among these are *Arcesilaos* and *Pasiteles*, who both lived in the first century B.C. Of *Pasiteles* and his

scholars, *Stephanos* and *Menelaos*, we possess some extant works which show that he attempted to imitate the severe style of the athlete sculptors of the fifth century. But the majority of sculptors during this period were employed in meeting the enormous demand for sculpture to decorate baths, gymnasia, villas, etc., by the production not so much of original works as of copies of all the favourite statues that have been made by Greek artists of all previous periods—a process of the utmost importance to us; for now that nearly all the originals have been lost or destroyed, it is this class of copies that now fills the museums of Europe, and more especially of Italy. Only one branch of sculpture can be said to have had an independent development under Roman influence. Individual and naturalistic portraits have been made in the school of *Lysippos*, and were continued through the Hellenistic age; such commemoration of the individual was peculiarly pleasing to Roman taste, and Roman portrait statues and busts, especially of the great historical characters of the Augustan age and of the earlier emperors, are of unequalled excellence in their life-like execution and portrayal of personal character.

In the age of the Emperor *Hadrian*, who was a great patron of the arts, some revival may be noticed; this is especially associated with the portraits of *Antinous*, the favourite of the emperor, whose type of face and figure dominates the art of this period almost as those of *Alexander* dominated that of the Hellenistic age. But after this brief revival, the decline of the art of sculpture was even more rapid than before, until it began a new era in Byzantine times. Under the emperors, sculpture was called upon to commemorate historical events, and especially victories over the barbarians. The reliefs of the Column of *Trajan* are the finest of these, and represent with spirit and truth to fact the incidents of a Roman campaign. The Column of *Antoninus* is already very inferior in conception and execution. The various triumphal arches in Rome offered a wide field for decorations of this nature, and in those which still survive it is easy to trace the decline of sculpture from the age of *Augustus* to that of *Constantine*. Another favourite field for decoration, in Roman times, was offered by the sculptured *Sarcophagi*, which were covered with reliefs of historical and mythical subjects. The earlier among these show good design and workmanship; but in the later we can see the complete decay of all artistic power and feeling.

A few words may be added as to the preservation and survival of examples of ancient sculpture, and the classes into which they may be divided. When there was no care for the preservation of works of art, either among barbarous invaders or among those in whose possession they remained, it is obvious that only an accident could preserve any statue which was of an intrinsically valuable material, such as bronze or other metal; and though marble statues were not exposed to so great danger, they were constantly burnt for lime or broken up and used for building material. We may roughly assert that the statues that survive owe their preservation to one of three causes—either they were purposely secreted by their worshippers or admirers, as was probably the case with the *Aphrodite of Melos*; or they were accidentally buried amidst the ruins of the buildings that contained them, whether by sudden destruction, or a gradual decay,—this is the chance that has

preserved most of the statues that are recovered by excavation; or they have remained in a conspicuous position, and have been protected by some reverence or superstition, probably mistaken in its origin: thus the bronze statue of Marcus Aurelius on the Capitol was religiously preserved through the dark ages because it was supposed to represent Constantine. In studying the history of ancient sculpture, it is very important to estimate correctly the value of the monumental evidence, and to understand the exact relation of extant statues to the artist or school with which they are associated. In this aspect we may divide all the works of ancient sculpture that survive into four classes, as follows:—

(1) **Originals:** that is to say, statues actually made by the artist to whom they are assigned; but we may here distinguish—(a) Originals from the hand of known artists; such works of art as they executed themselves, and which thus show the perfection of their style and execution. Such works are very rare: the *Hermes of Praxiteles* is the finest example. (b) Works such as architectural sculptures, which were doubtless designed by some great sculptor, but of which the execution must have been left to assistants; in these, of course, great inequality of execution may be expected. (c) Works made in the period and by the artists of the school to which they must be assigned; but merely reproducing the ordinary character and types of that school, by the hand of inferior sculptors or mere artisans: these may vary from very high excellence to careless and inferior work. The best example is offered by the Attic grave reliefs.

(2) **Copies,** as faithful as the artist could make them, from originals by earlier sculptors: to this class belong the great majority of the statues in European museums, and especially in Rome and Italy. These vary very much both in the carefulness of their execution and in their faithfulness to the original from which they are derived. A great deal depends on the period and school of the copyist; if he is not far removed in period or style from the artist who made his original, his copy may very accurately reproduce its character: a Greek copyist is more likely to reproduce the style and spirit of his original, while one of Roman times is more likely to be accurate in the reproduction of details and accessories. Thus the characteristics of the school and period to which the copy must be assigned must always be taken carefully into consideration before any inferences are drawn as to the original from which it is derived.

(3) **Works of Artists who studied or imitated the style of an earlier period.** If these artists succeed completely in catching the spirit and style of the period they study, their works may be difficult to distinguish from those of an earlier period; but in most cases they cannot entirely free themselves from the influences that surround them; thus though in the *Apollodite of Melos* we see the noble forms and broad treatment of the fifth century, in the artificial arrangement of the drapery the spirit of the Hellenistic age betrays itself. Sometimes we find later artists not merely seeking inspiration from the ideals of an earlier age, but imitating the characteristics of particular schools, as was the case with *Pasiteles* and his associates, who sometimes even made copies that must be assigned to the second class.

(4) **Archaistic works**: that is to say, works that imitate the mannerisms and details of execution of the archaic period; it is of course possible for this class in some cases to overlap the last: but the name 'archaistic' is commonly applied to more mechanical works, made with an affectation of primitive characteristics. This affectation is introduced either from heroic influence for dedications; or on decorative principles, the archaic stiffness supplying a conventionality suitable to such use; or, at a later period, from a mere seeking after the quaint or uncouth. Archaistic works must be carefully distinguished from authentic copies of archaic works of art, though sometimes they show the same characteristics as these. In a few cases it is possible to doubt whether a work is really archaic, or archaistic, but it is rare to find an archaistic work so free from exaggeration of the mannerisms and quaintnesses of archaic works that any confusion is possible. Thus, in archaistic works the figures walk on toes, and the floating ends of drapery are worked into the stiffest of conventional zigzags, and even curved up in an impossible manner; while in really archaic works, though in some details conventionality may be seen, as we can also see the attempt of the artist to render nature so far as is possible within the limits of his power of expression. The maker of an archaistic work also betrays himself often by a later treatment of some details, as in the *Athena at Dresden*, in which though the folds of the drapery are stiff and conventional, the designs on the border are worked with perfect freedom. But the distinction always extends beyond details, and the earnest attempt of an early artist to do his best is totally different from the affected mannerisms of a later imitator.

CHAPTER VII.

HISTORY.

BRIEF OUTLINE OF MEDIAEVAL AND MODERN GREEK HISTORY.

During the three centuries which preceded the short reign of Alexander the Great (B.C. 336–323) Greece exhibited one of the most splendid and active scenes of social and political existence which the world has ever witnessed. To this period succeeded two centuries, during which the energy which had so long animated the rival states gradually died away, the independence of Greece being controlled by the Macedonian kings. The year B.C. 146 witnessed the last faint struggle of Grecian freedom against the still mightier power of Rome. Reduced to the condition of a province, under the names of Macedonia and Achaia, Greece followed the fortunes of her conqueror—she became the theatre of the contests with Antiochus and Mithridates, and of the fierce strife of the civil wars; and then fell upon her that devastation of her cities and depopulation of her territory from which she has never yet recovered. The general tranquillity of the first two centuries of the empire was shared by Greece; but in the succeeding ages the country was deluged with successive streams of Slavonians, Albanians, and other invaders from the north. These alien races have left deep traces of their presence in the names of places, as well as in the language and blood of the Greek nation.

In the partition of the Roman world by Constantine, Greece fell to the share of the Eastern empire.

When during the Fourth Crusade, Constantinople twice fell (1203 and 1204) before the fleet of Dandolo and a small army of Latin crusaders, a portion of the sea-board and the principal islands were seized by Venice while Northern Greece and the Peloponnesus were divided among noble adventurers from Western Europe. Then began for Greece about 250 years of true northern Feudalism. Few passages even in mediæval history are more romantic and interesting than the records of the feudal rule of the Dukes of Athens, the Princes of Achaia, the Lords of Argos and Corinth, the Marquesses of Budonitza—titles strange to Greek ears, but coming pleasantly on English ones with their suggestions of Chaucer and Shakespeare. Castles, churches, and other edifices—as well as various names of places—still remain to attest the conquests in Greece of these nobles of the West. Although the Latin empire in Constantinople lasted only 57 years, the Latin princes generally retained their principalities, as vassals of the restored Byzantine emperors, until the whole of Greece was finally reduced under the sway of the Ottomans about the middle of the 15th century.

Venice still maintained her hold on Crete and some other portions of both Insular and Continental Greece, and during the 15th, 16th, and 17th centuries bore the chief brunt of the Moslem arms.

In 1644 Crete was treacherously attacked by the Turks in time of peace; and in 1669 its capital, Candia, defended through a siege of twenty-four years with matchless valour, capitulated to the Turks. The Venetian power in the Levant was fatally shattered by the loss of Crete and the exhausting war which preceded it. Fifteen years after this catastrophe the genius of one man won for Venice in her decay temporary triumph more brilliant than any which had attended her in the zenith of her power. This was Francesco Morosini, the heroic defender of Candia, who in 1684 opened the campaign which resulted in the conquest of the Peloponnesus. But the disastrous campaign of 1715–17 closed by the peace of Passarowitz (1718) re-established the Ottoman supremacy and put a final term to the victories of the Republic. Henceforward the Levantine possessions of Venice were limited to the Ionian Islands and the Albanian stations of Boutrinto, Gomenitza, Parga, Prevesa, and Vonitza.

Using the rights of conquest after the fashion of the Normans in England, the Turks had everywhere, except in the Cyclades (in which they did not settle), seized on the greater part of the most fertile lands. Hence they formed the landlord class of Greece; while the *Raya*s, as the Turkish style their non-Mussulman subjects, usually farmed the territories of their masters on the *métayer* system. Gradually, too, there grew up a class of small Greek freeholders, forming a kind of yeomanry. From this class descended many of the self-styled *Archons* mentioned by travellers of the last century.

Again, to quote Finlay, 'The great financial distinction between the true believers and the infidel subjects of the Sultan was the payment of the *kharj*, or capitation tax. This tax was levied on the whole male unbelieving population, with the exception of children under ten years of age, old men, and priests of the different sects of Christians and Jews. The maimed, the blind, and the paralytic, were also exempted by Moslem

charity. This payment was imposed by the Koran on all who refused to embrace the Mohammedan faith, as the alternative by which they might purchase peace.'

Corvées, frequent extortions, and the rapacity of the Turkish governors, kept the subject populations in a precarious condition, yet not more so than under their former Byzantine masters. The sufferings of the Greeks were in many cases great, though acts of special tyranny were then as now—with occasional exceptions—rather the acts of a class than a sect, the result rather of prerogative of office than intolerance of religion. Although the Mussulmans enjoyed by law many privileges over their Christian fellow-subjects, yet the humbler and especially the rural classes were far from exempt from the tyranny and exactions of Turkish officials.

The Greeks, therefore, were not wholly devoid of landed property, and their Church also retained a part of its ancient possessions.

Under Turkish supervision and control all influence was in the hands of the higher clergy and of this landed class; they regulated the local affairs of the districts in which they resided. By the Turks they were styled *Khoja-bashis*, and by the Greeks, *Archons* (*Ἀρχοντες*), or *Primates* (*Προεστοί*). They adopted many Turkish customs; and the oppression which they exercised over their own countrymen was sometimes more galling than that of the Turkish functionaries. The mountaineers on the Continent, and the Aegean islanders of all classes, being less exposed than their brethren to the influence of a despotic government, were in general of a character superior to that of their less favoured countrymen.

Continental Greece, like the rest of the Ottoman empire, was divided into separate governments, each ruled by a Pasha. With the exception of Crete, in which the Mohammedans formed about a third of the whole population, and which was always administered in the same way as the Continent, the Islands, generally, were left to their own local administrations: the Capitan-pasha, or High Admiral, was their Governor-General, and periodically sailed round to collect the taxes, and to procure a regular supply of seamen for the Imperial navy.

Many of them, notably Hydra and Spetsæ, with the municipal ability which always distinguishes the Greeks when left to themselves, formed regular independent little commercial republics, with no small share of the carrying trade of the Levant for their miniature navies.

The first attempt of the Greeks to throw off the Ottoman yoke was in 1769–70, at the instigation of Russia. We have no space to enlarge either on the widespread intrigues which preceded the invasion of the Morea by a band of Russian adventurers, nor on the incidents of this unhappy insurrection. It inflicted lasting injury on the country, and first taught the Greek nation to forsake the safe path of national development and progress for the hazardous game of foreign intrigue and factious revolt. The terrible chastisement which the Turks inflicted on the rebels paralysed all efforts to change their condition for another half century.

During this interval many patriotic Greeks, both at home and abroad, sought by their writings to re-animate the spirit of their countrymen, and to prepare their minds for appreciating and regaining their independence. Schools were opened, in which the ancient literature of Greece and a portion of that of Western Europe were taught, while translations were made into modern Greek of various useful works,

In 1814 was founded at Odessa the *Philiké Hetairia*, a secret political society, established for the diffusion of revolutionary counsels among the subjects of the Porte.

Greece was already ripe for revolt when, in the spring of 1821, the war between the Sultan and his powerful vassal, Ali Pasha of Jannina, by diverting the attention and resources of the central government, afforded the Greeks a favourable opportunity for open insurrection, in the hope of recovering their national independence.

The first blow was struck in April, and in a few months from that date the revolted Greeks had made good their footing, secured the principal towns of the Peloponnesus, and established a central government.

Our limits forbid us to detail in this place the disasters which subsequently befell the patriotic cause, the efforts in its behalf of so many of our countrymen (among whom Byron, Church, Gordon of Cairness, and Francis Hastings, seem to be those most gratefully remembered), and the fluctuating fortunes of that long struggle, which was terminated practically by the battle of Navarino in Oct. 1827, and *formally* in Sept. 1829, by the recognition on the part of the Sublime Porte of the independence of Greece in the Treaty of Adrianopolis.†

At the latter date Greece was under the Government of the Corfiote Giovanni Capodistria, who had been elected for seven years governor of Greece (Κυβερνήτης τῆς Ἑλλάδος), at the National Congress, held at Troezen in April 1827. Its limits were finally fixed by the three protecting powers, England, France, and Russia, nearly upon the ancient boundaries of Hellas Proper; that is, they included the Peloponnesus, the Cyclades, some of the Sporades, the island of Euboea, and so much of Northern Greece as lies S. of a line drawn, partly along the chain of Othrys, from the *Gulf of Arta* to the *Gulf of Volo*. This continued to be the Greek frontier until 1881.

The limits of the new state having been defined, the next matter to be settled was the proper form of government. Count Capodistria was invested with powers essentially monarchical; and experience has shown that no other polity is adapted to the genius and character of the modern Greek nation. Unfortunately, however, the Greeks themselves were never formally consulted in the matter, and the consequence was that they threw many obstacles in the way of an adjustment of differences. When the allies endeavoured to find a permanent sovereign for Greece, several conditions tended to limit the number of candidates for this honour. It was determined that the person elected should belong to a royal house; whereby Capodistria was excluded. From the mutual jealousies of England, France, and Russia, various candidates, and several others, were successively rejected; at length the allies offered the new crown to Prince Leopold of Saxe-Coburg (afterwards King of the Belgians), who, after some hesitation, finally declined it, alleging as his motives the unwillingness of the Greeks to receive him, and their dissatisfaction at the confined boundaries assigned to them. The truth appears to be that Count Capodistria repaid the slight which had been put upon him and the

† The Greek Revolution has been fortunate in having three excellent historians: GORDON, who described it as a soldier; TRICOURIS as a poet; and FINLAY as a politician. We advise the traveller to read the works of all three. If this cannot be done, the preference should be given to Finlay, as the most recent and the most complete.

rest of the Greeks, in not consulting them in the negotiation, by exaggerating to Prince Leopold the difficulties which awaited him. At the same time the President gained his point in the prolongation of his own tenure of office for a period apparently indefinite.

By his delay in summoning a National Assembly and other high-handed acts, Capodistria occasioned general discontent, and there were several insurrections against his authority. At last two captive members of the Mavromichali family, exasperated by long suffering at his hands in the persons of themselves, their aged father (the well-known Bey of Maina), and their clan, and believing their own lives in danger, took the untoward resolve of settling the question according to the customs of Maina. Accordingly they waylaid Capodistria on his way to church at Nauplia (9th Oct. 1831), and as he was entering the building Georgios Mavromichali stabbed him in the side, while Constantinos shot him in the back. He expired almost immediately, and Constantinos was killed on the spot by the soldiers on guard. The other escaped for the time, but, being soon afterwards arrested, was shot on Oct. 22nd by sentence of court-martial. The prompt action of Capodistria's party secured the succession to his brother, Augustinos Capodistria, who assumed the government for a short period. But he was soon obliged to resign, and quitted Greece. After much deliberation the choice of the Three Powers finally fell on Prince Otho, a younger son of the King of Bavaria, who was proclaimed on Aug. 30th 1832, at Nauplia, where he arrived in the beginning of the following year. It was provided that King Otho should attain his majority at the age of eighteen (June 1835), and that three Bavarian councillors, appointed as a Regency, should govern during his minority. It was also provided that a body of Bavarian troops, armed, equipped, and paid by the Greek state, should be maintained until the organisation of a national army. Moreover the Allies guaranteed to the new government of Greece a loan of 60 millions of francs (about £2,400,000).

On attaining his majority King Otho declined to establish a representative form of government, and continued to govern mildly but absolutely, assisted by a Council of State appointed by himself. In 1836 he married the Princess Amalia, daughter of the Grand Duke of Oldenburg, but had no issue. A constitutional form of government was obtained subsequently by what is perhaps the most peaceable and orderly revolt recorded in history. On 3rd Sept. 1843, the constitutional party having matured their plans, and having gained the army and the great mass of the people to their cause, surrounded the Palace at Athens with a body of troops, and firmly but respectfully required King Otho to sign the Charter which they offered him, or to quit Greece immediately and for ever. A vessel was prepared to convey the Sovereign and Court to Germany in case of refusal; but not a drop of blood was spilt on either side. After a parley and hesitation of several hours, the King gave way, and signed the Constitutional Charter, which, among many other provisions, established a representative government, and enforced the dismissal from the Greek service of the Bavarian officers and soldiers, and of all other foreigners, with the exception of such as had taken a share in the War of Independence.

Since 1843 there have been various local disturbances; the incident best remembered by Englishmen is probably the blockade of the Greek Ports, in the spring of 1850, by the British fleet, in consequence of the

refusal of King Otho's government to compensate several British and Ionian subjects for various losses and injuries. The blockade lasted rather more than three months, when the Greek ministry at length conceded the points in dispute. The policy of Lord Palmerston, then Foreign Secretary, was sharply criticised in England, and was the subject of Sir Robert Peel's last and memorable speech. The debates in both Houses will still repay perusal.

In consequence of the aggressive attitude of Greece during the Crimean War, the Piræus was from 1854 to 1856 occupied by a combined English and French force (p. 452).

On Oct. 19th, 1862 a revolution at Athens overturned the Bavarian dynasty and established a provisional government. King Otho was forced to quit the kingdom on Oct. 24, and on June 6th, 1863, the vacant throne was accepted by the second son of the King of Denmark (born 24th Dec. 1845), who arrived at the Piræus on Oct. 30, 1863. His Majesty, who reigns under the title of George I., King of the Hellenes, married, on Oct. 27th, 1867, Her Imperial Highness Olga, daughter of the Grand Duke Constantine of Russia. The King by special agreement continues to be a Lutheran, but his children are obliged to be brought up as members of the Greek Church. The Ionian Islands were ceded to Greece by England on the acceptance of the throne by his Majesty.

The Crown Prince, Constantine Duke of Sparta, was born at Athens, Aug. 2nd, 1868. He married on the 27th Oct. 1889, the Princess Sophia, sister of the German Emperor, and has a son. In 1878 the claims of Greece to an extension of frontier were laid before the Congress of Berlin. In consequence of the recommendation of the Great Powers, the Porte agreed to a modification of the frontier in favour of Greece. The negotiations between the two States concerned proving, however, abortive, the proposal of 1878 was re-enforced by the same Powers at the Conference of Berlin in 1880, and the cession of the district of Arta and the rich province of Thessaly was carried into effect on June 14th, 1881. Deputies from the new provinces are now sent to the National Parliament (*Βουλὴ*) at Athens.

In 1897, owing to the ever-increasing troubles between the Christians and the Mussulmans in Crete, war broke out between Greece and Turkey. The Greek army was unable to make a stand against the Turks, who invaded and occupied Thessaly. Peace was restored through the intervention of the Powers. The Turks evacuated Thessaly on payment of a war indemnity; the frontier line was rectified by an international Commission; and finally, Prince George of Greece was appointed Governor of Crete under the nominal suzerainty of the Sultan.

THE PEOPLES OF GREECE: THEIR NATIONALITIES, CHARACTERISTICS, CUSTOMS, AND BELIEFS.

The inhabitants of the kingdom of Greece number, according to the latest census (1889), 2,187,208, and include three distinct nationalities:—

1. *Greeks* proper, who long bore the title of *Ῥωμαῖοι* (Romans), but have now resumed the ancient designation of Hellenes (*Ἕλληνες*).
2. *Albanians*, who on the mainland (exclusive of Athens) are nearly equal to the Greeks in number (about 240,000).
3. *Wallachs*, who in Greece are mostly nomadic or semi-nomadic.

Besides these there are about 2600 *Jews* and over 12,000 *Latins*.† The latter are in most cases descended from the old Venetian and Genoese colonists, whose names they sometimes bear; they are chiefly confined to the Islands of the Aegean.

‘Albanian colonists now occupy all Attica and Megaris, with the exceptions of the towns of Athens and Megara, where they form only a part of the population. They possess the greater part of Boeotia and a small portion of Locris near Atalanta. The southern part of Euboea and the northern part of Andros, the whole of Salamis, and a part of Aegina, are peopled by Albanians. In the Peloponnesus they are still more numerous. They occupy the whole of Corinthia and Argolis, extending themselves into the northern part of Arcadia and the eastern part of Achaia. The islands of Hydra and Spetsae were entirely peopled by Albanians. Marathon, Plataea, Leuctra, Salamis, Mantinea, Eira, and Olympia, are now inhabited by Albanians and not by Greeks.’—*Finlay*.

The Albanians of Greece belong exclusively to the Southern, or *Tosk* tribe. They live on excellent terms with their Greek neighbours, but, in spite of all efforts made to Hellenize them, hold steadily to their national customs and, in most cases, language, and very seldom intermarry with Greeks. The Albanians (or *Skipitá*, as they call themselves) are generally of fairer complexion than the Greeks, to whom also they are decidedly superior in both physical and moral vigour; their deficiency in cleverness, and especially versatility, causes them to be the frequent butt of their Greek neighbours. But the Albanian stock has furnished Greece with some of the most distinguished heroes of the Revolution. Thus Botzaris, Canaris, Tombasis, Miaulis, the premier Coletti, and a host of lesser notabilities, were all of Albanian blood.

The dress of the wealthier peasants is very graceful, and owing to its gallant associations became so popular at the Revolution as to be adopted as the national dress. It consists generally of a voluminous white linen kilt (*fustanella*) confined at the waist by a bright coloured sash, a tight sleeveless vest, crimson or blue gaiters (with conspicuous garters), and turned-up shoes (*tcharouchia*), such as were worn in England in the time of Richard II. Over the vest or waistcoat is worn either a loose jacket with flying sleeves, or a heavy white woollen straight sleeveless coat, lined with sheepskin.

The women are generally handsome and well formed when young, but hard fare, exposure, and the field labour which they undergo, soon nip their beauty in the bud. They wear a tight petticoat, and a narrow straight white woollen greatcoat, sometimes rudely embroidered.

Matrons and unmarried girls on festal days carry their whole fortune on their heads, in coins of many ages and countries, braided in their hair, or fastened in rows as a mailed skull-cap.

The *Wallachs* in the kingdom of Greece (exclusive of Thessaly) speaking that language are about 11,000. Besides these there are many semi-Hellenized who speak Romaic. They are found in nomad encampments throughout Northern Greece, whence their name is often applied by the Greeks, indiscriminately of race, to denote any wandering shepherds.

† These numbers are only approximative. There has been no religious census since 1870, when the result given was 12,585 non-Orthodox Christians (including a few Protestants), and 2582 Jews.

They are frequently but erroneously described as Gipsies, under which disguising name travellers have often alluded to them. The Wallachs or *Vlachs* (βλάχοι) have more peaceable habits and more industry than the Albanians; and if they are endowed with less native acuteness and desire for information than the Greeks, they possess greater steadiness and perseverance.

The claim of the modern Greeks to true Hellenic descent is a question which admits of considerable doubt and not very profitable discussion. A large proportion of the slaves employed in agriculture during the most flourishing periods of the State were of foreign origin, as we know from the enormous extent of the slave trade. We know also that under the domination of the Romans the higher classes of Greece either died out, or lost their nationality by adopting the names and assuming the manners of Roman citizens. It seems therefore probable that pure Hellenic blood began to be greatly adulterated about the time when the ancient dialects fell into disuse.

The Greeks are as a race clever, plausible, in most cases eminently practical, industrious, eager for information, attached to their families and home life, sober, moral, and good-tempered. These qualities belong to the nation at large in both Greece and Turkey, but more especially to the humbler and rural classes. Such faults of character as the traveller may detect are largely due to the long servitude of the nation under Turkish rule. The remarkable *commercial* abilities of the Greeks are universally recognised.

In their family life they are generally very united, and it is an unfrequent consequence of the death of a father that the children should divide the property and separate; the more general course being that the eldest son, though entitled to no greater portion than the other members, should become the head of the family, and manage the common inheritance for the common benefit of all his brothers and sisters. Poor relations, dependents, and servants, are kindly treated by the Greeks.

Marriages are negotiated in the usual continental manner; but the first steps are frequently taken by the parents of the *girl*. At Megara the custom of *throwing the handkerchief* is known to have been practised within the last thirty years.

Girls are rarely married without a dowry; and the first care of parents, of whatever condition, is to set aside such portions for their daughters (beginning on the christening day) as their station in life requires. In the *bourgeois* and peasant classes, young men are not usually considered at liberty to marry until their sisters have all been provided for.

The national (Albanian) costume of Greece is very rich, and costs, when of the best kind, from £60 to £400. It includes two velvet jackets, one inside the other, richly embroidered in gold with fanciful patterns of birds, flowers, stars, etc., with a white *fustanella* bound round the waist by a shawl or belt, generally containing pistols and daggers, often with silver hilts and scabbards curiously worked, and sometimes studded with precious stones. An Albanian chieftain wears also at his belt a whole armoury of little silver cartridge-boxes, and a small silver ink-horn; in fact, he invests all his money in his arms and apparel. Embroidered shoes, the scarlet *fez* (or Phrygian cap), with a long blue tassel, and a shaggy white *capote*, complete this gay attire. The plainer kind (such

as that worn by the light infantry) is equally pretty and not expensive. Under King Otho (who himself always wore it), the national costume was worn by all classes to the great advantage of their appearance. But at the present time it has almost entirely died out among the wealthier classes.

The national dress is generally worn by the peasantry on the mainland, but the islanders, both of the Ionian and Aegean Seas, wear a garb of a very different cut—consisting of a jacket of rough dark cloth, with wide blue trousers, descending only as far as to the knee, and bound round the waist by a crimson sash. The red *fez*, and long stockings and pumps, complete the island costume. Often, however, long boots are substituted for shoes.

The dress of the Greek women varies in different districts, but it usually is limited to a short jacket (embroidered in gold), worn with any sort of skirt, and a scarlet *fez*. Sometimes a long white embroidered coat is worn over a heavy skirt, which gives a very clumsy appearance to the figure. The *fez* is much looser than that worn by the men, and hangs down on one side with a large blue tassel. The *fez* is often worn with common European attire.

The habits and customs of the Greek peasantry may, in many instances, be traced far back into classical times. That their manners are almost identical with those of the Turks, except in those points in which their respective religions have given rise to a difference, may be attributed to the strong tincture of Oriental customs, which is traceable in the Greeks of every age, in consequence of their situation on the borders of the Eastern World.

The Turkish custom of carrying the *comboloio*, or Moslem rosary, constantly in the hand, and passing the beads at every leisure moment, prevails all over the Levant, and even extends as far north as Roumania. In the provincial towns of Roumania, a lady going out to spend the day with a friend takes her *comboloio*, as a matter of course, just in the same way that an English lady might take a piece of work or a fan. In Greece the *comboloio* is a frequent distraction of the male sex; but its use is a mere restless habit, and is in no way connected with any religious observance, as among the Latins.

The belief in the *Evil Eye* is universal in the Levant, and must on no account be trifled with. Amulets, as in Italy, are frequently worn as safeguards against its influence. A pushing movement of the open hand in front of the face signifies the deadliest curse, and is adopted as a last resource in a quarrel, when words of recrimination fail.

The life of a *snake* found inside the house is always spared—a last survival of serpent worship.

Among interesting classical survivals are some of the national dances. The commonest dance is Byron's 'dull Romaïca,' which is very inferior both in attraction and antiquity to many others.

The modern Greeks have retained many relics of the customs observed by their ancestors at the birth of their children, at their marriages, and at their funerals. One of these is the eating of *κόλυβα*, or boiled wheat, at the grave of a near relation. In the remoter and more primitive districts of Greece most of the ancient ceremonies expressive of veneration for the dead are still preserved. The deceased is dressed in his best apparel, crowned with a garland of flowers, and carried in procession

to the grave, with dirges sung by professional mourners. 'The last embrace is concluded,' writes Dr. Wordsworth, 'with a chant of the solemn and melodious hymn attributed to Damascene:—"Seeing me speechless and breathless, oh! weep over me, all my brothers, friends, kindred, and acquaintance; for yesterday I was speaking to you. Give me the last embrace, for I shall not walk or speak with you again. I go away to the Judge, with whom there is no respect of persons; I go where servants and masters stand together, kings and soldiers, rich and poor, in equal dignity; for every one will be either glorified or condemned, according to his own works."' Even in Athens the dead are carried to the cemetery in an open coffin, with uncovered face, and (in the case of young persons) with almost bridal attire. This custom is said to have been imposed upon the Greeks during Turkish rule as a precaution against smuggling; but it has at any rate become so popular that no attempt has been made towards its discontinuance.

CHAPTER VIII.

THE GREEK CHURCH.

The great Christian communion generally known in the West as the **Greek Church**, calls itself the *Orthodox Church of the East* (Ἡ Ὀρθόδοξος Ἀνατολική Ἐκκλησία). Just, however, as Roman Catholics commonly drop the prefix Roman, so the Greeks omit the words 'of the East,' and style their communion **THE ORTHODOX CHURCH**. It includes among its members an overwhelming majority of the population of Russia, European Turkey, Servia, Roumania, and Greece, as well as the larger portion of the Christian subjects of Turkey in Asia.

From an early age the Greek Church has been governed by the four Patriarchs of Constantinople, Antioch, Jerusalem, and Alexandria. In the latter part of the 16th cent., a fifth patriarchate, that of Moscow, was created for the Church of Russia, which had previously been subject to the see of Constantinople. But Peter the Great suppressed this office, and since his reign the Church of Russia has been governed by a synod of its own bishops, with the Emperor as supreme head.

The Churches of the East and West have had many acrimonious controversies from the earliest ages, especially on the subject of images and the extent of their respective jurisdictions. But the final schism did not take place until 1054, when Cerularios, Patriarch of Constantinople, was formally excommunicated by the Pope, for his refusal to acknowledge the supremacy of Rome. The Fourth Crusade had the effect of embittering the dispute, for the Franks in many places plundered the Greek monasteries, and insulted or expelled the clergy. 'The Greek Church and nation have never forgotten the Fourth Crusade. From that day to this the enmity between the two Churches has been of the bitterest character. The attempt to reconcile them seems hopeless. On many points, both of doctrine and ceremony, it only requires a conciliatory spirit on both sides to effect, if not a reconciliation, at least a compromise. But the great difficulty of the supremacy always interposes itself. The

successor of St. Peter, the vicerent of Christ, the personal centre of unity to the whole Church, cannot sink into the mere elder brother of Constantinople and Moscow. And every national, religious, and traditional feeling unites in prompting the orthodox to resist the papal claims to the uttermost. Ecclesiastically they are supporting the ancient constitution of the universal Church against the novel usurpations of Rome. Politically, they are defending the right of each nation to order its own ecclesiastical affairs without the interference of any alien power. Since the papal claims reached their fulness a reconciliation on equal terms has been impossible.'—*Edin. Review*, No. 218.

The attempts at union made by several of the Palaeologi were prompted by the desire to obtain the aid of the West against the victorious Ottomans; and they were invariably repudiated by the Greek clergy and people. In the 16th cent. the Lutherans ineffectually attempted a union with Constantinople; and in the 17th cent., and later, some intercourse took place between that See and the English Church.

The most striking case was that of the learned and enlightened Cyril Lucar, Patriarch of Alexandria, and afterwards of Constantinople. His story forms a curious and little-known chapter in the religious history of the 17th cent., and the persecution (ending in a violent death) with which the Greeks visited his efforts to establish friendly relations between the English and Greek Churches may serve as a curious practical commentary on some schemes of our own times. He is now best remembered by his gift of the famous *Codex Alexandrinus* (now in the British Museum) to King Charles I., to whom he also dedicated one of his works.

The main points of dogmatic difference between the Greek and the Roman Churches are, besides the all-important one of the papal supremacy, the doctrine of purgatory, and the double procession of the Holy Spirit; the Orientals objecting to the Latin form of *filioque* in the Nicene Creed.

Neither the oppression of the Moslems, nor the insults of the Latins, were ever able to alienate the affections of the Greeks from their national Church. This devotion is based on political as well as on religious grounds. For the Greek, like the Spaniard in the Middle Ages, owes to the preservation of his Church the preservation also of his language and his nationality, which would otherwise have been absorbed in those of his conquerors. To their Church the Greeks are mainly indebted for their very existence as a distinct people from the fall of the Eastern Empire to the Greek Revolution.

The Greek bishops in the Turkish dominions are personages of considerable political importance, as they are regarded by the Government as the heads of the Christian community, and are generally allowed to settle all civil causes among their co-religionists. In fact, the Bishop is the most important functionary in a province after the Pasha.

In Greece the higher clergy are salaried by the State, the Metropolitan of Athens receiving 6000 dr., the Archbishops each 5000 dr., the Bishops each 4000 dr. per annum. Many of them are also in receipt of revenues from Church lands. The lower clergy are entirely dependent on the contributions of their flocks and on fees. There are no regular tithes, but the parochial clergy in some districts receive a contribution in kind from their flock at the harvest. A fixed number of *preachers* is assigned to each

province and paid by the State. They are quite distinct from the local clergy, and may be said to form a sort of *staff corps* of the Church militant. Deacons are permitted, and parish priests required, to marry, but only once. No widower may marry again. Bishops, however, must either be unmarried or widowers. In consequence, they are chiefly drawn from the ranks of the monastic clergy.

The parochial clergy are mostly sober, well-conducted men, but generally too ignorant to exercise much personal influence over their flocks. In Greece, however, the authority and ascendancy is always that of the Church in the abstract, and is little affected by the character of individual ministrants. Here and there, among the higher clergy, a learned divine may be found, but taken as a whole the priesthood have certainly not kept pace with the general demand for education.

The Ecclesiastical Seminary at Athens, as well as the older established 'Greek Maynooth' (Byron) at Khalki, which sends four students yearly to complete their studies in Germany, have both done good service. But as a rule few of the more promising students take orders; or they only do so after joining the rule of St. Basil (see below), which excludes them from parochial employment.

All Greek ecclesiastics let their hair and beards grow to their full length, which, coupled with their tall dark hats and flowing Eastern robes, give them a very primitive and striking appearance. Some of the vestments worn in the celebration of the sacred offices are rich and splendid.

Since the Revolution the Greeks of the kingdom no longer recognise the authority of the Patriarch of Constantinople. The rupture was caused by the refusal of the Patriarch, who succeeded the murdered Gregory, to sanction the Revolution. When the independence of Greece had been achieved, a fruitless negotiation took place between Capodistria and the Patriarchate, and by an official paper, dated June 1828, the new Greek Government declined to treat with the Patriarch on the former terms of submission. In July 1833 a National Synod was held at Nauplia, when the following decisions were approved by 36 Greek prelates :—

1. The Church of Greece, which spiritually owns no head but Jesus Christ, is dependent on no external authority, and preserves unbroken dogmatic unity with all the Eastern Orthodox Churches. With respect to the administration of the Church, she acknowledges the King of Greece as her supreme head, which is in no way contrary to the Holy Canons.

2. A permanent Synod shall be established, consisting entirely of Bishops selected by the King. This is to be the highest ecclesiastical authority, after the model of the Russian Church.

The Patriarch refused at first to acknowledge the independence of the Greek Church; and as it was not thought advisable to consecrate new Bishops without his sanction, the Greek Hierarchy at one period seemed likely to die out. However, negotiations were set on foot with the Patriarch in the early part of 1850; and on June 29 (July 11) of that year, he, in conjunction with the Synod of Constantinople, issued a decree styled a *Synodal Tome* (Συνοδικὸς Τόμος), whereby the Church of Greece was recognised as independent or autocephalous (αὐτοκέφαλος).

The number of Bishops in the kingdom of Greece is 50, including 21

Archbishops. In Northern Greece there are nine Archbishops and eight Bishops; in the Peloponnesus, six and six; in the Archipelago, one and five; in the Ionian Islands, five and ten. They are elected by the Synod, three names being presented to the King, from which his Majesty selects one on occasion of each vacancy. Like the Emperor of Russia, the King of Greece is the *temporal* head of the Church; the affairs of which are conducted by the *Holy Synod*, which sits at Athens, and is composed of five Bishops, generally taken in order of seniority in consecration (*κατὰ τὰ πρεσβεία*), and assisted by a Royal Commissioner and a Secretary. By a law passed in 1852, the Metropolitan of Attica is *ex-officio* President of the Synod.

Monasteries.—There is only one monastic order in the Greek Church, that of St. Basil. Greek monasteries are divided into two classes: 1. Coenobia (*κοινώβια*), where all live in common; 2. Idiorhythmic (*ιδιόρρυθμα*), where every one lives in his own way. In the Coenobia the government is strictly monarchical, being administered by an abbot (*ἡγούμενος*).

The Idiorhythmic convents are under the administration of wardens (*Ἐπίτροποι*), two or three of the fathers annually elected, like the officers of an English college, who have authority only over the finances and general expenditure of the society; bread and wine being issued from the refectory to all the members, who add to these *commons*, in their own cells, what each can afford to buy.

The monks on entering pay a certain sum, in consideration of which they are in part proprietors of the establishment, and nothing of importance can be done without the general consent. In both kinds of monasteries almost all the clothes-making, carpentry, and other works are conducted by the monks themselves: one bakes, another makes shoes, another distils arrack. They have usually several *κοσμικοί*, or lay brothers, who often become monks: these attend to the cattle and to out-of-door affairs, and assist the monks in hewing wood and drawing water (see Rte. 126).

The primitive idea of monasticism was simply retirement from the world for the purpose of devout contemplation. The earnest monks renounced literature altogether, devoting themselves entirely to religious exercises, and to that contemplation which suits so well the climate of the East and the temperament of Orientals. It was in after ages, and when the increase of their wealth had rendered unnecessary all manual labour (still practised in the East), that some of the Western orders, and especially the Benedictines, betook themselves to secular studies, particularly such as tended to the service or defence of the Church and Pope.

Monasteries are now by no means so numerous in Greece proper as in the Ionian Islands and the Turkish provinces. In 1829, under the government of Capodistria, above 300 of the smaller convents were abolished and their revenues secularised; there still exist in the kingdom 161 monasteries and nunneries, with 2620 monks and 485 nuns. Greek nuns differ greatly from the recluses of the Roman Church, and enjoy a much larger degree of personal liberty.

The rites and ceremonies of the Greek Church, owing to their high antiquity, present many singular and interesting features. The traveller

should make a point of trying to see a christening, a marriage, and a burial.

For further information the traveller may consult the following works:—

RYCAUT, *Present State of the Greek Church*. 1678.

AYMON, *Monumens authentiques de la Religion des Grecs*. The Hague, 1708.

WADDINGTON, *Condition of the Greek Church*.

SMITH, *Dictionary of Christian Antiquities*.

MOURAVIEFF (translated by Blackmore), *History of the Church of Russia*.

NEALE, *The Holy Eastern Church*.

STANLEY, *Lectures on the Eastern Church*.

CURZON, *Monasteries of the Levant*.

A good summary of the history and present condition of the Eastern Church in its various branches will be found in the *Edinburgh Review* (No. 218) for April 1858.

CHAPTER IX.

STATISTICS OF THE KINGDOM.

THE GREEK KINGDOM: ITS ORGANIZATION, ADMINISTRATIVE DIVISIONS AND GOVERNMENT, FINANCES, JUSTICE, RELIGION, EDUCATION, ARMY AND NAVY.

The King governs by the Constitution of the 17th Nov., 1864, and enjoys the usual privileges of Constitutional Sovereigns. The civil list amounts to about £52,000 a year, of which the three protecting Powers (p. cii.) contribute £4000 each.

The Legislature is composed of the King, with his Executive Council of seven Ministers, and a Representative Assembly (Βουλή). The Ministers are those of the Interior, Finance, Justice, Education and Religion, War, Marine, and Foreign Affairs.

No hereditary titles of nobility are acknowledged by the State. The Crown Prince (Διάδοχος) is hereditary Duke of Sparta, and is generally so styled in Central Europe; but in Greece the title is practically unknown.

The Assembly consists of 210 or 212 representatives (Βουλευταί) of the various electoral districts. The administrative and electoral districts are identical. A deputy is returned for a period of four years, and receives 2000 dr. a session, which begins on the 1st Nov. (o. s.). No person is eligible who is under 30 years of age, or who is not a citizen of the district for which he proposes to stand. Officials paid by the State (officers of the army and navy excepted) cannot be elected. For administrative and electoral purposes Greece is divided into 16 Provinces

Νομάρχης); each of these is under a Nomarch (Νομάρχης), who is the equivalent of a French *Préfet*.

Provinces.	Chief Town.	Area : English square miles.	Population, 1879.†	Population, 1889.	Pop. per sq. mile, 1889.
NORTHERN GREECE :—					
Attica and Boeotia .	Athens .	2,472	185,364	257,765	104
Phocis and Phthiotis	Lamia .	2,044	128,440	136,470	67
Acarnania and Aetolia	Mesolonghi	3,013	138,444	162,020	34
PELOPONNESUS :—					
Argolis and Corinth.	Nauplia .	1,442	136,081	144,836	100
Achaia and Elis .	Patras .	1,901	181,632	210,713	111
Arcadia	Tripolitza .	2,020	148,905	148,285	73
Messenia	Kalamata .	1,221	155,760	183,232	150
Laconia	Sparta .	1,679	121,116	126,888	75
ISLANDS :—					
Euboea and Sporades	Chalcis .	2,216	95,136	103,442	47
Cyclades	{Hermopolis } (Syra) .	923	132,020	131,508	142
Corfu, Leucadia, and } Paxos }	Corfu .	431	106,109	114,535	266
Zante	Zante .	277	44,522	44,070	160
Cephalonia and Ithaca	Argostoli .	302	80,543	80,178	265
Soldiers and seamen	—	—	25,703	—	—
THESSALY :—					
Arta	Arta .	395	31,178	32,890	83
Trikkala	Trikkala .	2,200	117,109	143,143	65
Larissa	Larissa .	2,478	145,706	168,034	68
Natives abroad .	—	—	5,685	—	—
Total	—	25,041	1,979,453	2,187,208	87

† Thessaly, 1881.

In round numbers, there are 2,200,000 Greeks in the Greek Kingdom, 2,000,000 in Asia Minor, 400,000 in the Turkish Islands, and 3,500,000 in European Turkey ; in all, 8,100,000.

The number of foreigners living in Greece in 1879 was 31,969, of whom 23,133 were Turks, 3104 Italians, 2187 English, 534 French, 364 Austrians, 314 Germans, 101 Russians.

The 16 Provinces are subdivided into 70 Districts (Ἐπαρχίαι), each under an Eparch; and these again into 441 *Communes* (Δήμοι), each governed by a Demarch, and having an administrative seat (Ἐδρα), which may be either a town (πόλις) or a village (χωριόν). The Demarch is the only official with whom the traveller is likely to come in contact.

[Greece.]

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The **Public Revenue** of Greece is derived from the tax of one-eighth of the produce of all private lands, and of one-fourth on the produce of the national domains. There are also taxes on imports and exports, mines and minerals, cattle, and salt, as well as stamp duties. The estimated receipts and expenses for 1873 nearly balanced each other, and amounted each to over £1,250,000. Since that date there has been an annual increase in both revenue and expenditure, but by no means in the same proportion. Hence the deficit has yearly grown larger, and since 1877 has increased out of all proportion to the revenue. In 1881 the national debt amounted to nearly ten times the estimated total of the annual revenue. For particulars, see Reports of H.M.'s Secretaries of Legation, or the abstracts in the *Statesman's Year-Book* and *Almanac de Gotha*.

Justice.—The *civil* code of the kingdom of Greece is still in the main the *Manual of the Laws* (*Πρόχειρον τῶν Νόμων*), an abridgment of the *Basilica*, written in 1345 by the Byzantine Armenópoulos. This is also the manual by which the Bishops and Primates of the Rayah Greeks adjust the differences of their co-religionists. The *criminal*, *commercial*, and *correctional* codes of Greece were drawn up by Von Maurer, one of the Bavarian Council of Regency, and are founded on the Code Napoléon. The *military* code of Greece is likewise adopted from that of France. Besides the *High Court of Appeal and Cassation* at Athens, dignified with the title of *Areopagos*, there are Courts of Assize and primary jurisdiction in the chief towns of the *Nomis* or departments, and various inferior tribunals.

Religion.—Full religious toleration is guaranteed by the Constitution of 1864, which established the Greek Orthodox Church as the State religion. The distribution is approximately as follows:—

Christians of the Orthodox Church	2,000,000
Roman Catholics and Lutherans	15,000
Jews	6,000
Mohammedans	24,000

Roman Catholics are chiefly found in the Ionian and Aegean Islands, and are mostly descended from Genoese and Venetian settlers.

Public Instruction.—Prior to the Revolution all such schools as existed were due to private enterprise. Among these was a school at Athens, chiefly founded through the liberality of English travellers. Both then and long afterwards, such young Greeks as desired a better education sought it abroad, generally frequenting for that object the Universities of Pisa or Padua. The Provisional Government lost no time in establishing schools, and early in the reign of King Otho an edict was issued for the establishment of elementary schools in every commune throughout Greece, making school attendance compulsory on all children between five and twelve. Except in remote country districts, this law is generally enforced. In 1884 there were 2699 educational establishments of various kinds in the entire kingdom, with a staff of 2796 teachers, and 143,177 pupils. The liberality of the various *Sylogoi*, a sort of *Mechanics' Institute*, supplements the Government grants where they are insufficient. So great is the desire for instruction that it is a common thing for the

sons of peasants and poorer shopkeepers to engage themselves at Athens as servants, on condition of having certain hours free for their University course.

The system of education in Greece is modelled in its general outlines on that of Prussia. The schools are classified by a regular gradation from the infant schools up to the University. There are upwards of 1100 boys' schools of various classes, and 170 girls' schools. The first girls' school in Greece was founded in 1831 by the charitable efforts and untiring exertions of an American missionary, the Rev. J. H. Hill.

The **Army** is recruited by conscription. All Greek subjects between the ages of 20 and 40 years are liable to military service, subject to the usual exceptions; substitution is abolished; and all young men over 21 and under 25 years of age, who are exempt from the general conscription, are required to be enrolled in a species of National Guard.

The Army consists of three categories—(1) the Active Army; (2) the Reserve (100,000); (3) the Militia (140,000). Service is for 19 years, of which 2 are passed with the colours, 7 in the reserve, and 10 in the Militia. Besides this there is a second reserve, which can only be called out in time of invasion, and consists of boys under 18 and men over 40.

In 1890 the nominal strength of the Army on a peace footing was as follows:—

	Officers.	Non-commissioned Officers.	Rank and File.	Total.
War Office	136	—	—	136
Engineers	101	358	1,026	1,485
Chasseurs	186	897	2,648	3,731
Artillery	224	732	2,426	3,382
Cavalry	93	333	1,182	1,608
Infantry	670	2,560	7,200	10,430
General Services . .	378	303	496	1,177
Military Schools . .	62	8	372	442
Gendarmerie	111	678	2,954	3,743
Total	1,961	5,869	18,301	26,134

On a war footing, this number stands at 100,000; so that the entire available force, including reserves, amounts to about 360,000 men.

The *Gendarmerie* consists of picked men over 24 years of age, who must have served at least a year in either the Army or Navy, and have certificates of good conduct.

The small body of mounted gendarmes find their own horses, but are supplied with fodder by the Government.

The *Medical Service* is under an Army Sanitary Commission. The largest military hospital in Greece is that at Corfu (1000 beds), erected during the British Protectorate. Nearly all the medicines required are now prepared at Athens, where the laboratory of the Central Military pharmacy will repay a visit to those interested in such matters.

The *Military Academy*, originally established at Aegina, is now at the Piræus. It is under the direction of a Lieut.-Colonel, assisted by a competent staff. The cadets are 40 in number, and join between the ages of 14 and 17 years. The course of instruction lasts seven years. Two of the Royal Princes (Constantine and Nicolas) were educated here.

The **Greek Navy** consists, according to the latest returns (1889), of the following ships:—

Three steel armour-clad, of 6000 tons each; 2 small armour-clad, of 1770 and 2060; 30 torpedo-boats and launches; 2 corvettes; 2 cruisers; 12 gun-vessels; 4 gunboats; 3 revenue vessels; an iron transport; 17 miscellaneous craft; and a Royal yacht.

The Navy is manned partly by conscription from the seaside population, partly by enlistment, and its strength in 1890 was 3361 officers and men.

MERCANTILE MARINE—COMMERCE—MANUFACTURES AND AGRICULTURE.

In 1890 the **Merchant Navy** of Greece counted 81 steamers and 580 sailing vessels. The ships are generally small, their tonnage in 1890 averaging 152, while that of British steamers and sailing craft entering Greek ports averaged 1022 tons.

The principal **imports** of Greece are:—Timber, for building; iron; cotton, wool and silk manufactures; cotton yarn, grain, live stock, coffee, sugar, rice, salted goods, raw hides; munitions of war, sulphur and tobacco.

The principal **exports** are:—Currants, lead, olive-oil, wine, oranges, lemons, figs, emery, mineral ores, valonea, silk in cocoons, tobacco, cotton, sponges, soap, and wax.

The manufactures of Greece for home consumption include, besides the above, glass, paper, wrought iron, dyes, and wool. The recent depression in the currant trade has given a great impetus to the manufacture of Cognac. Cloth and cotton industries are also making progress.

Agriculture has unfortunately made scarcely any progress in the last half century. The fault lies mainly with the landed proprietors, but also largely with the inherent badness of the laws which regulate the relations between the agriculturist and the Excise. All efforts at improving the general agriculture of Greece have hitherto failed; thus Sir Charles Napier's agricultural colony at Cephalonia, the large English agricultural school at Corfù, Capodistria's small agricultural school at Tiryns, and Queen Amalia's agricultural colony near Athens, have all proved equally unsuccessful. It is computed that in Thessaly alone there are 72,000 acres not under cultivation, which would more than produce the amount of annually imported wheat.

The total surface of the kingdom of Greece covers about 13,500,000 acres, of which 3,000,000 is waste land. The holders of government land usually rent it as high as 20 or 25 per cent. on its value; the common mode of farming is on the *métayer* system. Corn is extensively grown in the plains, and rice, cotton, and tobacco, in some localities. The demand for the currant-grape in England, since Tudor times at least, has brought it into extensive culture all along the N. shore of the Peloponnesus, from

Corinth to Patras, as well as in part of Aetolia. The hills of Greece are admirably adapted for vineyards; the best wines are those made in the hands. Most of the Greek wines, if treated with the same attention as Central Europe, would be excellent, though much more fiery than the produce of France or Germany. In Attica and the Peloponnesus resin is variably added to suit the national taste among all classes. In the plains of Thessaly, where pine forests are rare, the custom is not so general. It is supposed to preserve the wine from turning sour; but in Zante, Santorini, Tenos, and most of the islands, it is not employed. The Greeks, especially those of the Peloponnesus and Attica, like the flavour of the resin so much that they will hardly touch wine without it. Strangers, especially Germans, sometimes acquire this curious taste, but to the majority of English travellers it is intolerable (p. xxxii.).

The olive oil of Greece, for want of careful preparation, is inferior to that of Southern Italy, and seldom suitable for table use. Owing to the long-continued insecurity that formerly existed in Greece, and to the oppressions practised on the peasantry, agriculture and agricultural implements are in a very backward condition. The greater part, however, of the surface of Greece being very rugged, it is rather a pastoral than an agricultural country; the raising of sheep, goats, and oxen is carried out on a considerable scale.

The food of the labouring classes consists chiefly of bread, cheese, and vegetables, with an occasional roast lamb on a *festa*. Drunkenness is very rare. The passion of all Orientals for pure water, the *ἁριστον μὲν ὕδωρ* of Pindar, is a marked characteristic all over Greece and Turkey.

Abject poverty is extremely rare, and a progressive improvement in the condition of the peasantry appears to be taking place, especially in the islands. The Greek labourer is generally industrious, attached to his family, anxious for the education of his children, and equal, if not superior, in intelligence to the peasantry of many of the more civilised states of Europe.

In 1889, the value of Greek produce exported to the British Islands was £1,864,297, and that of imports £853,713.†

WEIGHTS, MEASURES, AND CURRENCY.

The weights and measures used in Greece continue to be those of Turkey, which are partly derived from the old Venetian traders. Many of these measures are susceptible of variation in different provinces of Turkey.

GREECE.

WEIGHTS AND MEASURES.

The <i>dram</i>	= $\frac{1}{16}$ oz. avoirdupois, approximately.
The <i>oka</i> (400 drams)	= 43·3 oz. „ or 2·8 lbs.
The <i>kilo</i>	= 22 okes or 0·114 of an imp. quarter.
The <i>cantar</i> or <i>qintal</i>	= 44 okes or 123·2 lbs.

Liquids are sold by weight.

† 'Greece under King George,' by B. Smith, is a useful book on statistics.

LINEAL MEASURE.

The <i>punta</i>	.	.	.	.	= 1½ in.
The <i>ruppa</i>	.	.	.	.	= 3½ in.
The <i>pik</i>	.	.	.	.	= 26 in.
The <i>stadion</i> (modern)	.	.	.	.	= 1093½ yds. (8 stadia = 5 m. Eng.)
The <i>stremma</i> (of land)	.	.	.	.	= nearly ⅓ of an acre.

Distances are always measured by the *hour*, which is usually equivalent to one league, or three British statute miles. The *stadium* (or kilomètre) is only used on milestones, or in business transactions and official reports.

The *pik*, used in Greece and Crete, is considerably shorter than the usual Turkish measure of that name; in Crete it is usually only 24 in.

CURRENCY.

In Sept. 1833 a decree was promulgated by the Regency prohibiting the future circulation of Turkish money. A new coinage of gold, silver, and copper was issued, and all accounts were ordered thenceforward to be kept in drachmae and leptá. Previous to that period coin of all countries was in circulation, valued at so many piastres. The French decimal system was introduced into Greece on the 1st Jan. 1872 (N. S.). A mixed coinage of all European nations is still current at Syra, which is a free port; elsewhere in Greece, foreign money (gold excepted) can only be exchanged at a loss. English sovereigns are accepted everywhere, and are always at a premium.

GREEK CURRENCY POSTERIOR TO 1872.

COPPER COINS.

1 <i>leptón</i>	.	.	.	.	.	= 1 centime.
5 <i>leptá</i>	.	.	.	.	.	= ½d. nearly.
10 "	.	.	.	.	.	= 1d. "

There are also nickel pieces of 5, 10, and 20 leptá. The above values in English money are nominal, and depend upon the rate of exchange (see below).

SILVER COINS (rare).

50 <i>leptá</i>	.	.	.	.	.	= 4¾d.
1 <i>drachma</i> (<i>franc</i>)	.	.	.	.	.	= 9½d.
5 <i>drachmae</i>	.	.	.	.	.	= 4s.

GOLD COINS (very rare).

5 <i>drachmae</i>	.	.	.	.	.	= 4s.
10 "	.	.	.	.	.	= 8s.
20 "	.	.	.	.	.	= 16s.

PAPER CURRENCY.

Notes of the *Bank of Greece*, in the Ionian Islands of the *Ionian Bank*, and in Thessaly of the *Thessalian Bank*, have entirely taken the place of Greek gold. The note of ten francs cut in halves constitutes two notes of five francs. The paper currency when first issued had the same value as

silver, but the latter has since acquired a high premium (see *Index*). All payments are made in paper except those to foreign steam companies, and at the principal hotels of Athens, Nauplia, Corinth, Patras, and Corfu. The paper currency is as follows :—

1	<i>drachma</i> .
2	<i>drachmae</i>
10	"
25	"
100	"
500	"

TURKEY.

(ALBANIA AND MACEDONIA.)

The unit of the system is the Lira, or *Medjidie*, so called because established in the reign of Abdul-Medjid (1839–61). Value about 18s.

GOLD COINS.

			<i>fr.</i>	<i>c.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>
500	<i>piastres</i>	= 5	<i>medjidie</i>	=	113·50	= 4	10 0
250	"	= 2½	"	=	56·75	= 2	5 0
100	"	= 1	"	=	22·50	= 0	18 0
50	"	= ½	"	=	11·25	= 0	9 0
25	"	= ¼	"	=	5·60	= 0	4 6

SILVER COINS.

20 *piastres* = 4·50 *fr.* = 3s. 7½*d.*
 10 and 5 *piastres* in proportion.

COPPER COINS.

5 *paras* = 2·5 *fr.* = 2½*d.*

The *piastre* contains 40 *paras*. For important sums *purses* are used.

The *purse of silver* = 500 *piastres*.

The *purse of gold* = 30,000 "

CHAPTER X.

MAPS AND PLANS.

The best map of Greece is unquestionably the revised issue (1852) of the *French Survey* map, originally published in 1832. This beautiful and accurate map is in 32 sheets, and includes the whole of Greece, exclusive of the Ionian Islands, which at the date of publication had not been ceded to Greece. A reproduction of this map on a reduced scale by *Dufour* can also be recommended. Both these maps are issued by the *Dépôt de la Guerre*, and are only sold by the authorised agent, M. Baudoin (late Dumaine), Rue Dauphine, Paris. *Aldenhoven's* map of Greece (1839)

is founded on the first issue of the French Survey. Its clearness is marred by having the names of places printed in both Greek and French. A fairly accurate map of Greece on a small scale, 1 : 800,000, was published by Kiepert some years ago at Weimar, and will be found very convenient for general purposes.

A splendid *Map of Attica*, prepared by officers of the Prussian General Staff, with explanatory letterpress by Curtius and Kaupert, has been published in eight sheets (scale 1 : 25,000).† The *Atlas von Athen* (1878) by the same authors, is a separate work, though a few of the maps are necessarily common to both. The great *Plan of the Acropolis*, by Michaelis (1876), with letterpress, is a very desirable possession, but is considerably out of date.

The coasts of Greece and Turkey and the Islands of the Aegean and Ionian Seas have been admirably illustrated by our own Admiralty Survey. Nothing can well exceed the beauty and utility of these charts, which should be in the hands of every traveller. A catalogue of the Admiralty publications is sold by Stanford, Charing Cross. M. Raulin's *Map of Crete* is a very accurate and trustworthy guide, and can occasionally be purchased separately from his large work on the island. Kiepert's *Map of European Turkey*, on the scale of 1 : 1,000,000 is excellent for general purposes, but not accurate in remote districts. The maps published by the *Geographical Institute of Vienna*, although often badly engraved, are generally accurate, while the *Austrian Staff Map of Greece*, though useful and easily procured, is not distinguished for its accuracy. Admirable maps of some tracts of Turkey have been prepared by officers of the Austrian staff since the occupation of Bosnia and Herzegovina. The agents for all publications of the Austrian War Department are Seidel and Sohn, Graben, Vienna. Dr. Boué's *Itinéraires de la Turquie* (Paris, 1856), would be found a most useful commentary on the map of Turkey; but the book is not now easily procured.

† *Atlas von Attica*. Berlin, 1881-94.

HANDBOOK OF GREECE.

SECTION I.

IONIAN ISLANDS.

FROM LONDON TO GREECE, BY THE IONIAN ISLANDS.

LIST OF ROUTES.

*. * Black letters indicate the Route in which the place is described.

ROUTE	PAGE	ROUTE	PAGE
1 London to Brindisi, by Channel Steamer and Railway .	8	7 London to the Piræus, by Venice, Brindisi, and Corfû.	
2 Brindisi to Patras, by Corfû.—Steamer	12	Rail and Steamer	60
3 Corfû to Patras, by Cephalonia and Zante.—Steamer .	25	8 London to the Piræus, by Marseilles. — Rail and Steamer	61
4 Corfû to Kalamata, by Leucadia.—Steamer	35	9 Naples to the Piræus, by Palermo, Messina, and Catania.—Steamer	62
5 Patras to Leucadia, by Ithaca.—Steamer	42	10 London to Athens, by Vienna, Buda Pest, Belgrade, and Salonica.—Rail and Steamer	64
6 Patras to Zante, by Mesolonghi.—Steamer	51		

SPECIAL INTRODUCTION.

The **Ionian Islands** lie along the coast of Epirus, Acarnania, and the Peloponnesus, between the parallels of 36° and 40° N. lat., and 19° and 23° E. long. The seven principal islands are: *Corfû*, *Cephalonia*, *Zante*, *Santa Maura* (Leucadia), *Ithaca*, *Cerigo*, and *Paxos*. Besides these there are a number of smaller ones, such as *Phanos* (Fano), *Merlera*, *Salmatraki*, *Antipaxos*, *Meganisi*, *Kalamos*, *Petala*, and *Othoni*. *Cerigo*, being geographically separated from the rest, is now included in the province of Arcadia. [Greece.]

In former times these Islands were connected by no common bond of union, but formed separate states, often distinct in race and polity. Like the rest of Greece, they passed under the Roman sway, and in the decline of the Empire were partitioned out among various Latin princes, and desolated by the ravages of corsairs, Christian as well as Mohammedan. After many vicissitudes, the inhabitants of Corfu placed themselves, in 1386, under the sovereignty of Venice; and the other islands of the Ionian Sea successively fell during the next two centuries under the dominion of the same power.

As in the other Venetian colonies, the Greek population were heavily taxed for the support of the Venetian garrisons and fortresses. The higher classes lost all sense of Greek nationality, and courted their foreign rulers for power and ~~enrichment~~. By the grant of a few patents of nobility (which became more and more numerous in proportion as the Venetian power declined), the Republics ~~coasts~~ ^{coasts} ~~and~~ ^{and} ~~on~~ ^{on} easy terms the services and devotion of the only class who ~~of~~ ^{of} Seas ~~has~~ ^{has} successfully withstood its exactions. In course of time, too, frequent ~~Marriages~~ ^{Marriages} took place between the Venetians and Ionians, with a consequent assimilation of the two races, in which the more cultivated race naturally obtained the dominant influence. Education was discouraged, and Ionian youths who studied at the Italian universities were privileged to purchase degrees without passing the examinations required of other students. At home the Greek language survived only among the humbler classes, especially the peasantry, who remained faithful to their church and language. At the same time, the Roman Catholic was declared the dominant Church, though it numbered among its votaries few beyond the Venetian settlers and their descendants; yet, notwithstanding these grievances, the Venetian rule was so much milder in the Ionian Islands than in the Archipelago, that there was little occasion to call forth latent animosities of race.

On the fall of Venice in 1797, the treaty of Campo Formio transferred the Ionian Islands to the French Republic, and they were occupied by a small French garrison, which was ere long expelled by a combined Russian and Turkish expedition. According to the provisions of a treaty between the Czar and the Sultan (March 21, 1800), the Ionian Islands were now erected into a separate State, under the vassalage of the Porte, and dignified with the title of the *Septinsular Republic*. But within the short space of two years all the seven islands had been guilty of treason and rebellion against their general government, while each separate island had also risen repeatedly against its local authorities. Horrors, resembling those of the Cyprian factions described by Thucydides, were of daily occurrence; in Zante alone assassinations have been so numerous as one for each day in the year—an unusual average for a population of less than 40,000. Terrified by this condition of things, the principal Ionians sent in 1802 an envoy named Narant to the Russian Emperor, to implore his immediate interference as the only means of putting an end to such anarchy. In consequence of this address the Czar empowered his plenipotentiary, Count Mocenigo, a native of Zante, to remodel the form of government established in 1800, and under his auspices new forms of administration were proclaimed both in 1803 and 1806; but in the treaty of Tilsit, in 1807, the Islands were surrendered by Russia to Napoleon when the Septinsular Republic came to an end, and was incorporated with the French Empire. In 1809 and 1810 all the islands except Corfu and Paxos were captured by an English expedition, which was enthusiastically welcomed by the inhabitants. Paxos fell early in 1814; Corfu itself, saved from attack by its strong fortresses and large French garrison, was strictly blockaded until the fall of Napoleon, when one of the first acts of the restored Bourbons was to direct its surrender to the British forces. Finally, on Nov. 5, 1815, a treaty was signed at Paris by the Plenipotentiaries of Russia, Austria, Prussia, and England, whereby the Ionian Islands, &c.

which England was then in actual possession—six by right of conquest and one by surrender from the French—were erected into a free and independent state under the immediate and exclusive protection of the British Crown. Moreover, the military command of the Islands was reserved to the protecting sovereign, who was to be represented by a Lord High Commissioner, invested with authority to regulate the laws and general administration, the forms of summoning a constituent assembly, and its proceedings in drawing up a constitutional charter.

Sir Thomas Maitland, the first Lord High Commissioner, was an officer of practical ability, whose benevolently autocratic character is well expressed by his popular *sobriquet* of King Tom. A constitutional charter drawn up under his direction was adopted by the Ionian Constituent Assembly in 1817. Whatever may have been its defects, it undoubtedly conferred on the Ionians thirty years of peace and prosperity unparalleled in the history of their country. Justice was at last administered among them without corruption, the revenue was freed from peculation, life and property became secure, the people were no longer a despised or degraded caste, the native functionaries were treated with respect and courtesy, and every man, high and low, found in every representative of England a power, with both the will and the means to support the right and redress the wrong. At the same time every form of material prosperity received an impetus; excellent roads, previously unknown in the Levant, were made throughout the islands; harbours, quays, and aqueducts were constructed; trade and agriculture were encouraged; educational institutions for every class and grade were founded; taxation was light, and levied almost exclusively on imports and exports; direct and municipal taxes of all kinds were nearly unknown.

In 1848-49, Lord Seaton, then Lord High Commissioner, introduced many sweeping changes into the Ionian Constitution, including vote by ballot, a very extended suffrage, and a liberty of the press practically less restricted than in any other country of the world. An agitation soon arose, on national grounds, for annexation to the kingdom of Greece, in favour of which the Ionian Parliament presented an address to the Queen. Thereupon Mr. Gladstone was despatched to the Islands in 1858, on a special mission of enquiry.

The Lord High Commissioner was the representative of the protecting sovereign, had a veto on all the acts of the Senate and Assembly, conducted the foreign relations of the state, and had under his own immediate control the police and health departments. He was represented in each of the six southern islands by an English functionary, styled *Resident*, with local functions similar to his own.

The Senate was the Upper House of Legislature, and also the Executive Council of the State. It consisted of a president, nominated for five years by the protecting sovereign, and of five members, one for each of the four larger islands (Corfu, Cephalonia, Zante, and Leucadia), the three smaller supplying one senator in rotation.

The Assembly consisted of forty-two deputies from the various islands, and met at Corfu every second year. Each of the seven islands had also a local Government, consisting of a municipal council, elected by popular suffrage, and presided over by an Ionian functionary, styled *Regent* (ἄρχος).

On the nomination of Prince William of Denmark to the vacant Greek throne, Great Britain voluntarily surrendered all her rights over the Ionian Islands. The cession was formally effected by a treaty signed in London on the 29th of March, 1864, between her Britannic Majesty, the Emperor of the French, and the Emperor of Russia, on the one part, and the King of the Hellenes on the other. At the same time, these sovereigns, in accordance with the wish expressed by the Legislative Assembly of the United States of

the Ionian Islands, recognised the union of those islands to the Hellenic Kingdom. It was stipulated in this Treaty that Corfu and Paxos, with their dependencies, were to enjoy the advantages of perpetual neutrality.

The *judicial power* is lodged in Civil, Criminal, and Police Courts established in all the islands, with an appeal to the Court of Areopagus at Athens.

The *Greek Church* was restored by the Constitution of 1817 to its proper position as the dominant creed of the Ionian Islands. On the annexation of the Septinsular State to Greece, it was stipulated that the Church should retain its own distinct organization. Thus Corfu, Cephalonia, and Zante have each a metropolitan, Leucadia and Cerigo an archbishop, and each of the smaller islands a bishop—all being selected by the king from three candidates proposed by the Synod at Athens. There is a R.C. archbishop at Corfu and a bishop at Zante, but the number of Latins in all the islands amounts only to a few thousands, of whom the greater part are aliens, or descendants of aliens. About fifty Ionian families possess the title of Count, conferred on their ancestors by the Venetian Republic. These titles are not recognised by the Greek Government, but are always used by their holders when abroad, or in their intercourse with foreigners. The English *Order of SS. Michael and George* was originally founded for the purpose of decorating distinguished Ionians and Maltese, and such British subjects as should have filled high offices in those Islands. It has since been extended to the whole Empire.

The public institutions of the Ionian Islands were nearly all founded under the British Protectorate. *Primary* schools have been established in all the chief villages; and each island has also a *Secondary* or grammar school, a lyceum, and a gymnasium, supported by Government. The University, founded at Corfu in 1823 by the Earl of Guildford, has been suppressed since the annexation to Greece.

The climate of the Ionian Islands is generally temperate, but subject to sudden changes. Their winter is rather too rainy, and their summer is rather too hot, but their spring and autumn are delicious. The average range of the thermometer is from 44° to 91° Fahr.; the annual average of rainy days is little short of 100. The *Scirocco*, which blows from the S.E., is most depressing and disagreeable. Frost is rare; and snow seldom falls except on the top of the hills. Hurricanes (*borasche*) are frequent; as are also earthquakes, especially in Zante, Leucadia, and Cephalonia.

These Islands have, generally speaking, rugged irregular coasts, and a very uneven surface. The hills are mostly limestone, with occasional beds of sandstone. The arid character of the soil renders it more favourable for olive and vines than for corn, which is chiefly imported from the shores of the Black Sea. More than three-fourths of the surface available for tillage is laid out in currant-grounds, vineyards, and olive plantations. Cattle and sheep are imported in numbers from Greece and Albania. Agriculture is not very far advanced, especially in Corfu, owing in great measure to the minute divisions of property. The land is principally in the hands of small proprietors, who let it out to the peasantry on the *metayer* system, receiving a stipulated portion of the produce as rent. The people of the southern islands are more industrious than the Corfiots, partly because they are encouraged by the gentry residing on their estates during some part of each year; whereas in Corfu, the taste for a town life, universal under the Venetian rule, still exercises general influence and tends to the neglect and consequent deterioration of the land.

The Ionians possess no manufactures of importance. A little soap is exported from Zante; and earthenware, silk, blankets, and goat-hair carpets, are also made to some extent in the Islands. The wives of the peasants spin and weave a coarse kind of woollen cloth, sufficient for the use of the

families. Some pretty trinkets are made in the towns, especially rings and pendants exhibiting the emblems of the seven islands, as found on ancient coins and medals.

The principal Ionian Islands are regular ports of call for the Austrian Lloyd steamers of the Trieste and Brindisi lines. Local steam communication is also maintained by Greek companies (see pp. 937, 944). English steamers call at irregular intervals at Corfu, Zante, etc., and afford travellers convenient means of sending heavy luggage, or purchases, to England.

Thanks to the British Protectorate, the Ionian Islands possess better carriage-roads than any other part of the kingdom.

The currency is the same as in the Greek kingdom, except that local notes are issued by the bank.

The name of **Corfu** (78,000), the ancient **CORCYRA**, is an Italian corruption of *Κορυφαί*, a Byzantine name derived from the two peaks (*κορυφαί*), on which the citadel of the chief town is built. From the beauty of its scenery and a lightful climate, this Island forms a connecting link between the East and the West. Its geographical position on the high road of navigation between Greece and Italy has made Corcyra a possession of importance both in ancient and in modern times. 'Here (Thucyd. vi. 42) was passed in review that splendid armament which was destined to perish at Syracuse. Here—100 years later—the waters of Actium saw a world lost and won. Here again, after the lapse of sixteen centuries, met together those Christian Powers which, off Lepanto, dealt to the Turkish fleet—so long the scourge and terror of Europe—a blow from which it has never recovered.' Corfu was for many ages the key of the Adriatic, and one of the main outposts of Christendom.

The ancients identified Corcyra with the Homeric **SCHERIA**, the dwelling-place of the hospitable Phacacians under their king Alcinoos. But Sir E. H. Snodgrass has shown in his *History of Ancient Geography* (vol. i. pp. 64-67), that such identification is for the most part imaginary.

Corcyra is said to have been called from its shape *Drepane* (*Δρεπάνη*), or the sickle; it describes a curve, the convexity of which is towards the W.; its length from N.W. to S.E. is about 40 m.; the breadth is greatest in the N., where it is nearly 20 m., but it gradually tapers towards its S. extremity. The name **Corcyra** (*Κέρκυρα*) appears first in Herodotus (iii. 48). About B.C. 734 a colony was planted here by the Corinthians, which soon became rich and powerful by its extensive commerce, and in its turn founded many colonies on the neighbouring mainland, such as Epidamnus, Apollonia, Leucas, and Amatorion. So rapid was their prosperity that the colonists soon became formidable rivals of their mother-country; and about B.C. 665 a battle was fought between their fleets, memorable as the most ancient Greek sea-fight on record. Corcyra appears to have been subjugated by Periander (Herod. iii. 49), but to have recovered its independence. During the Persian war the Corcyraeans are stated by Herodotus (vii. 168) to have played false to the national cause, and their names did not appear on the muster-roll of Salamis. At a later period (B.C. 432) Corcyra, by invoking the aid of Athens against the Corinthians, became one of the proximate causes of the Peloponnesian war (Thucyd. i. 31). During the progress of that contest her political power and importance were irretrievably lost, in consequence of the fierce dissensions between the aristocratical and democratical parties in the island. The latter were finally successful, and (B.C. 425) massacred all their adversaries with the most horrible atrocities (Thucyd. iv. 46).

For some generations after the Peloponnesian war the fortunes of Corcyra were various. Though it appears never to have recovered its former political consequence, a gorgeous picture of the fertility and opulence of the island in B.C. 373 has been drawn by Xenophon (*Hellen.* vi. 2). When it was invaded

in that year by the Spartans under Mnasippos, it is represented as being in the highest state of cultivation and full of the richest produce; with fields admirably tilled, and vineyards in surpassing condition: with splendid farm-buildings, well filled wine-cellars, and abundance of cattle. The hostile soldiers, we are told, while enriching themselves by their depredations, became so pampered with the plenty around them that they refused to drink any wine that was not of the first quality. Within a century of this event the island was alternately possessed by the Spartans, the Athenians, the Macedonians, and King Pyrrhus of Epirus, until it finally fell under the Roman dominion B.C. 229. From its situation near Brundisium and Dyrrachion—the Dover and Calais of the ancients—Corcyra was frequently visited by illustrious Romans. Here Octavianus assembled his fleet before the battle of Actium, and hither at various times came Tibullus, Cato, and Cicero, whose friend T. Pomponius Atticus possessed large estates on the opposite coast of Epirus. In A.D. 67, Corcyra was visited by the Emp. Nero on his way to Greece, who, according to Suetonius, sang and danced before the altar of Zeus at Cassiope (Suet. *Ner.* 22).

Henceforward there is little notice of Corfu until the times of the Crusades, when its geographical position caused it to be greatly frequented. Robert Guiscard seized the island in A.D. 1081, during his wars with the Eastern Empire; and another great Norman Chief, Richard I. of England, landed here on his return from the Holy Land in A.D. 1193. After remaining in the island for some time, he continued his voyage to Ragusa, whence proceeding homewards by land he was made captive by the Duke of Austria.

During the decline of the Empire, Corfu underwent many changes of fortune, being sometimes in the hands of the Greek Emperors, sometimes in those of various Latin princes, particularly of the House of Anjou (then governing Naples), and always exposed to the incursions of freebooters and pirates. At length, in 1386, the inhabitants sent a deputation to Venice to implore the protection of that Republic, under whose sovereignty they remained until its downfall in 1797. Venice made Corfu her principal arsenal in Greece, and surrounded the town with extensive and massive fortifications, which set at defiance the whole power of the Ottomans in the assaults of 1537 and 1570, and above all, in the celebrated Siege of 1716, remarkable as the last great attempt of the Turks to extend their conquests in Christendom. On this occasion the Republic was fortunate in its selection as Commandant at Corfu of Marshal Schulenburg, a brave and skilful German soldier of fortune, who had served under Prince Eugene and the King of Saxony.

The Turkish fleet of 60 ships-of-war, and a number of smaller vessels, appeared before the place on July 5, 1716; they were commanded by the Capitan-Pasha or High Admiral of the Empire in person; while the Seraskier or General-in-Chief led the army of 30,000 picked troops, which was ferried across by the boats of the fleet from Boutrinto to Govino. On July 8 the Venetian fleet entered the northern channel, and by saluting the Virgin of Cassopo gave notice of their approach to the Turks, who might otherwise have been taken at a disadvantage.

On July 16, the Seraskier established his headquarters at Potamo, and laid waste the country far and wide, the peasantry having mostly taken refuge within the walls of the town. The garrison amounted to 5000 men, chiefly Germans, Slavonians, and Italians. The Turks erected batteries on Mount Oliveto, above the suburb of Mandouchio, on Aug. 1, and carried Mount Abraham by assault on Aug. 3. Their advanced works were then abandoned by the besieged, when the Turks pushed their approaches through the suburb of Castrades, and closely invested the town. For several days there were frequent assaults by the Infidels and sorties of the Christians, with heavy loss on both sides, the inhabitants (including, it is said, even the priests and

the women) fighting along with the garrison on the ramparts and in the trenches. An hour before daybreak on Aug. 19 the Turks made their grand assault, and effected a lodgment in *Scarpone*, an outwork of the *Fortezza Nuova*. *Schulenburg* then headed a sally in person, and after a desperate contest drove them from this vantage-ground with immense loss. In the night of the 22nd they retreated to *Govino*, re-embarked, and sailed away to *Constantinople*, where both the Admiral and the General paid with their lives the penalty of their failure. The Turks abandoned in their trenches all their ammunition and stores, including 78 guns; and they are stated to have lost, during the siege of five weeks, full half their army in action and by disease, for it was the most deadly period of a very unhealthy season. The Venetians lost 2000 out of their garrison of 5000 men.

BOOKS AND MAPS.

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By far the best maps are the charts issued by the Admiralty.

ROUTES.

ROUTE 1.

LONDON TO BRINDISI, BY CHANNEL STEAMER AND RAILWAY.

The following Tables exhibit at a glance the main Routes between London and Brindisi. Folkestone has been selected as the point of departure from the British coast rather than Dover, but it will be understood that both passages are equally available, except in G and H. All the night trains carry sleeping cars and dining saloons, the extra charge for the former being about 1*l.* a night. Application should be made to the *International Sleeping Car Co.*, 14, Cockspur St., or Charing Cross Stat. 25 kil. (55 lbs.) of luggage is allowed on the French, Belgian, and several German lines, but none in Switzerland or Italy. Through tickets to Brindisi are available for 30 days, with liberty to stop at all important towns. Travellers who wish to break the journey at smaller places can generally obtain leave to do so when purchasing their book of coupons. The fares, 1st and 2nd class, are approximately as follows:—

	£	s.	d.		£	s.	d.
A.	11	18	10	or	8	7	7
B.	12	17	6	..	8	18	5
C.	12	17	3	..	8	18	0
D.	11	18	11	..	8	5	5
E.	13	8	5	..	9	7	5
F.	11	17	10	..	8	6	7
G.)	12	2	2	..	8	9	7
H.)							

Distances in English Miles.

A.	London to
	74 Folkestone
	101 Boulogne
	178 Amiens

228 Tergnier
245 Laon
278 Rheims
314 Châlons
398 Chaumont
512 Belfort
563 Basel
1411 Brindisi (by F)

This Route avoids Paris, and traverses the St. Gotthard tunnel. The journey may be conveniently broken at Milan or Bologna, beyond which there are no very comfortable sleeping places until reaching *Brindisi*. The scenery between Milan and Bologna is tame.

B.

London by A as far as

178 Amiens
260 Paris
535 Mâcon
693 Modane
752 Turin
809 Alessandria
856 Genoa
959 Pisa
1168 Rome
1303 Caserta
1324 Naples
1352 Cava
1370 Battipaglia
13 Paestum
1428 Potenza
1521 Taranto
1566 Brindisi

Through the Mont Cenis tunnel, and along the most beautiful part of the Italian Riviera. Between Pisa and Rome the scenery is less attractive. The line from Rome to *Naples* is extremely fine. Travellers who propose breaking the journey for one night are advised to sleep at *Cava* rather than at Naples, for the reason

the station at the former place is the excellent hotel, whereas the best hotel at Naples is 2 m. drive the Rly. It is an advantage that the train leaves Cava at 6 o'clock in the morning instead of 10—the hour of departure from Naples. Those who can spare a day will do well to visit from the Temples at Paestum—a really interesting excursion either the way to Athens or on the way to Rome. Beyond Battipaglia the train enters steeply to cross the ridge of the Southern Apennines, and the scenery becomes magnificent. Luncheon should be carried from Cava, as buffets on the Rly. are poor.

London by B as far as

- 1303 Caserta
- 1343 Benevento
- 1406 Foggia
- 1552 Brindisi

Fine scenery between Caserta and Benevento, beyond which the Apennines are pierced by a tunnel 2 m. long. This route should be avoided on Saturday or Sunday, as the main line (A) has to be joined at Foggia, and the carriages are usually crowded with passengers for the steamers leaving Brindisi at midnight on Sunday.

D.

London by B as far as

- 809 Alessandria
- 870 Piacenza
- 939 Modena
- 962 Bologna
- 1291 Foggia
- 1438 Brindisi

This is the route followed by the P. and O. express, which leaves London every Friday evening, but is only available for travellers on their way to India or Australia. Ordinary express trains, however, run, as a matter of course, every day.

E.

London by D or F as far as

- 962 Bologna
- 1045 Florence

- 1243 Rome
- 1627 Brindisi (by Naples), B
- 1641 Brindisi (by Caserta), C

Travellers by this route should sleep at Bologna, so as not to miss the fine scenery between that town and Florence. Luncheon should be carried from the excellent buffet at Bologna.

F.

London by B as far as

- 260 Paris
- 537 Belfort
- 568 Mülhausen
- 588 Basel
- 648 Lucerne
- 792 Chiasso
- 825 Milan
- 868 Piacenza
- 960 Bologna
- 1088 Ancona
- 1289 Foggia
- 1436 Brindisi

A much frequented route—most persons preferring to take Paris on their way. The scenery along the St. Gotthard Rly. is also finer than that traversed by the Mont Cenis.

G.

London to

- 78 Dover
- 99 Calais
- 235 Brussels
- 377 Luxemburg
- 420 Metz
- 520 Strassburg
- 608 Basel
- 1456 Brindisi (by A)

Scenery very striking between Brussels and Metz

The distance from London to Brussels is 9 m. shorter by Ostend.

H.

London by A as far as

- 512 Belfort
- 552 Delémont
- 577 Basel
- 1425 Brindisi (by F)

This route makes a circuit between Belfort and Basel to avoid passing

through German territory, adding 14 m. to the distance by Müllhausen.

Combinations of these routes may be made to a limited extent, even with a through ticket: but travellers with sufficient time at their command, who are accustomed to shift for themselves, and are not wholly ignorant of foreign languages, will save money, and enjoy a vast amount of independence, by taking their tickets from one place to another, and stopping where they please. Much additional comfort and pleasure are also secured by avoiding express trains, which in the travelling season are always crowded. (See also remarks at the end of Route 7.) All the routes take from 45 to 60 hrs., travelling straight through.

For the approach to Italy through the Tyrol, by Rly. over the Brenner to Verona and Bologna, see Rte. 7.

ROUTE 2.

BRINDISI TO PATRAS, BY CORFÙ.— STEAMER.

Nautical Miles.	
	Brindisi
117	Corfù
252	Patras

[Page 937, B, C.]

The steamer leaves Brindisi at midnight, and steers S.E.E. In the early morning the Turkish coast of Albania is seen on the l., and afterwards, on the rt., the finely-shaped *Fano*, one of the Othonian Islands. The second of this group is *Merlera*, while in the distance between the two appears *Samothraki*, or *Mathraki* (p. 22). Beyond Merlera the N. coast of Corfù comes finely into view, with its headland of *S. Catarina*, and *Monte S. Salvatore* in the background

(p. 24). A strait, barely 3 m. across, separates the N. part of the island from the Albanian shore, after threading which we pass on the rt. a wide bay, and steer due S. towards the little island of *Vido*. Beyond this the steamer rounds to the W., and the beautifully situated town of Corfù comes rather suddenly into view.

[The steamer remains at anchor for about 3 hrs., but enquiry should be made of the captain. Travellers intending to continue their voyage may bargain for a boat to and from the shore (1 or 2 dr.), and drive 5 dr.) to *One-gun Battery*, visiting the *Royal Villa* on the way. Carriages are generally in waiting at the harbour, but the regular stand is half way down the Esplanade (see below).]

CORFÙ, ΣΤ including its suburbs of *Mandoukio* to the W. and *Castrades* (*Papir(a)*) to the S., contains 19,025 inhab.; among whom are 4000 Latins, with an archbishop of their own, and 2800 Jews, who live in a separate quarter of the town. The remainder of the people belong to the Greek Church.

For the history and general description of the Island, see p. 5.

Having been formerly enclosed by walls, the town has narrow streets and lofty houses. During the British protectorate the main streets were widened, sanitary regulations enforced, markets built, an efficient police organised, new roads and approaches constructed, and a copious supply of water brought in pipes from a source above *Benizza*—a distance of 8 m. The harbour is always lively with steamers and trading vessels, engaged chiefly in the export of olive oil, and the import of corn.

From the gate which faces the landing-place, the crowded *Niképhoros St.* (ὁδὸς Νικηφόρου) leads in 7 min. to the Esplanade, forming a short cut through the heart of the town, along which the traveller is usually conducted by the commissionnaire of the hotel. In fine weather, however, it is better to turn to the l. after passing

through the gate, and to follow the sea-road along the line of the old walls (*Sulle Mura*), which runs at some eight above the harbour, and passes the Royal Palace on the l. just before entering the Esplanade. (Entrance for strangers, on application to a entry, from this side.)

[Near the foot of the *Sulle Mura* road, on the rt., a street ascends at right angles to the Cathedral, dedicated to *Our Lady of the Cave* (ἡ Παναγία ἐπηλυτίσσει). The present building is modern, but contains, to the l. of the high altar, the costly silver tomb of S. Theodora.]

The **Royal Palace**, a large two-storied building with wings, constructed of white Malta stone, is flanked by the two gates of *St. Michael* and *St. George*, each of which frames a lovely picture of the sea and mountains.

In front is a bronze statue of Sir Frederick Adam, by *Prossenti*. Sir Frederick is regarded as a great benefactor by the Corfiots, the water supply of the town having been organised under his administration.

The palace was erected for the British Lord High Commissioner, during the Government of Sir Thomas Maitland. It is well laid out, and contains a good suite of reception rooms, in some of which the ciphers G.R. and V.R. are still conspicuous.

In the entrance-hall is a fine marble ioness, of archaic Greek workmanship, discovered in 1843 in an ancient necropolis at Castrades (p. 16).

On the ground-floor is the meeting hall of the extinct Ionian Senate. Its walls are hung with portraits of ten or twelve presidents, including Theotoky, Carusi, and Roma. There are also busts or portraits of Lord Guildford, Sir Thomas Maitland, and several of his successors in the government.

The Hall of the Knights of SS. Michael and George contains a portrait of George IV.

From the windows at the back of the house there is a magnificent view

of the channel of the Corfù and the Albanian coast.

The **Esplanade** (*Spianata*), though it has lately suffered by the destruction of its fine and celebrated trees, is still an imposing space of ground, bounded on the N. by the Royal Palace, on the E. by the *Fortress* (see below), and on the W. by a row of houses rising upon arcades, among which are the two hotels. Half-way down it is crossed by an avenue of trees, at the E. end of which, opposite the Fortress, is a statue of *Count von der Schulenburg* (p. 6). Further on is a little round **IONIC TEMPLE** erected in memory of Sir Thomas Maitland, and an *obelisk* in honour of Sir Howard Douglas.

The **Fortezza Vecchia** is freely open to the public. We cross the moat and keep straight on, turning to the rt. at the first houses. At the foot of the hill is the *Garrison Church*, with a Doric portico, erected by the English. Thence a road ascends to the l., passes through a curved tunnel, and bears always rt. to the top of the Fort. The ramparts are of various ages, some of them dating as far back as 1550. The *view is extremely fine. To the E. stretches the long coast line of Albania, whose highest summits are usually sprinkled with snow. At our feet lies the island of *Vido*, behind which rises *Monte S. Salvatore*. To the l. are the villages of *Spartilla*, *S. Marco*, and *Corakiana*; and higher up *Sokraki*, whence a new road zigzags up the hill. Then the Pass of *S. Pantaleone* and the road to *Palaeocastrizza*, the peak of *S. Giorgio*, the round hill of *S. Deca*, and the *Villa* of the Empress of Austria. Above the latter to the l. rises *Kyriake*, and further on *S. Croce*. In the foreground, the Royal *Villa of Monrepos*, the suburb of *Castrades*, and the cypresses of the *Eng. Cemetery*.

On the rt., at the S. end of the Esplanade, and approached by a lofty flight of steps, is the **IONIAN ACADEMY** (Ἰωνία Ἀκαδημία), founded early in the century by Lord Guildford. The LIBRARY of 35,000 vols. has been much

neglected since the suppression of the University. In the MUSEUM on the first floor are several inscriptions, affording valuable evidence as regards the early history of the Greek alphabet, some vases, and a large number of miscellaneous antiquities. There are also 24 squares of flooring in a coarse mosaic representing birds, beasts, and fishes. The original design is shown in a facsimile prepared by Ant. Vegia at the time of discovery, and before the mosaic was taken up. Also terminal stones, tomb reliefs of figures resembling small gravestones, and some fragments of busts and statues. On the same floor are classrooms, a laboratory, and a lumber-room, containing the commencement of a local ornithological collection, apparently abandoned.

Opposite the Academy is a marble STATUE OF CAPODISTRIAS (p. 110), erected in 1887.

A few doors N. of the Academy, fronting the Esplanade, is a *Boys' School*, formerly the house of the Arch-priest, Demetrios Petretinos, in which Lord Guildford was baptized into the Greek Church in 1791, his host standing sponsor.

From the Esplanade a road descends to the **Strada Marina**, a favourite promenade skirting the sea. It leads in a few minutes to the suburb of **Castrades**, behind which on the rt. rises the dismantled Venetian Fort of *S. Salvatore*. Here was discovered in 1843, in course of demolishing the fort, an extensive Greek necropolis, with many curious and interesting remains, including the celebrated *Tomb of Menecrates*, and the marble lioness now at the Palace (p. 14). The tomb lies at the base of the ramparts, about 150 yds. to the rt. of the Strada Marina, and is circular in form, dating from about B.C. 600. An inscription, running round the rim of the low enclosure, one of the most important in the history of the alphabet, states that Menecrates was drowned.

Further on the Strada Marina curves to the l., ending in a short pier or mole at the S. end of the bay.

Avoiding the curve, and keeping straight on, we reach on the l. the interesting Byzantine Church of **St. Jason and Sosipater**, comrades of St. Paul, who, according to tradition, were the first preachers of Christianity in Corcyra. The present building dates from the 12th cent., but occupies the site of a much older one, apparently built with the materials of an ancient temple. The Church has a triple apse, the central one ending square, and contains two large columns of *Bigio lumacato*, and a smaller one of white marble. It is distant $1\frac{1}{4}$ m. from the hotels.

We now stand upon the site of the ancient CORCYRA, which occupied the peninsula between the bays of Kalikiopoulo and Castrades, and still preserves the name of *Palaeopolis*. The ancient city was sacked by the Goths in the 6th cent., from which date it was abandoned. The later Greeks and the Venetians used Palaeopolis as an almost inexhaustible quarry in the erection of the modern town of Corfù. Spon and Wheeler allude to the stores of marble lying here even so late as the 17th cent.

A slight ascent of 5 min. from SS. Jason and Sosipater leads to a point where the road divides, the l. branch returning to the sea. Continuing to the rt., we reach almost immediately the Church of **All Saints** (*τῶν Ἁγίων Πάντων*), with its round apse facing the road (keys at the cottage close by). At the W. entrance are two fluted columns of Parian marble, and an architrave with a Greek inscription, stating that the Church was erected by a certain Jovianus after the death of Julian the Apostate (A.D. 363).

Opposite the Church a garden gate on the l. leads into the *Villa Reale*, or Royal Villa of **Monrepos**, another inheritance from the British occupation, laid out for Sir Fred. Adam, Lord High Commissioner, in 1824. The beautiful gardens, affording delightful walks which wind among shrubberies overhanging the sea, are open on certain days to the public, but are always accessible to strangers. Many kinds

semi-tropical trees here flourish in perfection, and the vegetation is everywhere luxuriant.

Further on, beyond a small but ancient Chapel on the rt., the road again divides. Both branches lead to the same point, but the upper one is preferable. A lane turns l. from it, a little higher up, and passes on the same side, just beyond the boundary of the Royal grounds, a small enclosure within a low wooden fence, in which may be traced the foundations of a small, but beautifully situated, *Maria Temple*, discovered in 1822. It was peripteral hexastyle, having six columns at each end. A flight of steps leads down from the Temple to the *Fountain of Kardaki*, about 100 ft. below, on the margin of the sea.

A path from the fountain, outside the fence, leads up in 5 min. to a hill overlooking the sea, and commanding a fine view. Close to it, in an olive-grove, is the hamlet of *Ascensione* (*Αναλήψις*), where an interesting Greek *feast* is celebrated on Ascension Day.

Returning towards the Royal Villa, we now follow the upper road (see above), which leads in $\frac{1}{2}$ hr. to the *Cannone*, a semicircular terrace called by the English *One-gun Battery*, from a cannon which formerly stood there. The spot commands a celebrated and beautiful *VIEW across the strait which formed the entrance to the ancient Hyllaeau Harbour, and along the E. coast of the Island. The harbour is now silted up, and its site occupied by the shallow Lake of *Kalikipoulo*. On its opposite shore, about $\frac{1}{2}$ m. W. of the Cannone, a copious spring gushes out near the sea, which a very old tradition of the peasantry points out as the FOUNTAIN OF CRESSIDA, where the nymph-like Nausicaä and her train of attendant maidens received the suppliant Ulysses.

A narrow causeway, only to be traversed barefoot, stretches from the shore below the Cannone to the picturesque islet of *Pondikonisi* (Mouse Island), with its monastery of five monks and a Chapel. According to a local tradition, this rock, and not the one visible from S. Pantaleone (p. 22),

is the SHIP OF ULYSSES, turned into stone.

The highest point towards the S. is the hill of *S. Deca*, with its village below the summit. To the l. rises *Kyriakè*, with the village of *Gastouri*, and further l. *Monte S. Croce* (*Στραυρό Βουνό*).

In returning, the traveller may follow the lower road, which passes a succession of cottages, and unites with the main carriage-road after about a mile.

The street which leads directly from the harbour into the town (*ὁδὸς Νικηφόρου*) passes on the l. a Piazzetta in which is the Ionian Bank, and opposite to it the Church of the *Madonna dei Foresti*. Standing back on the l. is seen the tower of *S. Spiridione*, a Church dedicated to the Patron-Saint of Corfù, whose body is preserved in a richly ornamented case to the rt. of the high altar. The annual offerings at this shrine, though gradually falling off, amount to a considerable sum, and are the property of a noble Corfiot family, to whom the church belongs. Three or four times a year the body of the Saint is carried in solemn procession around the Esplanade, followed by the Greek clergy and all the native authorities. The sick are sometimes brought out and laid where the Saint may be carried over them. St. Spiridion was bishop of a see in Cyprus, and was one of the Fathers of the Council of Nice in A.D. 325. So popular is the Saint, that nearly half the boys in the island are named *Spiro* in his honour. The Latin Churches of the *Annunziata* (1394) and of *S. Francesco* (1387) contain some handsome marble altars.

Just before reaching the Piazzetta the busy Market Street (*ὁδὸς ἀγορᾶς*) leads on the rt. to the old Theatre, on the E. front of which is a poor monument to *Francesco Morosini* (p. 250). Hence the *ὁδὸς Εὐρυεῖου* may be followed for 2 min. to the *Porta Reale*, outside which on the l. is the *New Theatre*, erected in 1895. Opposite, some cypresses on rising ground mark the line of the ramparts which enclose

the *Fortezza Nuova*, erected by the Venetians at the end of the 16th cent. Following them for a few minutes we obtain a fine view of the bay beyond Mandoukio, and of Monte S. Salvatore across the water. Descending to the quay and turning to the rt., in 10 min. we regain the harbour.

In the Convent Church of *Platitera*, $\frac{1}{2}$ m. W. of the *Porta Reale*, is the tomb of Capodistria, first Regent of the new Greek kingdom after the Revolution of 1821.

EXCURSIONS.

The carriage-roads in the Island of Corfu, all made during the English occupation, are the best in the kingdom of Greece, although now somewhat out of repair. The scenery is always pleasing, and often extremely grand, one of its special features being the luxuriant growth and picturesque form of the olive, which here attains the size and dignity of a forest tree. Persons familiar with the olive orchards of other countries, where the stunted cabbage-headed trees, disfigured by pruning, are planted in long, monotonous straight lines, will be astonished at the natural beauty of the tree, and will probably think it well worth a journey to Corfu to have driven through one of its olive groves. The views are equally varied and attractive over sea and land, and the surprising cheapness of carriage hire adds a further inducement to the thorough exploration of the country.

I. To *Pyrgi*, 13 m. N.N.W.—From the *Porta Reale* (p. 19) we drive at first S.W. through the suburb of *S. Rocco*, having the *Fortezza Nuova* on our rt. hand, and the *English Cemetery* on our l., to (2 m.) *Aleipou*. A mile further we cross the river *Potamó* over a bridge where three roads meet, and turn N. to (1 m.) *Afra*. The road winds considerably inland to avoid swampy ground at the mouth of the river. Further on we obtain a view of the *Lazzaretto*, a tiny island about a mile from the shore. To the l. of it lies

the snug and sheltered *Port of Gorino*, where some French ships, adopting a naval stratagem, evaded pursuit by Nelson. On the shore are ruins of a Venetian dockyard. At the S. end of the harbour lies the hamlet of *Kondekali*, and on the W. side the village of (5 m.) *Gorino*. Less than $\frac{1}{2}$ m. further on we turn to the rt., ascend through woods, and afterwards descend rather steeply to the shore of a beautiful bay, near the upper end of which is the village of (4 m.) *Ipsó*, and a mile further *Pyrgi*, above which an unfinished road mounts in zigzags to (3 m.) *Spartilla* (1310 ft.). To the rt. rises *Monte S. Salvatore* (p. 24).

On the return drive, it is usual to turn to the l. about $1\frac{1}{2}$ m. beyond *Gorino*, and ascend to the village of *Potamó*, which stands on high ground about 3 m. from Corfu.

II. To *Palaeocastrizza*, 28 m. N.W.W.—3 hrs. each way.—For the drive the lower road is usually chosen, which turns to the rt. beyond *S. Rocco* (see above), and (in $\frac{1}{2}$ hr.) leaves *Potamó* on the l. Before reaching *Gorino* we join the inland road, and beyond it (1 hr. from Corfu) avoid the turning on the rt. to *Ipsó*. Following the main road, we reach in 20 min. the village of *Igombo*, and 15 min. further the turning to *S. Pantaleone*, which crosses the stream to the rt. Our road ascends the rt. bank, and in 5 min. fords a shallow lake. On the mountain side to the rt. lies the village of *Skiperò*. After 20 min. (2 hrs. from Corfu) a small tarn is seen below the road on the rt., and we gain a view of *Corakiana* to the E. of *Skiperò*. The road now descends in curves, and after 7 min. rises again towards the rt. 8 min. further some fine red cliffs come into view on the rt. An inscription on a rock to the rt. of the road records its construction by soldiers of the 11th Regiment in 1825 (*τῷ κάμνοντι σὺσπεύδει Θεός*). After leaving on the rt. the road to (2 m.) *Lakones* (see below), at $2\frac{1}{2}$ hrs. from Corfu a very beautiful view of the sea is gained on the l., and we overlook the *Bay of Liapades*, enjoying magni-

ificent rock scenery on both sides. The road now descends in 20 min. to a quiet bay, where the carriage waits, and luncheon may be eaten on the sands.

A road ascends hence in 10 min. to the Convent of **Palaeocastrizza** (300 ft.), occupying the site of an ancient fortress (old castle), and strongly situated on a steep rock impending over the Adriatic Sea.

The *VIEW from the Convent itself, and especially from an isolated crag a few yds. distant, is justly celebrated for its beauty. Below this spot a precipice falls sheer down to the sea, studded with rocks and islets, and sparkling with those 'countless smiles' (the *ποντίων κυμάτων ἀνήριθμον γέλασμα* of Aeschylus), the full charm of which can be appreciated only by those who have seen southern waves flash up in southern sunlight. In the garden of the Convent lies an old Venetian cannon. On a hill to the N.W. (1080 ft.) rises the *Castle of S. Angelo* (13th cent.). The traveller should stipulate with the driver for a return by the higher road (see above).

From *Lakones* (820 ft.) the ascent of *Monte Ercole* (1660 ft.) may be made in $1\frac{1}{2}$ hr. It commands a fine view of the W. coast, and may be combined, at the cost of 2 hrs. more, with a visit to *S. Angelo*. *Monte Ercole* may be descended on the E. side in $1\frac{1}{2}$ hr. to *Doukades*, whence a road leads down in a few minutes to the main carriage road, at a point about 2 hrs.' drive from Corfù.

III. To the **Pass of S. Pantaleone**, 14 m. N.W., the highest point of the road which is carried over the mountain-chain of S. Salvatore. For about $1\frac{1}{2}$ hr. we follow the road to *Palaeocastrizza*, and then turn to the rt. and cross the stream. To the rt. rises the village of *Corakiana* (390 ft.). Our road ascends to ($\frac{1}{2}$ hr.) *Skriperò* (410 ft.), and thence in $\frac{3}{4}$ hr. to the summit of the pass (1050 ft.). It commands a splendid prospect over the northern district of Corfù, the islands of *Fano*, *Merlera*, and *Samothraki*, and the in-

sulated rock which claims to be the *Ship of Ulysses*. At a distance it much resembles a petrified ship in full sail, and is pointed out by tradition as the galley of the Phaeacians, which, on her return from conveying Ulysses to Ithaca, was overtaken by the vengeance of Neptune, and changed into stone within sight of the port (*Od.* xiii. 161). A small islet in this group is also fancifully named the Isle of Calypso. Luncheon may be eaten under a huge oak-tree, 3 m. to the N. of the pass.

IV. To **Pelleka**, 7 m. W.—Following the road to Govino for a short distance beyond the bridge over the *Potamó* (p. 20), we avoid the road which turns N. to *Afra*, and keep straight on. To the rt. opens out the *Valle di Ropa*. Our road now ascends, and presently turns S., the last part of the drive mounting in steep curves. In $1\frac{1}{2}$ hr. we reach *Pelleka*, famous for its marble quarries. 10 min. above the village rises a rock (892 ft.), which commands a magnificent *VIEW of the central part of the island, bounded E. and W. by the sea.

A path leads N.W. from *Pelleka* in $1\frac{1}{2}$ hr. to the summit of *S. Giorgio* (1285 ft.), a conspicuous peak from which a yet finer view is enjoyed. At the foot of the hill, washed by the sea, is the convent of *Myriotissa*. A steep descent on the E. side leads in $1\frac{1}{2}$ to *Kokkini*, at the opening of the *Valle di Ropa*, where the carriage may be rejoined. Thence a drive of 3 m. takes the traveller back into the high road, at a point about 4 m. from Corfù.

V. To **Benizze**, 8 m. S. The road, on issuing from the *Porta Reale*, runs S.W. between the *Fortezza Nuova* and the dismantled Fort of S. Salvatore, and afterwards skirts the shores of Lake *Kalikiopoulo*. It then begins to ascend in curves, and at a point 40 min. from Corfù divides, the rt. branch leading to *SS. Deca* (see below). Bearing to the l., in 20 min. we reach *Gastouri*. ✱ T [Ascent in 20 min. of the *Kyriake* (920 ft.); fine view.] 5 min.

further is the **Villa Achilleion**, a country seat erected for the Empress of Austria, containing a few modern works of art, but chiefly remarkable for the beauty of its gardens (see *Index*). The road now descends in curves to (20 min.) **Benizze**, a prettily situated village on the sea. In a garden at the back of one of the cottages, about 100 yds. before reaching the Inn, are some picturesque remains of Roman Baths, with mosaic pavements. The ruined aqueduct which supplied them may be traced at intervals climbing up the hill. A modern aqueduct from springs above the village carries water to Corfù.

VI. To **SS. Deca** (*Ἁγιοι Δέκα*), 8 m. S. The road turns to the rt. before reaching Gastouri (see above), and ascends in 25 min. to the village of **SS. Deca** (675 ft.), or the *Holy Ten*. Hence the summit of **Monte SS. Deca** (1860 ft.) may be reached in an hour (guide necessary to show the beginning of the path). The mountain has two peaks, each of which commands an admirable *view. The descent may be made on the W. side in 1½ hr. to the *Pass of S. Teodoro*, where the carriage should be in waiting.

The high road continues to ascend from the village of **SS. Deca**, affording charming views, to the village of (2 m.) **Stavró**, whence the summit of **Monte S. Croce** (1475 ft.) may be gained in ½ hr. A fine view also is enjoyed from the Chapel of the *Hagia Triada*, ¼ hr. above the village on the l. From Stavro the carriage-road descends, passes on the rt. the *Lake of Korissia*, and ends at *Melikia*, near the promontory of *Lerkimo*, 28 m. from Corfù. The island terminates in the white cliff of *Capo Bianco*.

The summit of **Monte S. Salvatore** (3000 ft.), the highest point in the island, may be reached from Corfù in about 5 hrs. The best way is to cross the bay in a boat (2½ hrs.) to *Glypha*, and ascend to *Signes* (1550 ft.) in 1½ hr. Thence to the top of the mountain in another 1½ hr. The Church, which dates from 1347, is the object of an

important pilgrimage every year on the Feast of the Transfiguration (6th Aug.). The *view is magnificent. In clear weather the coast of Italy is just visible above the horizon to the N.W.; while to the E. the eye ranges along the chain of the *Acroceraunian Mountains*, and penetrates far into the interior of *Albania*, commanding the castle and plain of *Boutrinto*, with its two lakes and river, and several villages picturesquely scattered over the hills. To the S., the city and whole island of *Corfù* are stretched out like a map, with *Paxos* and *Santa Maura* in the distance. The boat may be sent round to *Pyrghi* (see p. 20), the descent to which by *Spartilla* takes 2½ hrs.

There is good shooting in winter on the neighbouring coast of *Albania*, including wild boar, deer, woodcock, snipe, and wild-fowl. The points generally visited are *Santi Quaranta*, *Boutrinto*, *Kataito* and *Pagania*.

ROUTE 3.

CORFÙ TO PATRAS, BY CEPHALONIA AND ZANTE.—STEAMER.

Miles.

	Corfù
95	Lixouri
99	Argostoli
129	Zante
182	Patras

[Page 944, H.]

On leaving Corfù, we have a fine view of **Monte SS. Deca** on the rt., with the village of *Benizze* at its foot. Opposite is the mouth of the *Kalamia*, which for some distance forms the boundary between Greece and *Albania*. The straggling village, whose white houses hang like a snow-wreath on the side of the *Albanian hills*, nearly due E. of the citad. l. is *Konissopolis*. Further S. is the bay of

Gomenitza, an old Venetian station. The long sandy point which runs out from the opposite coast of Corfu is the promontory of *Levkimo*, the Greek form of *Capo Bianco*—which name is borne by the Cape at the S. extremity of the island.

5 m. S. of *Levkimo* is *Polami*. T close to the Albanian shore are the two islets of *Sybatá*, where a naval battle between the Corinthians and Lacedæmonians, in B.C. 432, became one of the principal causes of the Peloponnesian war (Thucyd. i. 47). Here a good wild boar shooting.

On the l., nearly 3 hrs. from Corfu, is the little island of *Paxos* (5000), less than 5 m. in length and 2 in breadth. The soil is stony and destitute of moisture, and the island produces little else than olives, almonds, and vines.

The principal village is a mere cluster of houses at *Porto Gaio*, on the l. side opposite Albania. The harbour is curiously formed by a small rocky islet crowned with a fort, and entering a little creek which may be entered at both extremities.

A Greek steam-packet touches here once a week on her way from Patras to Corfu.

Immediately S. of Paxos, and separated from it by a narrow channel, is the barren and rocky islet of *Antipaxos*, inhabited only by a few shepherds and fishermen, but resorted to by sportsmen in the season for shooting quails, which sometimes alight here in almost incredible numbers.

The steamer now steers due S., passing at some distance on the l. of *Stium* (p. 694), and further on *Leudia* (Rte. 4). Between this island and Cephalonia we obtain a glimpse of *Laka* (Rte. 5).

The N. promontory of Cephalonia is *Kavo Daphnoudi*. 10 m. S. of it stands the Castle of *Assos* (p. 33). At the S. end of the rocky coast is the headland of *Aerotiri*, rounding which the steamer due N. into the deep *Gulf of Argostóli*. The steamer sometimes calls at *Lizouri* (p. 30) on the l., and then crosses to *Argostóli*, and anchors in its little bay.

[Greece.]

CEPHALONIA, or Kephallenia (69,000), is the largest island in the Ionian Sea. It is separated from Ithaca by a channel averaging less than 5 m. across; while the shortest distance from Cephalonia to Zante is about 8 m. Its circumference is little less than 120 m. The greatest length of the island is 31 m.; its breadth is very unequal.

Cephalonia is called in Homer *Same* or *Samos*, probably from the largest and most populous of its cities, since the poet elsewhere uses the term *Cephalenians* (Κεφαλληνες) for the inhabitants, whom he describes as the subjects of Odysseus (*Il.* ii. 631; *Od.* i. 246; iv. 671, etc.). They were probably of the same race with the Taphians who peopled the neighbouring islands (Rte. 100), and they were fabled to have derived their appellation from Kephalos, who made himself master of the country by the help of Amphitryon. Kephallenia, as the name of the island, first occurs in Herodotus (ix. 28); in Italian, it is called *Cefalonia*, whence the English *Cephalonia*.

The Cephallenians are not recorded to have taken any part in the Persian war, with the exception of the inhabitants of Pale, 200 of whose citizens fought on the national side at Plataea (Herod. ix. 28). At the commencement of the Peloponnesian war a large Athenian fleet visited the island, which joined the Athenian alliance without offering any resistance (Thucyd. ii. 30). In the Roman wars in Greece, Cephalenia opposed the Romans, but was reduced (B.C. 189). According to Strabo (x. p. 455), C. Antonius possessed the whole island as his private estate. It was afterwards given by Hadrian to the Athenians; it was subject to the Byzantine empire until the 12th cent., when it passed into the hands of various Latin princes, and finally under the rule of Venice. It was captured from the French by the English expedition of 1809, since which period it has followed the fortunes of its neighbours.

In ancient times there were four cities in the island, *Pale*, *Oranii*, *Samos*, and *Próni*; and remains still exist of them all.

The chief town, **ARGOSTOLI** (Ἀργοςτόλιον), is the seat of an archbp., and has 10,000 inhab., chiefly engaged in the currant trade, or in the exportation of wine and oil. The harbour is sheltered and safe, but grows shallow towards its termination, where a causeway 700 yds. in length has been thrown across it. Argostoli is entirely shut out from all prospect of the open sea; never having been fortified, it stretches about a mile along the excellent quays which line the harbour and form a promenade for the inhabitants. Nearly all the public buildings in the capital, and all the splendid roads which open out the island in every direction, were constructed by Sir Charles Napier when Resident. He is still remembered with gratitude by the islanders as having originated all useful measures.

Napier's charming letters to his mother give a lively account of his work and difficulties, though they convey no idea of the extent of the lasting services he performed for the island.

At the N. end of the lively *Marina* is a monument to **SIR THOMAS MAITLAND**, and further N. the *British Consulate*. About a mile N. of the town are the famous

***Sea Mills**, where, near the entrance of the harbour, occurs a singular natural phenomenon. The water of the sea flows into the land in currents or rivulets, which are lost in the bowels of the earth, at a place where the shore is low and cavernous. The descending streams of salt water flow with such rapidity that an enterprising Englishman, Mr. Stevens, in 1835, erected a grist-mill on one of them. Another mill was added by a Greek, Dr. Migliaressi, in 1859, who now owns both. The flow is constant, except when the mouths through which the water enters are obstructed by seaweed. This singular mill chase has given rise to much discussion, but it is in fact only a marine variety of the *καταβόθρα*, so common in Greece. In the land-locked valleys and basins of its mountains, lakes and rivers often find for themselves subterranean

passages through the cavities of the rocks, and even pursue their unseen course for a considerable distance before they emerge again to the light of day. Channels of this kind carry off the waters of the Lake of Jannina in Epirus, and of the Copae Lake in Boeotia, and are frequent in Arcadia. These freaks of Nature were probably the origin of the extravagant legends of the ancient Greeks about long submarine courses of rivers, e.g. of the Alpheios of Elis reappearing in the Sicilian fountain of *Arethusa*.

Further on is the lighthouse of *Cap St. Theodore*, where the road turns S. still following the coast line, and re-enters Argostoli after a round of about 5 m. This walk or drive is called the *Piccolo Giro* (μικρὸ γύρο).

About 5 m. S.E. of Argostoli stands on an insulated hill (1050 ft.) the Venetian Castle of **St. George**, which is deserving of a visit. It was founded in the 13th cent., and during the middle ages the chief town of the island clustered round the walls of this fortress, the incursions of corsairs making it unsafe to live nearer the shore. Considerable ruins of houses and churches yet remain. The most conspicuous objects in the view are the peninsula of *Pale* on the W., *Mount Aenos* on the E., and the island of *Zante* to the S. W. of the Castle, at the village of *Masaraka* are several Mykenaeen tombs, one of which is of the bee-hive type.

A low ridge of hills rises behind Argostoli, intervening between the branch of the gulf and the S. coast. On the summit is a telegraph commanding an extensive prospect. Behind it and along the seashore stretch the two principal rides and drives of the Cephalonians, called respectively *Grande* and *Piccolo Giro*, the former being 12 m. long (see above). In the village of *Metazula*, on the *Grande*, is the house occupied by Lord Byron during the three winter months which he passed in Cephalonia in 1823-4. Another fine drive, passing the village of *Lakythra*, forms a variation of the above.

The city of **CRANII** was situated

on some rugged heights, above the E. extremity of the harbour, on the side opposite the modern town of Argostóli. Here the Messenians of Pylos were established by the Athenians, when that fortress was restored to the Spartans after the peace of Nicias (Thucyd. v. 35). The people of Cranii had previously repulsed an attack of the Lacedaemonians at the beginning of the Peloponnesian war (Thucyd. ii. 33). Silver coins are extant of this city, inscribed *Kpa*, *Kpav*, and *Kpavi*. The ruins may be visited in 4 hrs. by driving to (3 m.) *Razata*, and taking a boy as guide. The ancient walls were nearly 3 m. in circumference, and can be traced along the crests of several rocky summits. They are well preserved in some parts, and afford a good specimen of ancient military architecture, presenting the usual courses of polygonal blocks, strengthened at intervals with square towers. On the summit are some rock-hewn steps. A line of wall trends N. W. towards the extremity of the bay, where are some scanty remains of the ancient harbour. Hence to (1½ m.) *Argostóli*, along the shore.

Lixouri *Τ* (*Ληξούριον*), on the W. side of the gulf, contains 6000 inhab., and is the rival of Argostoli in trade and local importance. Steamer several times daily (35 l.). The town suffered terribly from an earthquake in 1867, and is only worth visiting by antiquarians who wish to explore the scanty remains of *Pale* (Rte. 98).

PALE was situated close to the sea, a little more than 1 m. N. of the modern town of Lixouri, which has probably been built in great part from its ruins. Little now remains, except a few scattered blocks and hewn stones, of the city which once successfully resisted the Macedonian arms (Polybius, v. 4). The coins of *Pale* bear the head of the hero *Cephalos* with the epigraph *ΠΑ* or *ΠΑΑ*. Fine view across the gulf.

Cephalonia was correctly described by Homer and Strabo as a rugged and mountainous country. It has

little of the soft beauty of Corfu and Zante. A lofty ridge runs across from N.W. to S.E., the lower declivities of which cover nearly the whole island. The highest summit of this range still bears its ancient name of *AENOS*, and upon it was a temple of *Zeus Aenesios*. The *Black Mountain* (*Monte Nero*), as it was called by the Venetians, from the dark pine-forests with which it is partly clothed, is the most striking feature in the general aspect of Cephalonia. The summit is accessible without much difficulty, but the excursion occupies a long day, and provisions must be carried. Arrangements may sometimes be made at Argostoli for sleeping in the *Casa Inglese* (see below), and ascending to the summit in the early morning.

The carriage-road passes (3 m.) *Razata* (p. 30), and ascends to (3 m.) *Kouloumi* (1640 ft.), on a ridge with a good view. Hence we descend on the rt. into a plain, as far as the (3 m.) *Convent of St. Gerasimos*, the patron-saint of the island, whose body is kept there, and to whom great veneration is paid. The road proceeds thence in windings to the (2625 ft.) *Pass of S. Liberale* (*Ἅγιος Ἐλευθέριος*). Turning to the rt. at a ruined chapel, we soon enter a thick forest of pines, and reach the *Casa Inglese* (3690 ft.), 2 hrs. walk or drive from the Convent. Here a family might pass the summer in an almost English climate. Hence the road dwindles into a mere goat-track, and proceeds through the pine-forest, skirting several precipices, to the *Starró* (Cross), commanding a fine *VIEW over nearly the entire island. Parnassus is visible to the E. In another hour we reach the pyramidal cairn upon the *Megálo Sorós*, the local name for the summit of **Mount Aenos** (5310 ft.). The view is blocked by several lesser heights, except towards the S.W. and S.E. There is snow on the Black Mountain for several months in the year, and it is preserved during the summer in caverns, which answer the purpose of ice-houses. The pines have suffered from accidental fires, but are now guarded by soldiers.

S.E. of Mount Aenos, about 30 m. by carriage road from Argostóli, stands the village of *Asprogeraca*, with a ruined castle. 2 m. N., on the little bay of *Poros*, are the remains of *PRONI*, or *Pronesos*. They consist chiefly of polygonal walls, and a gateway belonging to the Acropolis, overlooking the beautiful valley of *Arakli*, a corruption of *Heracleia*. The formation of the gorge was attributed to a blow struck by Heracles. In allusion to this tradition, its coins (which are very scarce) generally bear the club of Heracles and the legend ΠΡ, ΠΡΟ, or ΠΡΟΝΑΩΝ.

Samos T is 13 m. N.E. of Argostóli, by carriage road, which coincides with that to Mount Aenos as far as (6 m.) *Kouloumi*. Here we turn to the l., ascend to the col of (2½ m.) *Agrapidias* (1935 ft.), and descend into a gorge. Further on we obtain a view of Ithaca, with Samos and other villages in the foreground.

The site of **SAMOS**, or **SAME**, a city mentioned by Homer (*Od.* xx. 288), still exhibits extensive and most interesting ruins; and excavations in this neighbourhood have produced ancient ornaments, vases, fragments of statues, and coins bearing the inscriptions of *Σαυαλ* and *Σαυαλωρ*. The ancient city was built near the shore of the bay, which so deeply indents the northern part of the island. A rich and fertile valley, about 3 m. in width, extends hence 6 m. inland to the roots of the mountains. At its N.E. extremity, on two craggy hills, separated by a deep ravine, are the remains of massive Cyclopean and polygonal walls of the Acropolis, and of another citadel. The remainder of the town seems to have occupied the slopes between the Acropolis and the sea. It was in ruins in Strabo's time, but from some vestiges of Roman brickwork still extant, it would appear that, like many other Greek cities, it was partly rebuilt during the prosperity and tranquillity of the Augustan age. The huge blocks of stone of which the walls of the Acropolis are constructed

are worthy of a town which, in B.C. 189, stood a four months' siege against the Romans (Livy, xxxviii. 28, 29). The ruins are beautifully overgrown with shrubs, creepers, and flowers, and command pleasing views. They may be visited in 3 hrs., with the aid of a boy as guide. The most interesting remains of walls are those surrounding the *Palaeócastro* (885 ft.), with a door 3 ft. wide opening into a passage, discovered in 1885; and the substructions on which rest the convent of the *Hagii Phanentes* (740 ft.), in the court of which is also a remarkable tower. On the shore of the bay below is a small modern village, whence a ferry-boat crosses the channel to Ithaca. The broad but sheltered harbour of Samos, and its position on the strait, which affords the most direct communication between the Adriatic and the Gulf of Corinth, seem to point it out as a far more eligible site than that of Argostóli for the capital of the whole island.

About ¼ m. from the shore a stream of fresh water, rising in the sea, may be seen on a very calm day springing up at least a foot above the surface. Near the shore at this point there is a subterranean lake, or abyss, open at the top, the circumference of which is about 150 yds. To the rt. of the road to Argostóli, 2 m. S.W. of Samos, is the singular cavern of *Droncarati*.

On a peninsula about 13 m. N.W. of Samos, and 15 m. N. of Argostoli, commanding two harbours, stands the Venetian Castle of **Assos** (1595), where a piece of Hellenic wall indicates the site of an ancient fortification. One of the pleasantest excursions in Cephalonia is that to Assos. The cottages and vineyards within the wide enclosure of the deserted walls are very pretty and cheerful; while the picturesque village on the shore below, with its groves and gardens, relieves the stern sublimity of the neighbouring sea and mountains. The road from Samos to Assos skirts the sea as far as (6 m.) *St. Euphemia*. T

The port of **Guiscardo**, or *Viscardo*, near the N. extremity of the island,

is probably the ancient PANORMOS (Πανόρμος). The modern name is derived from Robert Guiscard, who died here on his second expedition against the Greek Empire (17th July, 1085).

A century later, Margarito di Brandisi, High Admiral of Sicily, captured Cephalonia and Zante, and received both islands in fief from William II. Cephalonia afterwards passed to the Orsini, and on their line failing, to the Anjou dynasty of Naples, who bestowed it on the Toeschi (1357), which latter family retained possession until the Turkish conquest. In the 16th cent. the island was captured by Venice, after which event it followed the fortunes of its neighbours.

Want of water is the great natural defect of the island. There is not a single constantly flowing stream; while the springs are neither numerous nor plentiful, and some of them fail entirely in dry summers. About one-sixth of the cultivated land belongs to the Convents, of which there are more than twenty in the island, and many of them are very ancient.

In Sept. 1848, a strongly armed band of insurgents marched to the attack of Argostoli, but were stopped on the causeway at the entrance of the town by a Sergeant with a dozen men of the 36th Regt. Several of the assailants fell, and five of the English had been killed or wounded before reinforcements arrived; but the survivors gallantly maintained their ground against overwhelming odds. The Sergeant, when asked by Lord Seaton (then Lord High Commissioner) what reward he wished from the Crown for his excellent conduct, replied, 'That my wife may be allowed to come out to me.' His request was granted, and he also received a medal, and a pension of 20*l.* a year. In August 1849 a second insurrection broke out in Cephalonia, when the insurgents perpetrated frightful horrors. They were, however, speedily suppressed by the energetic measures of Sir H. Ward, the successor of Lord Seaton. (See *Q. R.*, No. 182.)

ROUTE 4.

CORFÙ TO KALAMATA, BY LEUCADIA.—
STEAMER.

Miles.

Corfù
60 Leucadia
110 Argostoli

[Page 944, H.]

From Corfù to the island of *Paxos* (see Rte. 3).

The view presented by the Albanian coast, and its long range of mountains on the left, is very striking. The small town perched on a low hill close to the sea is *Parga*. A little further S. is the entrance of Port Phanari, the *Sweet Harbour* (Γλυκὸς Λιμὴν) of the ancients. Far above it, on a peaked rock in the gloomy gorge of the river Acheron, which flows into Port Phanari, may be descried in clear weather the white walls of the famous castle of *Suli* (Rte. 116). Further still to the S., at the mouth of the Ambracian Gulf, are the ruins of NICOPOLIS, the *City of Victory*, built by Augustus to commemorate his triumph off the neighbouring point of *Actium* (Rte. 100).

Leucas, ♂ T formerly called *Hamarichi* (6000), the capital of Leucadia, is a mere village, interspersed with a few public buildings erected during the Protectorate, and many churches.

Leucas is connected with the opposite coast by a swivel bridge, completed in 1880. An excellent carriage-road runs across it N.E. to (20 m.) *Vonitsa* (Rte. 97).

Leucas derives its only pleasing feature from a very ancient and venerable olive-wood behind it, stretching to the foot of the mountains, and variegated with cypresses and garden.

The luxuriant vegetation, however, increases the *malaria* engendered by the stagnant waters of the lagoon.

The earliest appellation of this island is—'the *peninsula* or *Acte* of the mainland' ('*Ἀκτὴ Ἡπειρώς*;' *Od.* xxiv. 377; *Strab.* x. p. 451). The name of Epirus, or *Continent*, was anciently given in contradistinction from the neighbouring islands, not only to Epirus proper, but also to Acarnania (*Il.* ii. 635; *Od.* xiv. 97); the latter province having changed its name in after ages in honour of the hero Acarnan. The Corinthians, in the 7th cent. B.C., cut a canal through the isthmus, and thus converted the peninsula into an island (*Strab.* p. 452). This canal was afterwards filled up by sand; and in the Peloponnesian war it was no longer available for ships (*Thuc.* iii. 81). The subsequent restoration of the canal, and the construction of a stone bridge replacing the isthmus, of which some remains are still visible near the modern Fort Constantine, were probably the work of Augustus.

The Leucadians had three ships in the battle of Salamis (*Herod.* viii. 45), and afterwards sided, like the majority of the Dorian states, with Sparta during the Peloponnesian war.

In the contest between the Romans and Philip of Macedon, the Acarnanians, of whom Leucas had become the capital and national centre, rejected the Roman alliance, and were reduced after a gallant defence, picturesquely described by Livy (xxxiii. 17). Leucas thus fell under the power of Rome, but continued to be still a place of considerable importance, as appears both from the great number of Roman coins found in the island, and also from the fact of its having been made very early the seat of a Christian Bishopric. The Bishop of Leucas was one of the fathers of the Council of Nice in A.D. 325. On the conquest of the Byzantine Empire by the Franks in the 13th cent., this island fell to the lot of a Latin noble, whose family seems to have retained possession of it, with some interruptions, until it was seized by the Turks in 1467. From that time until the fall

of the Venetian Republic, Leucadia was sometimes held by the Porte, sometimes by the Venetians, to which latter power it was not finally ceded till the Treaty of Passarowitz in 1718. It was occupied in the spring of 1810 by a detachment of the English forces, which in the preceding autumn had expelled the French from Cephalonia, Zante, Ithaca, and Cerigo. The Fort, garrisoned by several hundred French troops, held out for some weeks. Major (afterwards Sir Richard) Church was severely wounded in the assault which led to its capture.

Leucadia consists of a range of limestone mountains, terminating at its N.E. extremity in a bold and rugged headland, whence the coast runs in a S.W. direction to the celebrated promontory of Sappho's Leap (p. 41)—the ancient LEUCATES, corrupted by the Italians into *Capo Ducato* (see below). The name of the cape, as well as of the island, is of course derived from its white cliffs (*λευκός*), like our own *Albion*. At the N.E. headland, the ridge makes a sudden bend to the E., and then runs S. in a course nearly parallel to the opposite hills of Acarnania, thus forming the channel between the island and the mainland. The S. shore is more soft in aspect and more sloping and cultivated than the rugged rocks of the northern coast; the bay of *Vasiliki*, in particular, washes a rich and fertile valley. The most populous and wooded district is, however, that opposite Acarnania. Here, where the valleys open out from among the mountains towards the sea, stand many picturesque villages, embowered in orange and olive groves. In this part of the island is the deep and sheltered *Port of Vliko*, a semicircular bay reaching far into the mountains, and surrounded by groves of olives and fruit-trees. It is a good anchoring place for a yacht. On the N. shore of the narrow entrance, and shaded by a fine plane-tree, is a copious spring, called the *Pasha's Fountain*. The scenery around is delightful.

From under the N.E. extremity of the island, a *lido*, or spit of sand, 4 m. in length, sweeps out towards the shore of Acarnania, from which its extremity is separated by a shallow lagoon not more than from 2 to 5 ft. deep. On this *lido*, at the distance of about $\frac{3}{4}$ m. from Acarnania, and the same from Leucas, a harbour was constructed by the Anglo-Ionian Government, protected by a mole terminating in a lighthouse. Flanking this harbour stands the Fort of *Santa Maura*, erected in the middle ages by one of the Latin princes, but repaired and remodelled both by the Turks and the Venetians. It derives its name from a chapel within its walls, dedicated to S. Maura, whose festival is celebrated on May 3. The fort was connected with the island by an aqueduct, serving also as a causeway, 1300 yds. in length, supported by 260 arches. It was originally built by the Turks, but was ruined by the earthquake of 1825. It forms a picturesque object spanning the lagoon. The title of *S. Maura*, commonly given to the island, belongs properly to this fort alone.

The Venetian governor, his officers, and the chief men of the island, formerly lived within the fort, and kept their magazines, and the cars (*αυαζαι*) in which they carried down their oil and wine from the inland districts, at the nearest point of the island. The congregation of buildings thus formed, to which the inhabitants of the fortress gradually retired as the seas became more free from corsairs, arose or degrees to be the capital and seat of government, and was called from its origin, *Hamaxichi* (*Ἀμαξιχώριον*).

This island exports oil, wine, and salt, of which a considerable quantity is procured by evaporation in the lagoons. The currant-grape is also partially cultivated. The chief dependency of Leucadia is the island of *Meganisi* (*Μεγανήσι*), the ancient *TAPHOS*, or *TAPHIAS* (*Od.* i. 417; *Strab.* p. 459), off its S. shore, containing about 200 families, and growing corn and olives. Near Meganisi, and close to the entrance of the beautiful bay of Vlika, are several pretty wooded islets.

The lagoon of *Santa Maura* is so shallow that only light canoes (*μονόβουλα*) can traverse it. Its length is about 3 m., and in breadth it varies from 100 yds. to $1\frac{1}{2}$ m.

Fort Alexander, as well as *Fort Constantine*, a few hundred yards N. of it, were built by the Russians during their protectorate, at the beginning of the present century, for the purpose of defending the narrowest part of the channel. On the Acarnanian shore, just opposite, are the remains of a fortified enclosure of the middle ages, called *Palaeocaglia*.

The ancient city of *LEUCAS* lay about $1\frac{1}{2}$ m. S. of the modern town. Nothing can be more delightful than a scramble among its ruins. The crumbling walls of Cyclopean and polygonal masonry cover several rocky heights. They are overgrown with ivy and creepers, and vineyards and olive-groves are planted among them. Below, a copious fountain (*ἡ μεγάλη Βρύσις*) issues from the foot of the hill. Water is conveyed thence to the modern town by a subterranean conduit, restored in late years, but originally constructed by the Turks. Around this fountain, and reaching down to the edge of the channel, was the Leucadian necropolis, as appears from the numerous sepulchral inscriptions, vases, etc., discovered in this vicinity.

EXCURSIONS.

1. The hill of *Karos* (4 hrs. on horseback) forms the angle at the S.W. extremity of the channel, separating Leucadia from Acarnania. The sides of the hill are covered with a primeval oak-forest, full of deep dells and dark thickets. From the summit (3200 ft.) is enjoyed one of the *finest prospects in Greece, with the waters of Actium on the one hand, and those of Léonto on the other. To the N. the view is bounded by the peak of S. Salvatore in Corfu, whence the eye ranges along the shore of Epirus, and the peaks of Pindus, down to the plain of Nicopolis, and the minarets

and forts of Prevesa. Immediately below Karos to the N. are the ruins of the ancient city of Leucas, crowning the rocky summits of the hills which line the strait. The bay of Vliko is a very beautiful feature in the landscape. To the S. the horizon is bounded by the mountains of the Peloponnesus, and by the curiously jagged outline of Mt. Skopos in Zante. To the S.W. are Ithaca and Cephalonia, between which and the mainland the sea is dotted with groups of islets, of every picturesque form and of every glowing colour.

2. It is a ride of 8 or 9 hrs. from the town to *Sappho's Leap* (see below). Quarters for the night can easily be obtained in the village of *Attani*, 6 hrs. from Leucas. After leaving the olive-woods around the town, the road ascends a steep hill, and thence sometimes winds along the W. coast, sometimes strikes across the central heights. The interior of the island wears everywhere a rugged aspect. There is but little cultivation, except where terraces have been formed on the mountain sides, and planted with vineyards. The scene is occasionally enlivened by a grove of evergreen oaks embosoming a church, or by a village surrounded with clumps of olives and cypresses. Nothing but the substructions of the once far-famed Temple of Apollo now exist on the promontory. At a short distance from it, a small monastery, dedicated to *St. Nicolas*, the patron of mariners, nestles in a sheltered nook.

A broken, white cliff, rising on one side perpendicularly from the sea to the height of at least 200 ft., and sloping precipitously into it on the other, is the 'ancient mount' beneath whose shadow Childe Harold 'saw the evening star above Leucadia's far-projecting rock of woe.' Its summit is strewn with fragments of ancient pottery, glass, and hewn stones, the relics of the Temple of Apollo; and the coins discovered on the spot generally bear a harp, in honour of the same divinity. The prospect is very extensive, but inferior to that

from *Karos*. The ancient associations of the spot form its chief interest. At the annual festival of Apollo it was the custom to cast down a criminal from this headland into the sea; to break his fall, birds of various kind were attached to him, and if he reached the water uninjured, there were boats ready to pick him up (Strab. x. p. 452; Cic. *Tusc.* iv. 18, 41; Ov. *Her.* xv. 167; *Trist.* v. 2, 77). This appears to have been a kind of expiatory rite; and it gave origin to the famous story that lovers leaped from this rock in order to seek relief from the pangs of love, as Sappho when enamoured of Phaon.

On the island there is too little cover to furnish any quantity of game; but in Acarnania magnificent sports may be enjoyed. The best places to land at are *Saltona* and *Encheleovivari*. Further S., and nearly opposite to Ithaca, there is good shooting near the bay of Dragomestre, and at the mouth of the *Achelous*.

When the traveller does not intend to make a tour in Albania, he ought not to omit to visit, from Santa Matina, the Turkish town of (9 m.) *Prevesa*, and the ruins of *Nicopolis* (Rte. 116). With favourable weather, and a good boat, this excursion can easily be made in a few hours, going and returning the same day.

The steamer goes on to *Argostoli* (Rte. 3), and in 43 hrs. from Corfu reaches *Kalamata* (Rte. 19). The principal places passed on the coast line are noticed in Rte. 34.

ROUTE 5.

PATRAS TO LEUCADIA, BY ITHACA.— STEAMER.

Miles.

Patras
52 Ithaca
92 Leucadia.

[Page 944, H.]

The course lies nearly due W., some of the steamers touching at *Mesolonghi* (Rte. 87). The port is at *Vathy* (see below), on the E. shore of the island.

ITHACA (13,000) is a rocky island 17 m. long and about 4 at its greatest breadth, divided into two peninsulas by a narrow isthmus, and separated from Cephalonia, which lies to the W. of it, by a Strait about 2½ m. wide. Its inhabitants enjoy a high reputation for hospitality; moreover, their celebrated island is so rarely visited, that the arrival of a foreign traveller creates quite an agreeable excitement in the little community.

History.—There is, perhaps, no spot in the world where the influence of classical associations is so lively or so pure as in the island of Ithaca. The little rock retired into obscurity immediately after the age of its great mythological warrior, and of its poet, and so it has remained for nearly 3000 years. It may almost be said to have been rediscovered by Sir William Gell in 1806. The name of Ithaca (*Ἰθάκη*) scarcely occurs in the page of any writer of historical ages, unless with reference to its poetical celebrity. Indeed, in 1504, it was nearly, if not quite uninhabited, having been depopulated by the incursions of corsairs, and during the fury of the wars waged between the Turks and the Christians; and record is still extant of privileges offered by the Venetian Government to the settlers from the neighbouring islands, and from the mainland of Greece, by whom it was repopled. Here, therefore, all our recollections are concentrated around the heroic

age; every hill and rock, every fountain and olive-grove, recalls Homer and the *Odyssey*; and we are transplanted by a sudden leap over a hundred generations to the most brilliant period of Greek chivalry and song.

Ithaca may be regarded as a single narrow ridge of limestone rock, everywhere rising into rugged hills, of which the chief is the mountain of Anogi (*Ἀνωγή*), in the N. peninsula. This, as the chief and loftiest mountain in the island (2645 ft.), has been identified with the '*Neritos ardua saxis*' of Virgil (*Aen.* iii. 271), and the *Νήριτον εἰνοσίφυλλον* of Homer (*Od.* ix. 22), although the forests which once 'waved their leaves' on its sides have now disappeared. That fact, says Sir George Bowen, is the reason why rain and dew are not so common here now as they were in the poet's time; and why the island no longer abounds in hogs fattening upon acorns, and guarded by 'godlike swineherds'—successors of Eumæus. In all other points Homer's descriptions are still as applicable in Ithaca as they are elsewhere.

The general aspect is one of ruggedness and sterility; it can hardly be said that there are a hundred yards of continuous level ground in the whole island. Nevertheless, the scenery is rendered striking by the bold and broken outline of the mountains and cliffs, indented by numerous small harbours and creeks, the *λιμένες πύργοι* of the *Odyssey* (xiii. 195). And Ithaca is not without scenes of a softer character, in the cultivated declivities of the ridges, and part of the sea-shore, where the water is fringed with feathery woods of olive, orange, and almond-trees, while the upper slopes are clothed with vineyards, or with evergreen copses of myrtle, cypress, *árbutus*, *mastic*, *oleander* (that beautiful *rhododaphne* or *rose-laurel* of the ancients), and all the aromatic shrubs of the Levant. Here and there too among the rocks little green lawns glitter gaily with a variety of wild flowers.

The climate of Ithaca is very

healthy, and its inhabitants are famous for their longevity. They are extremely laborious both by land and sea, cultivating with patient industry the light and scanty soil of their island, and maintaining at the same time a considerable part of the coasting trade of Greece, as well as of the general carrying commerce of the Mediterranean and the Euxine. Almost every family possess a few roods of land of its own, as well as a share in one or more of the excellent ships which belong to their port, and are continually built and fitted out there. If we call to mind that Ulysses, with the whole force of the neighbouring islands of Cephallenia and Zakynthos, only mustered 12 galleys as his contingent to the Trojan expedition, it must be admitted that Ithaca has no reason to complain of any falling-off in her naval establishment since the heroic age (*Il.* ii. 631, 637).

In Ithaca, where there has been little or no admixture of Venetian, Albanian, or other foreign blood, the traveller will often remark that Hellenic cast of features so familiar from ancient statues and coins.

The Ithacans are divided into three principal clans called *Petalás*, *Karabias*, and *Dendrinós*. Nearly all the chief families of the island either bear these names, or, wherever branches of them have taken other appellations, the new patronymic was generally derived from some nickname applied to one of their ancestors. For instance, the family of *Zabós* is a principal branch of the Petalades, and came to be designated by its present name because its immediate founder had that epithet (*ζαβός*, i.e. *awkward*) given to him.

Ithaca is divided into four districts, *Vathy*, *Aētós*, *Anogi*, and *Exogi* (*Βαθύς*, *Ἀετός*, *Ἀνωγή*, *Ἐξωγή*), i.e. *Deep Bay*, *Eagle's Cliff*, *Highland*, *Outland*. The first at the S., and the last at the N. extremity of the island, have each a fertile valley, but the rocky mountains of the two midland districts admit of little cultivation. Currant-grapes form the staple commodity of the Ithacans. A small

quantity of oil and wine is also exported, the latter being reputed the best in the Ionian Islands.

VATHY ✨ *T* (*Baθús*), the capital (3600), officially styled *Ithake*, is less than a century old; it is beautifully situated, extending in one narrow stripe of white houses round the S. extremity of the horseshoe port or 'deep,' whence it derives its name. Large ships can moor in perfect safety close to the doors of their owners. The beauty of the scene is enhanced by a small island, crowned with buildings in the middle of the harbour, and by several insulated houses scattered over the rising ground behind the town, and surrounded with trees and gardens.

The carved woodwork in the altar-screen of the *Cathedral* is worth a visit. In a Square on the Marina is a monument to **SIR THOMAS MAITLAND**.

The old town of Vathy was on a rocky height about a mile further S.

About 2 m. W. of Vathy, on the S. side of its deep gulf, is the little *Bay of Dexia* (*Δεξία*), so called because it is on the rt. of the entrance to the port of Vathy. Here local tradition places the **Harbour of Phorkys**, in which the sleeping Ulysses was deposited by the Phæacians (*Od.* xiii. 116). Others identify this spot with the *Bay of Vathy*.

About $\frac{3}{4}$ hr. S. of the Bay of Dexia is a Stalactitic Cave, 50 ft. in diam., popularly called the **GROTTO OF THE NYMPHS** (*Od.* xiii. 103). The only entrance is a narrow opening to the N.W., about 6 ft. high. At the S. extremity there is an opening cut in the roof to carry off the smoke of the sacrificial fires, 56 ft. above the floor of the cave. Through this opening the agriculturists of the neighbourhood have shot the rubbish from their fields, and in consequence the cave is filled with small stones to the depth of five or six feet. On the l. side is a hewn stone which may have been an altar. This identification is, however, generally rejected by scholars, on the ground that Homer's

description places the grotto much nearer the sea.

Among the rocks to the W. of Vathy may be traced some ancient *spachres* hewn out of the solid rock. One of them, surmounted by a rude female figure, is popularly called the *Grave of Penelope*.

There have been discovered in the island a great number of coins bearing the head of Ulysses with a *pileus* conical cap, and the legend 'Ιθακῶν—the reverse generally exhibiting a rock. Athene, his titular deity, or Argus, his faithful dog.

Beyond the Bay of Dexia the road runs S. to (3 m.) *Pissactó*, the landing place for travellers by boat from Cephalonia. The road reaches its highest point at the *Chapel of St. George* (425 ft.), nearly 4 m. from Vathy. Here on the sides and summit of the rocky hill of *Aëtós* (655 ft.), which rises from the narrow isthmus connecting the two divisions of the island, are situated the ancient remains called by the Ithacans the *Old Castle of Ulysses*.

Dr. Schliemann adopted Sir William Gell's identification of this as the site of the Homeric capital. He commenced his excavations in 1878 at the foot of the hill near the Chapel, on a little plain covered with soil 10 ft. deep. Here he discovered an ancient terrace wall 7 ft. high, built of huge polygonal blocks well fitted together. He also found a few fragments of black Greek vases. He next investigated Mount *Aëtós* itself, and found on its artificially but rudely levelled summit a platform of triangular form, with two large cisterns and a small one, and remnants of six or seven small Cyclopean buildings, which were either separate houses or, more probably, chambers of the large Cyclopean mansion which is said to have stood there, and is commonly called the *Castle of Ulysses* (κάστρον Ὀδυσσεύς). There can hardly be any doubt that, in the same manner as the acropolis of Athens was widened by Cimon, the level summit of Mount *Aëtós* was extended to the N. and S.W. by a huge Cyclopean

wall, still existing, the space between the top and the wall being filled up with stones and *débris*. Thus the summit formed a level quadrangular platform 56 yds. by 42, so that there was ample room for a large mansion and courtyard. To the N. and S. of the circuit wall are towers of Cyclopean masonry, from each of which a huge wall of immense boulders runs down. But at a certain distance these two walls begin to form a curve, and ultimately join each other. Two more Cyclopean walls run down from the top—the one in an E., the other in a S.E. direction—and join the curve formed by the two first-named walls. A huge circuit wall runs about 50 ft. below the upper circuit wall. This wall has fallen on the W. side, but is in a marvellous state of preservation on the other sides. To increase the strength of the place the foot of the rock has been cut away, so as to form a perpendicular wall of rock 20 ft. high. Three gates can be recognised in the walls. Between all these walls there once stood a city, which may have contained 2000 houses, either cut in the rock or built of Cyclopean masonry. Of 190 of these houses, I have been able to find the ruins more or less well preserved. I measured twelve of them, and found them between 7 and 21 yds. long, and from 5 to 7 yds. broad. The usual size of the rudely cut stones is 5 ft. in length, 4 ft. 8 in. in breadth, and 2 ft. in thickness. Some of the houses consisted of only one room, others had four or even six chambers. From below not one of these houses is visible.—*Schliemann*.

Some fragments of ancient pottery and of an ancient handmill were found, but from the steepness of the declivity (35°), any accumulation of *débris* must long since have been washed by the winter rains into the sea.

The *VIEW from the Castle is magnificent. On one side, you look down on the winding strait separating Ithaca from Cephalonia, whose rugged mountains rise abruptly from the water; across it at the distance of about 10 m.

may be clearly distinguished the ruins of Samos, whence came four-and-twenty of the suitors of Penelope (Apollodorus, quoted by Strabo, x. p. 453). On the other side, the great port of Ithaca, with all its rocks and creeks and the deep Gulf of Molo, lies immediately below. To the E. the eye ranges over clusters of islands to the mountains of Acarnania, rising ridge above ridge. To the S. the horizon is bounded by the high peaks of the Peloponnesus, crowned with snow the greater part of the year. To the N., Leucadia ends in the bold white headland called Sappho's Leap (p. 40).

At the base of this hill have been discovered numerous tombs, several marbles with sepulchral inscriptions, and many bronze figures, vases, and perfume-bottles, as well as gold rings and other ornaments, of delicate and beautiful workmanship. Here was the ancient cemetery of Ithaca. In the Greek islands the tombs generally lined the shore of the sea, that highway of their surviving friends, perhaps from the same feeling which caused the graves of the ancient Greeks and Romans to be usually placed along their roads.

About $\frac{1}{2}$ m. before reaching the Chapel of St. George, a road turns rt., skirts the Gulf of Molo, and ascends in windings to (3 m.) *Agrós* (605 ft.), whence a path ascends on the rt. to the (1 hr.) *Monastery of Katharón* (1825 ft.), and is continued to the village of ($1\frac{1}{2}$ hr.) *Anogi* (1705 ft.), and ($1\frac{1}{2}$ hr.) *Stavró* (see below). The road runs along the W. flank of Mount Anogi to (4 m.) *Lerke* (525 ft.), from which a view is gained of the *Bay of Polis*, backed by the hill of *Exogi* (1720 ft.), and the island of *Leucadia*. We next reach (3 m.) *Stavró*, where a boy should be taken as a guide.

25 m. N. is the *Spring of Melánydro* (Black water), identified by some scholars with the Fountain of Arethusa (see below). 10 min. W. of this stands the *Church of St. Athanasius*, built upon ancient substructions, and commanding a fine view. Hence a rock-hewn staircase leads to a platform with two recesses, which is popularly

known as *Homer's School*. In the neighbourhood are several ancient wells, rock tombs, and other remains.

We now return to *Stavró*, and descend in 20 min. to the *Bay of Polis*, so named from a local tradition that the chief town of the island, and with it the Castle of Ulysses, were situated at this point, rather than at Mount *Aëtos*. The argument chiefly rests on the passage in *Homer* which describes the suitors of Penelope waiting for the return of Telemachus on a rocky isle, called *Asteris*, between Ithaca and Samos (*Od.* iv. 845); while the little island of *Dascalio* (*Δασκάλιο*) $2\frac{1}{2}$ m. W. of Polis, is the only one in the Strait of Ithaca.

20 min. above the bay on the N. is the *Castro*, consisting of some foundation walls which are presumed, on the above theory, to have belonged to the *Castle of Ulysses*.

On the other hand, Dr. Schliemann after a careful examination in 1878 found the so-called Acropolis 'to consist of a very irregular calcareous rock, which had evidently never been touched by the hands of man, and can most certainly never have served as a work of defense. But as seen from below this rock has the shape of a fortress. It is still at the present day called *Castro* here, and, in like manner, it must in remote antiquity have been called *Polis*, the original meaning of this word having been *Acropolis*. Thus there can be no doubt that the name of this valley is derived, not from a real city, but merely from an imaginary fortress. Besides, the valley is the most fertile spot in Ithaca, and it can therefore never have been used for the site of a city; in fact no case has ever occurred in Greece where a city was built on fertile land, and least of all can such have been the case on the rocky island of Ithaca, where arable land is so exceedingly rare and precious. If therefore there had been a city at Polis it could only have been built on the surrounding rocky heights, the shape of which precludes the idea that they can ever have been inhabited.'

The ruin on the S. side of the port

merely that of a mediaeval church. Dr. Schliemann excavated at Polis, but without important results. Fragments of rude black or white Greek pottery, assigned by him to the 6th cent. B.C., were alone found. Tombs containing pottery and coins of the 4th, 4th, and 3rd cent. B.C. have been discovered on the neighbouring heights.

The Island of *Mathetario*, or *Dasca-*, is 190 yds. long, and varies in breadth between 36 and 60 yds. On it are some modern ruins (about 200 yrs old), said to be those of a school, hence both the names of the island are derived.

A road runs S. from Vathy through fertile valley to a bridge, about 1 m. from the town. Hence a path ascends, and then descends on the l., to the ($\frac{3}{4}$ hr.) spring of *Perapegadi* (20 ft.). The tradition of the islanders identifies this source with Homer's fountain of *Arethusa*, where the line of Eumæus were watered. The peasants also call the neighbouring hill *KORAX* (*Raven Rock*): this name, and the ravens which may often be seen hovering around the cliff, as if it were their favourite haunt, are better testimony than whole pages of quotation and argument. This, then, it scarcely be doubted, is the very epicure to which the poet refers, when he represents Ulysses as challenging Eumæus to throw him over the 'great rock' if he finds that he is making false (*Od.* xiv. 398); and the plain hard by may well have been the swineherd's station (*Od.* xiii. 1).

From the spring a path leads inland to the hill of *Marathia* (920 ft.), which commands a fine view. Below the summit to the W. lies the little rock of *St. John*, where are some ancient remains. To the N.W. rises *de Stefani* (2200 ft.), the highest one in the island.

On quitting Vathy the steamer proceeds due N., and in 5 hrs. reaches *Patras*, commonly but erroneously called *Santa Maura*, the port of Leu- (Rte. 4).

ROUTE 6.

PATRAS TO ZANTE, BY MESOLONGHI.—
STEAMER.

Miles.
Patras
16 Mesolonghi
41 Kyllene
59 Zante
83 Katákolon
113 Kyparissia

[Page 943, G.]

Zante is most conveniently visited by Greek steamer from Patras, because the foreign Companies are not allowed to carry passengers from one Greek port to another. The remainder of the Route and its continuation (Rte. 34) are only recommended to persons who are willing to face a rather tiresome sea voyage, for the sake of enjoying the fine coast scenery of the Peloponnesus.

From **Patras** (Rte. 11) the steamer steers W. down the gulf, and then turns N. to (2 hrs.) *Mesolonghi* (Rte. 87). Thence S.S.W., passing on the l. *Cape Calogria*, the ancient *ARAXOS*, crowned with the ruined walls of a Pelasgic Castle. At some distance on the rt. lie *Ithaca* and *Cephalonia*. At the S. end of the long flat coast line on our l. is **Kyllene**, so called from an erroneous identification with an ancient site (Rte. 32). A good harbour for smaller craft was formed here in 1893 at a cost of 20,000*l.*, in the interest of the export currant trade. The proper name of the place is *Glarentza*, said to be the origin of our royal title of Clarence. The *Castle* is one of the finest mediaeval ruins in Greece. The true *Kyllene*, 5 m. S. of the point, is celebrated for its Baths (*λουτρά*), which are much frequented in the season.

We now cross S.W. to *Zante*, the chief town in the Island of

ZANTE (44,000), barbarously pronounced as one syllable by sailors and most English residents in Greece. It is officially styled by its ancient name of ΖΑΚΥΝΘΟΣ.

History.—Pliny (iv. 54) affirms that the island was in the earliest times called *Hyrie*, but *Zakynthos* is the term constantly used by Homer (*Il.* ii. 634; *Od.* i. 246). A very ancient tradition ascribed to the Zakynthians the foundation of Saguntum in Spain, one of the very few commercial stations which the Phoenicians allowed their rivals the Greeks to establish on the coasts of the Iberian Peninsula (Strab. p. 159).

According to Thucydides (ii. 66) Zakynthos was colonised by Achæans from the Peloponnesus. Herodotus (vi. 70) relates that Demaratos, the exiled king of Sparta, took refuge here from his enemies, who, crossing over from the mainland, seized him and his retinue; when the Zakynthians, with a hospitality which still distinguishes these islanders, refused to deliver him up, and enabled him to make good his escape to the court of Persia. Not long before the Peloponnesian war, the island was reduced by the Athenian general Tolmides, from which period we find Zakynthos, like most other states of Ionian race, dependent upon Athens. After the Peloponnesian war, Zakynthos appears to have been dependent on Sparta. At the date of the Roman invasion it belonged to Philip III. of Macedon (Polyb. v. 4); and during the second Punic War it was occupied by the Romans. Zakynthos was, however, afterwards restored to Philip, and he placed there as governor Hierocles of Agrigentum, who sold the island to the Achæans. On its being claimed by the Romans, the Achæans, after some demur, gave it up (B.C. 191) and Zakynthos henceforward seems to have followed the fortunes of the Roman Empire (Livy, xxxvi. 31, 32).

The beauty and fertility of Zakynthos, and the picturesque situation of

its capital on the margin of its circular bay, have been celebrated all ages, from Theocritus (*Idyl.* iv. 3) downwards. Pliny and Strabo describe the richness of its woods and harvests: Herodotus speaks of its bitumen wells (see below).

Zante is almost the only spot in Greece where flowers are cheap and plentiful. Its woods have been mostly replaced by vines and olives, but abounds in gardens, and in spring and autumn the whole island is carpeted with wild flowers, which scent the air.

Throughout the middle ages, as well as modern times, the part played by Zante has been insignificant. During the war of the Greek revolution, some of the chief families of Zante and Cephalonia distinguished themselves by their noble efforts in behalf of the national cause, and, in particular, by supplying with provisions and ammunition the gallant defenders of Messolonghi.

Zante was the birthplace of *Foscolo*—whose Ionian nationality was generally merged in his Italian reputation—and of *Solomos*, the popular Greek poet, author of the celebrated Ode to Liberty, which has been adopted as the National Anthem of Greece.

As in Corfu and Cephalonia, there are many Roman Catholic families in Zante, chiefly of Italian origin. A large portion of its present inhabitants are descended from settlers brought by the Venetians from the Peloponnesus, from Christians who emigrated from Cyprus and Crete when those islands were conquered by the Turks, and from various branches of noble Italian families.

Zante ✱ T (20,000), the capital of the island, stretches along the semi-circular outline of the bay to a distance of $1\frac{1}{2}$ m.; but the breadth of the town nowhere exceeds 300 yds., except where in one quarter, it extends up the slope of the Castle hill. Some of the houses are built in the picturesque Venetian style, and, as Zante is never walled in, they are not inconveniently crowded together, as

Corfu. The colonnades, lining some of the streets, will remind the traveller of Bologna and other Italian towns.

In the principal street, the *Platia Rouga*, are two houses, interesting examples of the Venetian architecture of the Renaissance. The streets preserve their Venetian names, and the old form of *Rua* (sometimes written *Rouga*) instead of the common *strada*.

The harbour is protected by a long mole, but is somewhat exposed, and is far less secure than the ports of Cephalonia and Ithaca. At the inland extremity of the mole is a sort of Esplanade. Another favourite promenade is the fine quay, which extends along the harbour as far as the Church of *St. Dionysius*, Patron Saint of the island. He was a native of Zante, where he died in 1624, after having been for many years Abp. of Aegina. His festival is celebrated on Dec. 17, o. s. Near the Church is a monumental bust of *Sir Thomas Maitland*, correctly portraying his stern and commanding features. A more interesting edifice is that of *Phanero-méne*, rebuilt in 1130. The conventual Church is richly decorated, especially the shrine of the tutelary Saint. His remains are enclosed in a silver gilt case with glass sides. The Church contains some pictures illustrative of the life of the Saint, by the Zantiot *Cozziri*, a pupil of Tiepolo.

There is a *Public Library*, and another—the *Bibliotheca Foscolo* (1892)—in the house where the poet was born.

The small Church of the *Panagia Chrysopge* (near the castle) contains a very valuable Byzantine Madonna on wood, said to be dated 840, and ascribed to a painter named *Paniskos*.

The *R. C. Cathedral*, dedicated to *St. Mark*, contains (over the high altar) a fine work by *Titian*, now much injured, and two bronze candelabra.

There are three *English cemeteries*—two on the ascent to the Castle, the other in a picturesque ravine, near the Greek Church of *St. John* at the N. end of the town. It contains some

fine cypresses and flowering shrubs, and a few interesting monuments. The general Burial-ground for all Christians alike is about $\frac{1}{2}$ m. S. of the town.

Travellers should by no means omit the ascent of the *Castle-hill* (350 ft.). A winding road leads to the gate, and leave to enter is readily granted. A rampart, chiefly of Venetian construction, and nowhere very strong, surrounds an area of 12 or 14 acres on the flat top of the hill. The whole E. side of the *Castle-hill*—elsewhere a mass of groves, houses, and gardens, in the most picturesque confusion—has been disfigured by a vast landfill, caused some centuries ago by an earthquake, and perhaps concealing from sight many a relic of antiquity. The houses once inhabited by British officers are now a refuge for goats.

The *view is very extensive. To the E. spreads the long line of the coast of Greece from *Mesolonghi* to *Navarino*, backed by the lofty mountains of *Acarnania*, *Aetolia*, *Arcadia*, and *Messenia*. On a headland, 8 m. N.E., rises the mediæval fortress of *Glarentsa* (p. 59).

From the W. ramparts we look down on the extensive plain, which, stretching from sea to sea, forms the principal support of the population, and is a source of considerable wealth to the island. The entire plain has the appearance of an almost continuous vineyard of the dwarf grape (*Vitis Corinthiaca*) so well known in England under the name of *Zante Currants*—a corruption of *Corinth*, where they were first cultivated. Besides currants, Zante also exports a considerable quantity of oil, wine, and soap. The olive-trees are pruned and cultivated regularly, and are quite different from those of Corfu. There are two kinds—the indigenous, and one imported from Korone. The white *Verdea* wine in flavour resembles Madeira, though some dry and bitter qualities are more like Amontillado sherry. Zante and Cephalonia enjoyed an almost complete monopoly of the currant trade during the War of Independence in Greece,

when the vineyards on the mainland were laid waste by the contending armies. But they have been replanted since the return of peace, and are rapidly increasing along the whole coast from Corinth to Kalamata. Hence the fruit trade of the Ionian Islands is now very much depressed in comparison with its state from 1821-30, and the prices have sunk to nearly one-third of their former amount.

The currant-vine requires careful pruning and dressing during the winter and spring. During the vintage the rich proprietors take up their abode in their country villas to superintend the crop on which they principally depend. Every vineyard is carefully protected by an armed watchman, for whom a sort of guard-house resembling a gigantic bird's nest is constructed of interlaced branches of trees, covered with leaves or thatch, and sometimes elevated on poles. When the fruit is fully ripe, it is gathered and spread out for two or three weeks to dry on levelled areas, prepared for this purpose on every estate. Much depends upon the process of drying; rain will often diminish by one-half the value of the crop, or even ruin it altogether. When dried by the sun and air, either on ground besmeared with cow-dung, or on wooden trays, the currants are transported to the city, and stored up in magazines called *Seraglie*, whence they are shipped for exportation—the finest to England. It is almost impossible for an uneducated eye to distinguish the currant plant from the vine, unless the two are seen growing close together in spring, when the currant may be known by the darker hue of its leaf.

Mount Scopos (1590 ft.)—so called from a rock on the summit resembling a sentinel—may be ascended in 2½ hrs. The road S.E. along the shore is followed for 2 m. as far as a Church, whence a path mounts to the rt., past a ruined Church, a hermitage, and a desecrated convent, to the summit. Its ancient name was ELATOS, whence it would appear to have been of old covered with pines (ἐλάται). 10 m. N.,

Cephalonia rises abruptly from the sea with its gloomy Black Mountain. The end of the bay opposite Mount Scopos is formed by the *Acroterion* (promontory), a line of broken and wooded cliffs, gay with villas, orchards, and vineyards, flowers and olive groves. This is the healthiest spot on the island.

The village of *Geracarió*, 3 m. N.W., is often visited by carriages for the sake of its view. Another enjoyable drive is to the Convent of the *Prodromos* (St. John Bapt.), 2 hrs. N. and to that of *St. George* (1½ hr. further). There are 20 monks in each. Near St. John is the village of *Pigadachia*, with a sulphurous spring under the altar of its Church. Fine scenery. Near *Melinado*, on the W. side of the island, are the remains of a Temple of ARTEMIS OPITAI.

A new road between the town and *Vasilicó* leads S.E. in 1½ hr. down to the sea. A little beyond Vasilico is *Cape Geraki*, with quarries of sandstone, which have been largely used for house building in Zante. Good quail shooting in spring, and woodcock in Oct. and Nov.

In the *Bay of Keri*, 9 m. S.W., are some curious **Pitch Springs**, a natural phenomenon, which may be regarded as among the antiquities of the island, since they are mentioned by Herodotus, Pliny, and others (Hdt. iv. 195: Plin. xxxv. 178). They are reached by an excellent carriage-road through olive-groves and vineyards. The larger of the springs is surrounded by a low wall; here the pitch is seen bubbling up under the clear water as it comes out of the earth. The pitch-bubbles rise with the appearance of an india-rubber ball until the air within bursts, and the pitch falls back and runs off. The spring produces about three barrels a day and can be used when mixed with pine-pitch, though in a pure state it is comparatively valueless. The other spring is in an adjoining vineyard; but the pitch does not bubble up, and is, in fact, only discernible by the ground having a burnt appearance, and by

the feet adhering to the surface as one walks over it. The demand for the pitch of Zante is now very small, vegetable pitch being preferred. Several attempts at boring for petroleum have hitherto failed. On the fine sandy beach at the back of Mt. Scopos, near the Wells, numerous turtle come to lay their eggs in June and July, when they are turned over, and used for soup and steaks by sailors. Close by, on the heights near the village of Keri, turtle doves are caught by thousands in April on their passage from Barbary to the cornfields of Bessarabia and neighbouring haunts.

Near Cape Skinari, the extreme N. point of the island, there is a small cave on the sea-shore, from the sides of which drips an unctuous oily fluid, which bears the name of the *Grease Spring*. The dripping water is strongly impregnated with sulphur, and probably owes its greasy appearance to the action of the salt water against the surface of the encrusted rock. In fine weather and with a favourable breeze the spot may be reached from Zante by sailing-boat in about 3 hrs., or by carriage to the (2 hrs.) *Salt Pans* near the Church of St. John, and thence by boat in 1 hr. The rocks can only be approached in very calm weather, and there is very little to see. There are other sulphurous springs in the island (see above), all very effective in the treatment of skin diseases.

Severe earthquakes occur from time to time in Zante, about once in 20 years. That of Dec. 29, 1820, was the most serious within living memory: 30 houses were almost totally destroyed, and from 30 to 40 persons killed or maimed. On Oct. 30, 1840, the island suffered from a severe shock, by which eight persons lost their lives, and great havoc was wrought by a similar catastrophe on Jan. 31 and Apr. 17, 1893. On the last two occasions 30 persons only were killed, the people having been warned and left their houses. Immediately after the Jan. shock H.M.S. *Camperdown* was sent from Malta with 500 tents, besides boards, blankets,

[Greece.]

and a large quantity of provisions, both officers and crew assisting to build sheds for the sufferers. In April the *Inflexible* was despatched with similar aid. It should be made known that a relief sum, estimated at 35,000*l.*, which was subscribed all over the world, has been for the greater part grossly misappropriated, and that those most deserving of help received in many cases no benefit whatever from the charity. The earthquake of 1887 in the Peloponnesus was severely felt at Zante, but caused no fatal results.

Andreas Vesalius, the founder of modern anatomy, was shipwrecked off Zante, on his return from the Holy Land, in 1564; he reached the island, but there died of exhaustion.†

The Greek coasting steamer now steers S.E.E. to (3 hrs.) *Katákolon* (Rte. 34), with its mediaeval stronghold of *Pondikócastro* (mouse-castle). Thence S.S.E. across a wide bay to (4 hrs.) *Kyparissia* (Rte. 20), also surrounded by a fortress of the Middle Ages. Behind it rises Mt. *Psychro* (3675 ft.). To the rt. are seen the *Strophades* (Italian, *Strivali*), dependent on the Convent of St. Denys, at Zante. There are two low islets, the larger of which is rather more than 3 m. in circumference, and is inhabited and cultivated by about 20 Greek monks, the foundation of whose Convent is ascribed to one of the Byzantine emperors. It contains the tomb of the patron saint of Zante (see above). These islets were celebrated in antiquity as the fabled abode of the Harpies (*Aen.* iii. 209; *Strab.* p. 359). The sons of Boreas pursued the Harpies to the Strophades, which were so named because the Boreadae there 'turned' from the chase.

† Vesalius was born at Brussels in 1514, and was successively physician to Charles V. and Philip II. He got into trouble (in Spain) by his dissections, and this pilgrimage to Palestine had been required of him as an act of expiation.

ROUTE 7.

LONDON TO THE PIRÆUS, BY VENICE,
BRINDISI, AND CORFÙ.—RAIL AND
STEAMER.

Distances in English Miles.

I.

London to

563	Basel
800	Milan
852	Brescia
894	Verona
924	Vicenza
943	Padua
966	Venice

30½ hrs. (via Calais). Fare (via Calais), 8*l.* 10*s.* 2*d.* or 5*l.* 19*s.* 6*d.* Italian steamer from Venice every Sat. at 4 p.m., touching at Ancona, Bari, Brindisi and Corfù, and reaching the (900 m.) Piræus at 8 a.m. on Sat. For preliminary information, see Rtes. 1 and 10.

J.

London by M. to

803	Innsbruck
828	Brenner
856	Franzensfeste
133	Villach
211	Udine
267	Trieste
887	Botzen
922	Trent
947	Ala
980	Verona
26	Mantua
66	Modena
1052	Venice

Fare to Innsbruck (via Calais), 6*l.* 15*s.* 3*d.* or 4*l.* 13*s.* 6*d.* To Innsbruck 30½ hrs., thence to Venice, about 13 hrs. This Rte. traverses the Arlberg and Brenner lines, and is beautiful throughout. From Verona the traveller may proceed S. to Modena and Bologna, and there join Rte. D. or E. From Franzensfeste a Rly. runs E. to Villach, and thence S. to Trieste, where the

Austrian Lloyd steamer may be taken for Corfù direct by Brindisi, or along the coast of Dalmatia (Rte. 10).

Something is saved by taking tickets and booking luggage from Innsbruck or any Austrian stat. to Ala, and thence to Verona, or any other stat. on the Italian side. The same remark applies to all frontier stations where fresh currency has to be encountered—the rate of exchange calculated for through-tickets being always very much in favour of the Rly. companies. This assumes, of course, that the traveller is proceeding leisurely, and is provided with the necessary coinage or paper money.

ROUTE 8.

LONDON TO THE PIRÆUS, BY MARSEILLES.—RAIL AND STEAMER.

K.

London by Calais, Boulogne,
or Dieppe to

260	Paris
535	Macon
580	Lyons
800	Marseilles

22–24 hrs. French steamer (*Messageries Maritimes*) from Marseilles every Thurs. and Sat. afternoon, reaching the Piræus the fourth day. Fare from London to Athens about 15*l.* 15*s.* or 13*l.* 13*s.* (less by the smaller steamers). *Fraissinet Co.* steamer every other Sun. to the Piræus in 6 days, touching at Genoa. Fare, 8*l.* (see p. 937).

The steamer soon loses sight of land, and steers S.E. through the Straits of Bonifacio between Corsica and Sardinia, and afterwards through the Straits of Messina, which it reaches in 2 to 2½ days. For the remainder of the voyage, see Rte. 9.

ROUTE 9.

NAPLES TO THE PIRÆUS, BY PALERMO, MESSINA, AND CATANIA.—STEAMER.

Miles.	
	Genoa
81	Livorno
350	Naples
519	Palermo
640	Messina
690	Catania
1190	Piræus
	150 Chios
	219 Smyrna
1442	Salonica
1780	Constantinople

For the Rly. journey from London (856 m.) *Genoa*, and to (1324 m.) *Naples*, see Rte. 1. Italian steamer from *Genoa* every Tues. at 9 p.m., touching at *Livorno*, and leaving *Naples* at 5 p.m. on Fri. Thence by *Palermo*, *Messina*, and *Catania*, reaching the (1190 m.) *Piræus* at 6 p.m. on the second Fri.—10 days in all. The steamer remains long enough during daylight in each port to allow of a hasty visit to several of the most interesting objects.

The steamer reaches *Livorno* in the early morning, and quits the harbour in the afternoon, steering due S. between the islands of *Corsica* and *Elba*. Soon after dawn next day *Civita Vecchia* is passed on the l., and later on we have a distant view of *Porto d'Anzio* and the *Alban Hills*. The coast remains flat until we reach the old promontory of *CIRCE*, now *Monte Circeo* (1770 ft.), which for a long time continues a striking object from the sea. Passing *Terracina* and *Gaeta*, with the round *Torre d'Orlando* on the cliff above it, we cross the wide bay, and approach the interesting coast W.

Naples. The smoking cone of *Mount Vesuvius* now becomes a distinct feature in the view. On the rt. is the land of *Ischia*, *Monte Epomeo* (2625 ft.) rising from its midst; on the l.

Cumæ, backed by the finely placed *Camaldoli* (1475 ft.). We now steer between the little island of *Procida* and the village of *Baja*, pass on the l. *Pozzuoli*, and enter the Bay of *Naples*.

Leaving *Naples* at 5 p.m., too late in the winter-time to see much of *Capri*, which is passed on the l., we now steer nearly due S. for *Palermo*. The bold coast scenery hence to *Messina* is also passed in the dark. For some distance beyond *Catania* the *Aspromonte* group (6910 ft.) on the l., and *Etna* in *Sicily*, are well seen.

The first Greek territory visible is *Capo Gallo*, at the S. end of *Messenia* in the *Peloponnesus*. Further on, and about 25 m. further S., projects *Cape Matapan*, the ancient *TAENARON* (p. 133). N.E. rises the fine snow peak of *Taygetos* (7900 ft.). We now steer between *Cape Malea* and the island of *Cerigo* (Rte. 16), and then turn nearly due N. Some islands of the *Cyclades* group soon afterwards become visible on the rt., and *Spetsæ*, with others off the coast of *Argolis*, to the l. Beyond them on the l. is *Poros* (Rte. 14), and further N. *Aegina*, with its conspicuous peak of *Oros* (1740 ft.). In clear weather, a glimpse may sometimes be obtained of the high lying *Temple of Athena* (Rte. 68). The next point of interest is the island of *Salamis*, also on the l., backed by the summit of *Geraneia* (4495 ft.). We now see the three heights of *Hymettus*, *Pentelicus*, and *Parnes*, ranging from rt. to left, and soon obtain a fine view of *Athens*, with the *Acropolis*, the monument of *Philopappos*, and the hill of *Lycabettus*. The steamer then enters the harbour of the *Piræus* (Rte. 56).

Through the magnificent scene of the Arlberg, between Buchs and Innsbruck, and thence by a highly picturesque line to Salzburg, where Rte. L. is joined.

ROUTE 10.

LONDON TO ATHENS, BY VIENNA, BUDAPEST, BELGRADE, AND SALONICA.—RAIL AND STEAMER.

The three main lines between London and Vienna are the following. For preliminary information, see Rte. 1.

Distances in English Miles.

L.

London to
563 Basel
619 Zurich
671 Romanshorn
686 Lindau (by steamer)
874 Munich
920 Salzburg
998 Linz
1106 Vienna (see below)

44 hrs. Fares, 9*l.* 13*s.* 4*d.* or 7*l.* 0*s.* 11*d.* There is an alternative line from Munich to Linz by *Simbach*, 25 m. shorter.

This Rly. traverses a pleasing sub-alpine country between Zurich and Romanshorn, where the Lake of Constance is crossed by steamer in 1½ hr. Fine scenery onward during the first part of the ascent towards Munich, and in the neighbourhood of Salzburg.

M.

London to
563 Basel
619 Zurich
683 Sargans
693 Buchs
803 Innsbruck
960 Salzburg
1146 Vienna

44 hrs. No through fares further than Zurich (5*l.* 9*s.* 4*d.* or 3*l.* 16*s.* 0*d.*) Thence to Vienna, about 4*l.* 15*s.* 0*d.* or 3*l.* 4*s.* 0*d.*

N.

London to
235 Brussels
375 Cologne
513 Frankfurt
594 Würzburg
658 Nuremberg
720 Regensburg (Ratisbon)
794 Passau
861 Linz
979 Vienna

31 hrs. Fare, 8*l.* 4*s.* 6*d.* or 6*l.* 1*s.* 9*d.*
A faster train, made up entirely of 1st class carriages, dining saloon, and sleeping cars, runs in 29 hrs., and joins the Orient Express at Vienna.

O.

London to
314 Châlons
520 Strassburg
574 Carlsruhe
637 Stuttgart
696 Ulm
749 Augsburg
788 Munich
1070 Vienna
140 Gratz
318 Adelsberg
368 Trieste

29 hrs. By this Rte. the ORIENT EXPRESS leaves London every Sun. and Wed., and ordinary fast trains daily. Passengers may travel by Paris, which adds 54 m. to the journey. 1st class only. Fare, 9*l.* 10*s.* 0*d.*; by Orient Express, 11*l.* 8*s.* 0*d.* Sleeping car to Vienna on all these Routes, 1*l.* 15*s.* 0*d.*

From Vienna the traveller may proceed S. over the Semmering in 14½ hrs. to Trieste, and there take the Austrian Lloyd steamer for Brindisi, or along the Dalmatian coast to Corfû, touching at Pola, Zara, Sebenico, Spalato, Cattaro, Durazzo and Santi Quaranta.

P.

1070 Vienna
 1235 Buda Pest
 1460 Belgrade
 1612 Nisch
 284 Salonica
 1713 Sofia
 1922 Adrianopolis
 2122 Constantinople

34 hrs. to Salonica; 42 hrs. to Constantinople. Fare to Salonica, 1st cl., 41 fr. 20 c.; to Constantinople, 198 fr. 5 c. By Orient Exp., 169 fr. 45 c. or 38 fr. Total fare from London, 9*l* 7*s*. 0*d*. or 21*l*. Sleeping car from Vienna to Salonica or Constantinople 4 fr. (see O).

Italian steamer from Salonica to the (256 m.) *Piræus* every alternate Wed. at 6 p.m., arriving on Thurs. evening. Greek steamer several times a week, touching at *Volo* (Rte. 106). Austrian-Lloyd every alternate Wed. at 6 p.m., arriving on Thurs. at 8 a.m., and touching at *Volo*. Fare, 1st cl., 77 fr. 75 c. On the completion of the Rly. between Salonica and Athens (Rte. 112), this line will afford a direct land Route from Boulogne or Calais to Athens, probably without change of carriage, in about 70 hrs. from London.

For a complete list of Steamers, see p. 937, A, B, C, D.

SECTION II.

THE PELOPONNESUS.

LIST OF ROUTES.

ROUTE	PAGE	ROUTE	PAGE
11 Patras to Corinth, by Aegion and Sikyon.—Rail . . .	75	26 Megalopolis to Olympia, by Dimitzana.—Carriage-road and Horse-path . . .	17
12 Corinth to Nauplia, by Nemea.—Rail . . .	94	27 Tripolitza to Sparta, by Tegea.—Carriage-road . . .	24
13 The Piraeus to Nauplia, by Aegina and Epidauros.—Steamer, Sailing-boat, and Horse-path . . .	97	28 Sparta to Gytheion.—Carriage-road . . .	24
14 The Piraeus to Nauplia, by Poros.—Steamer . . .	104	29 Sparta to Megalopolis.—Horse-path . . .	104
15 Nauplia to Argos, by Tiryns and Mykenae.—Carriage-road . . .	113	30 Megalopolis to Olympia, by Karytaena and Andritsaena.—Carriage-road and Horse-path . . .	114
16 The Piraeus to Kalamata, by Cythera and Gytheion.—Steamer . . .	128	31 Megalopolis to Olympia, by Lycosura, Phigalia, and the Baths of Caiapha.—Horse-path . . .	124
17 Nauplia to Sparta, by Astros and Hagios Petros.—Horse-path . . .	134	32 Olympia to Patras, by Pyrgos.—Rail . . .	134
18 Sparta to Kalamata, by Mistra and the Langada Gorge.—Horse-path . . .	135	33 Olympia to Patras, by Tripotamo.—Horse-path . . .	134
19 Kalamata to Phigalia, by Vurkano and Messene.—Rail and Horse-path . . .	140	34 Patras to the Piraeus, by Katákolon, Corone, and Kalamata.—Steamer . . .	141
20 Kalamata to Phigalia, by Pylos and Kyparissia.—Rail and Horse-path . . .	148	35 Vurkano to Pylos, by Messene and Samari.—Horse-path . . .	148
21 Kyparissia to Vurkano.—Horse-path . . .	157	36 Nisi to Vurkano, by Andritsa.—Horse-path . . .	157
22 Kyparissia to Samikon.—Horse-path . . .	157	37 Phigalia to Andritsaena, by the Temple of Bassae.—Horse-path . . .	157
23 Nauplia to Tripolitza, by Argos.—Rail . . .	158	38 Pheneos to Nemea, by Stymphalos.—Horse-path . . .	158
24 Tripolitza to Kalamata, by Megalopolis.—Carriage-road . . .	162	39 Andritsaena to Stala, by Karyaes.—Horse-path.—Ascent of Mount Lykaeon . . .	158
25 Tripolitza to Aegion, Mantinea, Pheneos, and the Convent of Megaspelaeon.—Carriage-road and Horse-path . . .	165	40 Patras to the Piraeus, by the Gulf of Corinth and the Isthmian Canal.—Steamer . . .	165

SPECIAL INTRODUCTION.

THE isthmus of Corinth is so narrow in comparison with the size of the Peninsula, that the ancient Greeks called the latter the Island of Pelops (ἡ Πελοπόννησος), after the mythical hero of that name. The name of Peloponnesus does not occur in the Homeric poems; its earliest ascertained appearance in literature is in about the year B.C. 690. The mediæval name of *Morea* has often been derived from the mulberry-trees (μυρτιά) grown there, but it more probably comes from *more*, the Slavonic for *sea*, and is thus an unconscious translation of *Apia*, or the *Apian land* (Ἀπία, or Ἀπία γῆ), a name used for the Peloponnesus by Aeschylus, Sophocles, and others. In the earliest mediæval period, the name seems to have been chiefly applied to Elis and the Western seaboard. It dates from the period when the Peninsula was overrun by a people of Slavonic race, who have left many traces in the modern names of towns and mountains, as well as in the appearance, character, and traditions of a large proportion of the population.

Arcadia is the Tyrol of the Peloponnesus. This Alpine district is encircled by an irregular wall of mountains, from which lateral branches extend in various directions to the sea. The highest peak is that of *Taygetos* (7900 ft.); the next *Kyllene* (7800 ft.); *Erymanthos* rises to the height of 7295 ft., and the Aroanian mountains (*Chelmos*) to that of 7725 ft. The other principal summits are those of *Panachaicon* above Patras (6330 ft.); *Lykaeon* (4659 ft.); *Artemision* (5815 ft.). The principal river, alike in fame and size, is the *Alpheios*.

The Peloponnesus contains five of the departments into which the kingdom of Greece is divided; and these divisions correspond with tolerable accuracy to the ancient districts whose names they bear.

Though the surface of the Peninsula is only about one-third more extensive than that of Yorkshire, there is probably no part of the world which will more fully repay a tour of a month or six weeks. The scenery, both of the great historic sites and of the more obscure retreats of the Peloponnesus, is of the rarest grandeur and beauty. The isolated Acropolis of Corinth, the ruinæ of Tiryns and Mykenæ, the hollow, stadium-like valley of Argos, the massive walls and towers of Messene, with the altar-like hill of Ithome above, the mountain-shrine of Bassæ, the beautiful vale of Olympia, the Convent of the Great Cavern (Megaspelaion), the vast caldron-glen and effluents of the Styx, the secluded lake of Pheneos, with the curious phenomena of the rise and fall of its waters, all these are among the choicest places of the earth which, once seen, live in perpetual freshness in the recollection.

We have given a selection of all the most interesting routes; but these may be combined and varied by the traveller, who has leisure at his disposal, to an almost indefinite extent. Accommodation for travellers is in the same primitive condition as elsewhere in Greece, and it is only at Corinth, Nauplia, Patras, Olympia, and Pyrgos that the Inns will be found tolerable. One special advantage enjoyed by the Morea is, however, its invariable immunity from brigandage. Even when other parts of the kingdom are in a disturbed state, travellers may always feel perfect security in the Peloponnesus.

Besides the local Greeks, with their traces of Slavonic descent, there are considerable establishments of Albanians; also a colony of *Neapolitan* Albanians, who took refuge under the Sicilian crown in the time of Scanderbeg, and have now returned to Greece on the invitation of the Government. There

are the usual roving Wallachs, though they are not so numerous as in N. Greece; there are the mysterious Tzakonians, usually classed as the representatives of the ancient Laconians, but probably, as shown by Lord Strangford,† rather to be regarded as descendants of the ancient Caucones, with their true Doric dialect;‡ lastly, there are the far-famed Mainotes, who retain many of the customs and characteristics (though they have lost the romantic surroundings) of their fathers and grandfathers. The last traveller who saw Maina while retaining some remains of its primitive *cateran* glories was Lord Carnarvon (1839), whose charming account should be in the hands of every traveller in the Morea.

As early as the reign of Constantine Porphyrogenitus, the Eleuthero-Laconians (who had been enfranchised from the dominion of Sparta by a decree of the Roman senate) had acquired the name of *Mainotes*, from a place called Maina, near Cape Taenaron. They continued the worship of the Pagan deities 500 years after the rest of the Roman empire had embraced Christianity, and were not finally converted until the reign of the Emperor Basil (A.D. 867-886). They boast of their descent from the ancient Spartans, and the histories of Leonidas and Lycurgus, partly as saints and partly as robbers, still figure in their popular traditions. The whole district of Maina, including *Kakavoulia* (the *Land of Evil Counsel*), is formed by the branches of Mount Taygetos, and, with the exception of a long tract of low coast, called by the Venetians *Bassa Maina*, is mountainous, and for the most part barren.

The population is distributed into small villages, while here and there a white fortress denotes the residence of the chief. Gibbon (chap. liii.) calls the Mainotes 'a domestic and perhaps original race, who, in some degree, might derive their blood from the much-injured Helots.'

Maina was never thoroughly conquered by the Turks, and its inhabitants were as really independent of the supreme government as the Highlanders were before Culloden. The tribute and allegiance which the Mainotes paid to the Porte were alike nominal. They eagerly joined the Greek insurrection of 1821, and took a vigorous part in all the fighting and plunder of that and the following years. But they afterwards bitterly resented the absorption of their independence in the Greek kingdom, and the humiliation of being treated on the same footing as their craven lowland neighbours. An insurrection against the Greek Government arose in 1831, and although it soon burnt itself out, a feeling of deep irritation remained behind, aggravated a course by Capodistria's faithless conduct to the Mavromichali family, and the vengeance (p. ciii.). In 1834, an insurrection occurred in Maina which assumed the character of a civil war. It was caused by a rash and foolish measure of the regency. Ages of insecurity had compelled the landlords, in the greater part of Greece, to dwell in towers capable of defence against brigands. In Maina these towers were numerous. The members of the regency attributed the feuds and bloodshed prevalent in that rude district to the towers, instead of regarding the towers as a necessary consequence of the feuds. They imagined that the destruction of all the towers in Greece would ensure the establishment of order in the country. In the plains this was easily effected

† In his essay 'On Cretan and Modern Greek,' 1865; republished in 'Letters and Papers on Philological Subjects,' 1878.

‡ On the subject of the Tzakonian dialect the traveller should consult the following works:—

Leake, 'Peloponnesiaca,' 1846. Contains a summary of various papers by Thiersch.

Deffner, 'Zakonische Grammatik.' Berlin, 1881.

Deffner, 'Archiv für Mittel u. Neugriechische Philologie.' This publication contains several valuable papers on Tzakonian subjects by Dr. Deffner, who has for many years made a special study of the dialect.

Peaceful landlords were compelled to employ workmen to destroy their houses instead of employing workmen to repair them. The consequence was that the fear of the attacks of disbanded soldiers and avowed brigands drove most wealthy landlords into the nearest towns, and many abandoned the agricultural improvements they had commenced. In Maina the orders of the regency were openly opposed. Every possessor of a tower, indeed, declared that he had no objection to its destruction; but he invited the Government to destroy every tower in Maina at the same time, otherwise no man's life and property would be secure. Bavarian troops were marched into the country to assist the chiefs in destroying their own and their enemies' towers. The appearance of the Bavarians induced the majority of the Mainote chiefs to form a league, in order to resist the invaders. The people were told that the foreigners came into the mountains to destroy the monasteries, imprison the native monks, and seize the ecclesiastical revenues for the Government. Several skirmishes took place. A Bavarian officer, who advanced rashly into the defiles, with part of a battalion, was surrounded, cut off from water, and compelled to surrender at discretion. The victorious Mainotes stripped their prisoners of their clothing, and then compelled the Greek Government to ransom them at a small sum per man. Fresh troops were poured into Maina; strong positions were occupied; the hostile districts were cut off from communication with the sea; and money was employed to gain over a party among the chiefs. A few towers belonging to the chiefs most hostile to the Government were destroyed by force, and some were dismantled with the consent of the proprietors, who were previously indemnified. Partly by concessions, partly by corruption, and partly by force, tranquillity was restored. But the submission of Maina to the regency was only secured by withdrawing the Bavarian troops, and forming a battalion of Mainotes to preserve order in the country.'

Maina was divided under the Turks into eight hereditary captaincies. The jurisdiction was long administered by a council of Elders, from whom the *protogeron* (arch senator) was annually chosen. The misconduct of the last *protogeron* led to the abolition of the office; after which period Maina was nominally governed by a *bey*, who was chosen by the *capitani* among themselves, but received his investiture from the Capitan Pasha.

In 1601 Maina was invaded by the Spaniards, with the connivance of some of the primates and clergy. They did not stay long; but the success of the expedition, and the good-will shown to them by the Greeks, caused the Capitan Pasha to take measures for garrisoning certain points in Maina. From this date (1614) the payment of the tribute was also enforced with some regularity. The conquest of the Morea by the Venetians did not much affect their political position. After the departure of the Venetians, Maina fell under the nominal government of the Pasha of the Morea. The Mainotes took part in the Orloff rising (1770), and in 1776 Maina was separated from the Pashalic of the Morea, and, like the Archipelago, was placed under the direct administration of the Capitan Pasha. On this occasion Tzanetachi Kutuphari was first raised to the dignity of *Bey* by a firman, which constituted him chief and commander of all Maina.

At the breaking out of the Revolution in 1821 the Bey was Pietro Mavronichali, afterwards so celebrated in the annals of the revolutionary war. It was his son, Georgio, who assassinated Capodistria (p. 110).

'The Maina country,' says a traveller in 1858, 'is wild and beautiful, singularly well cultivated, considering the difficulties to be surmounted, and producing crops that put to shame the rich plains of Argos and Arcadia: while the interesting mountain people exercise the highland virtues of hospitality and independence to an extent unknown in the low countries.'

In addition to the attractions already mentioned, the English traveller will scarcely view with indifference the numerous ruined Frankish castles,

which tell of the ascendancy in bygone days of men of western blood and western energies over the enervated local population. Nothing more romantic is to be found in history than the conquest of the Morea in 1205 by a hundred French and Burgundian knights, and its subsequent vicissitudes during the 200 years which the Frankish rule lasted.

In the autumn or early winter of 1204, Geoffrey de Ville-Hardouin, a nephew of his illustrious namesake the Marshal, was hastening back to France from a brief crusading expedition to Palestine. Half his voyage was accomplished, when a violent storm arose which drove his little squadron into Port Modon, where the repair and safety of his ships compelled him to remain for the winter. News had already reached the Morea of the partition of the empire by the crusaders, and a few of the more enterprising Greeks were on the look-out to seize a share of the spoils. One of these, a wealthy Laconian, invited the Sire de Ville-Hardouin to join him with his little force, then lying idle at Modon, in the capture of some of the neighbouring towns. De Ville-Hardouin accepted, and the two commenced a career of rapid and successful conquest in the Southern Peloponnesus. The practical value of the achievement must not be measured by the insignificance and poverty of the Peloponnesian towns at the present day; at the period of which we are writing, the Morea was as superior in wealth, civilization, and luxury, to its present condition, as England now is to the backwoods of America. Geoffrey received the valuable city of Modon as his share of his spoil, but on his Greek ally dying soon after, his rights were disputed. At this crisis, Geoffrey became aware that William of Champlitte had also received a grant of land in the Peloponnesus, and offered to serve under his banner, persuading him that it would be more advantageous to turn their arms against the western coast of Greece. De Champlitte and De Ville-Hardouin therefore quitted the main army with 100 knights and a considerable body of men-at-arms. Patras, Katacolon, Corone, and Kalamata, were besieged and taken without much difficulty, while the wealthy and populous town of Andravida voluntarily submitted to De Champlitte, who afterwards made it his capital. As Modon had been assigned to the Venetians by the partition treaties, De Ville-Hardouin received Kalamata in its stead. The Greeks now at last made some attempt to check the further advance of the French. A force some 4000 strong met and gave battle to the invaders near the olive wood of Koundoura in N.E. Messenia. In spite of the great inferiority of their numbers, the French were completely victorious, and the Greeks utterly routed. The arrangements of Champlitte for the government of the Greek population were by no means unfavourable to the inhabitants. The Slavonian cantons of Skorta and Melingou were allowed to retain all the privileges which had been conceded to them by imperial charters. The Greeks were allowed to retain their personal property, and individual rights and privileges, and to preserve the use of the Byzantine law; while the victors entered into possession of all the power and authority of the Byzantine emperors, of all the imperial domains, and of the private estates of the nobles and clergy who emigrated. The French took possession of the rural districts, but they left the local administration of the urban population very much as they found it. The powers of government and property thus acquired were divided and administered on the feudal system. A domain was marked out for the prince, who took the title of Prince of Achaia, and 12 baronies were formed for his 12 peers, a number adopted in imitation of Charlemagne's paladins. The Archbishop of Patras was recognised as primate, and received eight fiefs to maintain the dignity of his position, while his six suffragan bishops and the three military orders of St. John the Temple, and the Teutonic order, each received four.

William de Champlitte being obliged to return to France on business early

In 1209, left his relative, Hugh de Champlitte, as Bailly of the Principality. Hugh soon after died, when Geoffrey de Ville-Hardouin was elected by the feudatories to fill the vacant office. Meanwhile William had appointed his young relative, Robert de Champlitte, to succeed Hugh. This nomination was as unacceptable to the barons as it was to Geoffrey, and they joined him in a plot to frustrate Count Robert's mission. The plot was entirely successful; and Geoffrey was, in 1210, formally installed as Prince. After a brief but glorious reign, Geoffrey died in (or about) 1218. He was succeeded by his son, Geoffrey II., who had, in 1217, married Agnes de Courtenay. The commencement of the reign of Geoffrey II. was troubled by a serious quarrel with the Church. The young prince proposed to assemble the whole military force of Achaia, in order to drive the Greeks from the fortresses they still possessed, and complete the conquest of the Peninsula. But when he summoned the clergy and the military orders to send their contingents to the camp, they refused to obey his orders, declaring (in defiance of the constitution of the Principality), that the clergy held their fiefs from the Pope, and owed no military service except at his command. Had Geoffrey permitted these pretensions to pass unpunished there would have been a speedy end of the Principality. Without a moment's hesitation, therefore, he seized all the fiefs held by the clergy on the tenure of military service; and to those clerical vassals who had no other revenue than that derived from their fiefs, he assigned a pension sufficient for their subsistence. This statesmanlike conduct threw the Latin Church in the East into a state of frenzy, and Geoffrey II. was immediately excommunicated. But excommunication was not a very terrific weapon where the majority of the population was of the Greek Church, so that the prince was enabled to pursue his scheme of making the Church submit to the civil power without much danger. Yet in order to prove that his conduct was not influenced by avarice, he proposed, in the parliament of the Principality, that all profits resulting from the sequestrated ecclesiastical fiefs should be employed in constructing a strong fortress for the defence of the W. Peloponnesus.' This was done, and the fortress built was the well-known Castel Tornese, of which the ruins may still be seen.

Geoffrey was absolved in 1222, and the only result of his daring action was to extend his power and alliances. In 1236 he led a fleet of ten war galleys to the relief of Constantinople, then threatened by the Greeks and Bulgarians. He died about 1246, and was succeeded by his brother William. The reign of William opened prosperously with the capture of Malmsey, and some other important victories; and by the year 1248 the entire Peloponnesus had been brought under the French rule. Unfortunately, William's ambition outran his prudence, and in an attempted invasion of the dominions of the Greek emperor, Michael VIII., he was defeated, with great loss, at the battle of Pelagonia, and taken prisoner. 'The conditions on which William regained his liberty inflicted an irremediable injury on the Principality of Achaia. He ceded to the Greek emperor, as the price of his deliverance, the fortresses of Monemvasia, Misithra, and Maina, the very cities which were especially connected with his own glory; and he engaged, besides, with the most solemn oaths and direst imprecations, never to make war on the Greek emperor. From this period, the history of the Morea assumes a new aspect. It becomes divided into two provinces; one held by the Franks, and the other directly dependent on the Greek emperor. The Greek population aspired at expelling their heterodox masters, and a long series of national wars was the consequence. The country was laid waste by rival rulers, the people pillaged by foreign soldiers.' The tide of disaster was at last stemmed by the French victories of Prinitza and Macryplagia; but these successes would have been insufficient to save the Principality without other

assistance. This William obtained, in 1267, by betrothing his infant daughter and heiress, Isabella, to Philip of Anjou, second son of the King of Sicily. He repaid the assistance thus received at a very critical moment. He joined the French army with a chosen band of knights on the eve of the contest with Conradin; and their brilliant valour contributed materially to the success of Charles at the decisive battle of Tagliacozzo. William died at Kalamata in 1277, leaving only two daughters, Isabella and Margaret, known as the *Lady of Akova*. Isabella died in Italy in 1311, and was succeeded by her young daughter, Maud of Hainault, widow of Duke Guy II. of Athens. Two years later she married Louis of Burgundy.

About the end of 1315, Maud and Louis set out from Venice, with a small army, to take possession of their principality. In the meantime, Ferdinand son of Don Jayme I., King of Majorca, had married Elizabeth, only daughter of Margaret de Ville-Hardouin, and he advanced a claim to the principality on the pretext that William had by will declared that the survivor of his daughters was to inherit his dominions. The French barons, however, were not inclined to favour the pretensions of a Spanish prince, who might easily deprive them of all their privileges by uniting with the Grand Company (p. 248), who had already conquered Athens. As a precautionary measure they imprisoned the Lady of Akova, who died shortly after. Her daughter Elizabeth only survived a few weeks, dying (at Catania) after she gave birth to Jayme II. Ferdinand was a widower before he quitted Sicily to invade Achaia. Taking advantage of the war between Robert of Naples and Frederick of Sicily, he collected a fleet on the Sicilian coast, and sailed from Catania with 500 cavalry and a strong body of the redoubtable infantry of Spain in 1315. The greater part of the W. coast of the Morea was soon subdued; but early in 1316, Louis of Burgundy, who had just arrived, led out his army against Ferdinand, who was slain in a petty skirmish. Louis survived his rival only about two months. His death rendered Maud merely a life-renter in her own hereditary dominions, since, by her contract of marriage, they descended in fee after her death to Eudes IV., Duke of Burgundy; while even her own personal rights were exposed to confiscation, in case she should marry again without the consent of Philip of Tarentum, the Lord-Paramount of the principality. The object of Robert and Philip was to unite the sovereignty as well as the suzerainty of the principality in their own family. They expected to do this by marrying the Princess Maud to their brother John, Count of Gravina; but to this marriage the young widow refused to consent. In vain, entreaties and threats were employed to make her yield; at last the King of Naples carried her before the Pope, John XXII., when she declared that she was already secretly married to Hugh de la Palisse, a French knight. The King of Naples declared this marriage null, and ordered the new marriage to be celebrated, in defiance of the determined opposition of the young princess. Immediately after this infamous ceremony, the unfortunate Maud was immured in the prisons of the Castel dell' Uovo, where she is supposed to have died about 1324. She was the last of the line of Ville-Hardouin who possessed Achaia.—(*Finlay*).

Henceforward the chronicles of the principality record little else but a series of plottings and intrigues to secure the succession, and possess no interest for the traveller (see *Finlay's History of Greece*, vol. iv.). The antagonists belonged to all the nations of Southern Europe, and the Morea became the common fighting ground of Venetian, Florentine, Genoese, Papal, Catalan, Navarrese, Greek, Sicilian, French, and Turkish armies. The Turkish conquest of the Morea was completed in 1460, and 'was felt to be a boon by the greater part of the population. The Mohammedan Government put an end to the injustice of the petty tyrants, whose rapacity and feuds divided, impoverished, and depopulated the country.'

PRINCES OF ACHAIA.

	<i>Reigned</i>
William I. (de Champlitte) . . .	1205-1210
Geoffrey II. (de Ville-Hardouin) . .	1210-1218
Geoffrey II. (son)	1218-1246
William II. (brother)	1246-1277
Isabella (daughter)	1277-1311

She married thrice:—

1. Philip of Anjou . . . 1267-1278
2. Florence of Hainault 1291-1297
3. Philip of Savoy . . . 1301-1311

Maud of Hainault (dau. of Isabella) 1311-1317

She married thrice:—

1. Guy II., Duke of Athens, d. 1308
2. Louis of Burgundy . . 1313-1315
3. Hugh de la Palisse . . 1316

CLAIMANTS OF THE PRINCIPALITY.

John, Count of Gravina, pretended husband of Maud of Hainault . .	1317-1324
Eudes IV., Duke of Burgundy, by forfeiture of Maud	1317-1324
Philip of Tarentum, by purchase from Eudes	1324-1332
Robert, titular Emp. of Romania .	1332-1364
Marie de Bourbon, widow of Robert	1364-1387
Louis, Duke of Bourbon (her nephew), died in 1410.	
John de Heredia, as G.M. of the Order of St. John, under grant of Joanna of Naples	circa 1390
Amadeus of Savoy, as heir of Philip of Savoy (d. the same year) . . .	1391

Conquest of Athens and the Morea completed by Mahomet II. in 1456-1460.

DUKES OF ATHENS.

<i>House of De la Roche.</i>	<i>Reigned</i>
Otho	1205-1225
Guy I.	1225-1264
John (son of Guy)	1264-1275
William	1275-1290
Guy II. (son of William)	1290-1308

House of Brienne.

Walter I. (cousin of Guy II.) . . .	1308-1311
Walter II. (son of Walter I.) titular Duke, killed at Poitiers)	1311-1356

Catalan Grand Company.

Roger Deslaur	1311-1326
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House of Aragon.

DUKES OF ATHENS AND NEOPATRAS.

Manfred (son of Frederick II. of Sicily)	1326-1330
William	1330-1338
John	1338-1348
Frederick (son of John)	1348-1355
Frederick III., King of Sicily . . .	1355-1377
Mary (daughter of Frederick III.) .	1377-1386

House of Acciajuoli.

Nerio I.	1386-1394
Antonio (son of Nerio)	1394-1435
Nerio II. (grand-nephew of Nerio I.)	1435-1453
Infant son of Nerio II.	1453-1455
Franco (nephew of Nerio II.) . . .	1455-1456

ROUTE 11.

PATRAS TO CORINTH, BY AEGION AND SIKYON.—RAIL.

[For Steamers, see p. 937, B, C, G, H.]

Miles.	Stations.	Routes.
	Patras	32
2	Bozaitika	
4	Rhion	
5	Vernardéica	
6	H. Vasilios	
10	Psathópyrgos	
14	Lambíri	
18	Kamárae	
21	Mourlá	
24	Aegion	
29	Rhizómylos	
33	Diakophto	
37	Plátanos	
41	Akráta	
43	Aegíra	

Miles.	Stations.	Routes.
47	Derveni T	
52	Lycoporiá	
56	Kamari	
59	Xylocaastro	
63	Melissi	
66	Diminió	
68	Kiato	
70	Vello	
75	Perigiali	
82	Corinth	12, 41

PATRAS ✱ T (40,000), the ancient Πάτραι, is the largest town in the Peloponnesus and the seat of an Abp. Here St. Andrew was crucified, and his Church (p. 78) is held in great veneration by the Greeks, as it is supposed by them to contain the bones of the apostle, and also a stone which tradition connects with his martyrdom. About A.D. 1460 Thomas, one of the Greek despots of the Morea, finding himself

under the necessity of retiring to Italy before the arms of Mahomet II., could devise no more effectual mode of recommending himself to the Pope, than to carry off the head of St. Andrew from Patras as a present to His Holiness.

According, however, to a much older tradition, the relics of St. Andrew had already been removed in the 4th cent., when a Greek monk, warned in a vision, fled from Patras with the relics of the Apostle to Muicross in Fife, where he founded a humble shrine. In course of time a noble cathedral arose in its stead, and Muicross exchanged its inauspicious name for that of the Apostle, who became the Patron Saint of Scotland. Amalfi also claims to be the burial-place of St. Andrew. [*See Handbook to Southern Italy* (Rte. 8).]

PATRAE was founded by the Ionians; Herodotus (i. 145) mentions it among the twelve cities of Achaëa. Patrae suffered greatly during the wars of the Achaean League. After the battle of Actium, however, it was raised to its former flourishing condition by Augustus, who made it a Roman colony, and established some of his veterans in it. In Strabo's time it was a large and populous town, and in the 2nd cent. A.D. it was still prosperous (Strab. pp. 337, 386; Paus. vii. 18, 2).

Patras was partly burnt early in the revolutionary war (1821), but has been rebuilt and enlarged. It no longer occupies the site of the ancient and mediaeval town on the declivity of *Mt. Panachaicon*, but is built on the level space close to the sea, and on the rising ground behind it. The new streets are wide and regular, generally running at right angles to each other, while flights of steps ascend to the higher parts of the town. There are few buildings of earlier date than 1830. Patras is abundantly supplied with excellent water brought in pipes from a reservoir (3000 ft.) among the mountains to the S.E.

There is excellent shooting in winter in the neighbourhood (see GEN. INTRODUCTION, I., p. xlv.).

Patras is by far the most important

commercial town in the Peloponnesus, and carries on a large and increasing trade. Its roadstead is crowded in August and September with English vessels, loading cargoes of currants. A mole and breakwater form an excellent harbour, in which vessels of all sizes can load at any time of the year and in any weather. The principal exports, besides currants, are oil, valonia (p. 894), raw silk and cotton, wool, hides, and wax. The imports here, as elsewhere in Greece, consist principally of colonial produce and manufactured goods, chiefly from Great Britain, Austria, and Italy.

In modern times Patras has been the theatre of many sanguinary contests between the Latin princes and the Greek emperors. Its history is connected with the Houses of Bourbon, Aragon, Anjou, and Savoy, besides the Papal States, of which, in the 14th cent., it actually formed part. At the beginning of the 15th cent. it was sold by the Greek Emperor to Venice, but was taken by the Turks, after a brilliant defence, in 1446. It was wrested from them by Doria in 1532, and continued under the Venetian dominion till 1714, when the whole of the Morea fell under the Ottoman yoke.

From the landing-place of the Steamers the wide street of *St. Nicolas* ascends in 7 min. to the large new Church of the same name, on the l. of which is an older and smaller building with a like dedication. Behind it a lane leads up to the *Castle* (see below). To the rt. of the Church a narrow street ascends in 2 min. to a triangular Piazza, just short of which on the rt. a flight of steps descends to the lower town. Turning up to the l. by a Church we pass on the rt. a large wooden gate, through which are seen the ruins of the *Odeion*. (Entrance from the first street on the rt.; key at a house nearly opposite.)

The **Odeion*, a most interesting little structure of Roman date, was discovered in 1892, but was unfortunately left for some time unguarded and has been much despoiled for

purposes of building. It faces S., and has 25 rows of seats nearly entire, made of brick, faced with white marble slabs, which were quite perfect when first discovered. They are divided into four parts by three rows of narrow steps. The stage has disappeared, but its outer wall, with four pairs of niches, all in brick, yet remains. There is a small piece of mosaic pavement to the S. of the entrance door.

At the N. end of this street (ὁδὸς Νοσοκομείου) is a *Hospital*. Passing it, we reach in 2 min. the **Castle**, probably the work of the French crusader Ville-Hardouin and his successors, who made abundant use of the remains of ancient buildings in constructing it. Drums of columnus and other relics may yet be seen built into the walls, especially on the N. side. Below the **Castle** was found the bronze *Marsyas*, now in the British Museum. The **Castle**, now occupied by only a small garrison, is partly used as a prison. 200 yds. higher up the road is the town *Reservoir* (1874), and behind it another entrance into the **Castle**, with a good doorway at the end of the first court. The road to the l. behind the **Castle** leads in 10 min. to the ruins of a **Roman Aqueduct**, rising 100 ft. from the ground.

Returning to the flight of steps by the triangular piazza (πλατεία Ἀγίου Γεωργίου) we descend to a larger square bearing the same name (*St. George*). In the l. corner on entering is the **Demarchy**, in front of which is a large sarcophagus with festoons at the sides and rams' heads in the corners, as well as portions of a frieze and two prostrate columns found in May 1895, below the soil of the πλατεία τοῦ Ἀρείου. In a small room on the first floor is a Votive relief much decayed, representing a sacrifice to *Asclepius* and *Hygieia*, and a small but good marble copy of the great chryselephantine statue of *Athena* by *Pheidias* (see p. 318). The latter was found in 1896 in the πλατεία Ψιλαλονία, where a mosaic pavement was uncovered at the same time.

From the **Demarchy** we follow the ὁδὸς Κορίνθου S.W. for 7 min., and

then turn to the rt. towards the sea. 5 min. further on the l. is the **Church of St. Andrew** (p. 75), near which are some columns and other fragments supposed to have belonged to a *Temple of Demeter*, described by *Pausanias* as adjoining a grove by the sea-shore. On the rt. of the W. front a descent of four steps leads to a well, whose water was believed to predict the death or recovery of a sick person, by means of a mirror let down into the spring.

Returning to the point where we quitted the ὁδὸς Κορίνθου, and continuing along the broad street towards the E., we reach—10 min. from **St. Andrew's Church**—the πλατεία τοῦ Ἀρείου, a large irregular Square commanding a fine view. From its S.E. corner a road leads in 10 min. to the residence of the Consul. In the drawing-room is a fine and well-preserved relief (4th cent. B.C.) of a votive offering to *Asclepius*—probably dedicated by the family of a warrior, a horse's head being placed in a frame on the upper margin. (Apply at the British Consulate.)

In the *Square of Queen Olga* is the *Gymnasium*, with a small collection of antiquities.

6 hrs. S.E. rises **Mount Voïdiá**, the ancient *Panachaicon* (6330 ft.), commanding a splendid view. Here, in the winter of the second year of the Social War (B.C. 220-19) *Pyrrhus*, the *Aetolian*, established himself at the head of 3000 *Aetolians* and *Eleians*, and thence made raids upon the surrounding country. Mules may be taken to the summit, and the excursion is highly recommended.

At the so-called *Gutland*, 4 m. from *Patras* on the lower spurs of the mountain, and reached by a good carriage-road, are the vineyards of the *ACHAÏAN WINE CO.*, worth a visit to persons interested in grape culture.

Pleasant drive also N.E. to the (5 m.) **Castle of Rhion**, $\frac{1}{2}$ m. before reaching which are passed the ruins of a Roman triumphal arch. Opposite *Rhion* stands the *Castle of Antirrhion*, a mile across the sea (*Thuc.* ii. 86).

25 m. S.S.E. of *Patras*, reached by an indifferent carriage-road, is the

village of *Vlasia* (2320 ft.), whence **Mt. Olonos** (7295 ft.), the ancient **ERYMANTHOS**, may be ascended in 6 hrs. Fine *VIEW.

Patras to *Olympia* (Rte. 32); to *Mesolonghi* (Rte. 87).

On leaving Patras, the Rly. runs N.E. through currant plantations to

4 m. **Rhion**. To the l. are the forts of *Rhion* and *Antirrhion* (p. 596). Beyond

6 m. **Hagios Vasilios** the train turns E., and crosses a curved iron bridge over a torrent, supported by numerous short round stone pillars. The Rly. runs close to the sea, the line being in many places strengthened by walls and embankments, and crosses a succession of mountain river beds, usually dry except after rain.

10 m. **Zachoulitica**, or *Psathopyrgos* (thatched tower). The *scenery now becomes equal in beauty to that of the Italian Riviera, and has the additional advantage of a lovely coast line on the opposite side of the gulf. The mountains, thickly clothed with fir, plane-trees, arbutus, oleander, and a variety of flowering shrubs, run down to the sea, a shelf being cut for the Rly. about 70 ft. above the water. Here and there a space has been cleared on level ground for a currant plantation or cornfield. At

14 m. **Lampiri** the train runs inland, among vines and olives.

18 m. **Kamaræ**. Here we cross the wide river-bed of the *Erineos*. At the head of the valley rises *Mt. Voudiá*, finely closing the view. Beyond

21 m. **Mourlá** the train crosses another river, and soon reaches the sea.

24 m. **Aegion** ✱ T (7000), better known by its Slav or Turkish name of *Vostitza*, consists of a narrow strip of houses along the shore, with an upper town rising 100 ft. above it. It is

celebrated for its springs of pure water which, as frequently elsewhere in Greece, rise close to the sea. The largest lies to the rt. of the Rly., about $\frac{1}{2}$ m. W. of the Stat., and has sixteen jets under an arcade, one of the arches being pointed. 200 yds. further another spring with nine jets surges below the level of the road, close to the pier. Just above the larger spring is the wreck of a famous plane-tree older probably than the Ottoman Empire, the hollow trunk of which during the War of Independence, was frequently used as a prison. It was however, cut down in 1874, and only one side now remains.

From this point a road winds up to the town above. On the rt. a footpath forming a short cut, leads through a curved natural tunnel about 30 yds. long, with a large opening on the side next the sea. It is paved with large pebbles.

In the upper town are one or two well-built houses belonging to currant merchants, but no public buildings. Fine view from the *Public Garden*. The harbour is the best in the Gulf of Corinth, having a depth of 6 or 7 fathoms close to the shore. The currant trade affords means of subsistence to the greater part of the population of the town.

AEGION is mentioned in the Homeric catalogue; and after the destruction of the neighbouring city of Helice by an earthquake in B.C. 373, it obtained the territory of the latter, and thus became the chief city of Achaia (*Il.* ii. 574; *Strab.* p. 385). From this time a sacred grove near Aegion was chosen as the place of meeting for the Achaean League; and even under the Roman Empire the Achaicans were allowed to keep up the form of their periodical meetings at Aegion, just as the Amphictyons were permitted to meet at Thermopylae and Delphi (*Paus.* vii. 24).

After the division of Achaia in 1295, Vostitza was (1209) granted to Hugh de Lille de Charpigny, whence this family is often called *de la Voûitice*.

from the last of his descendants. Vostitza passed by sale to Marie de Bourbon, who again sold it to the Ionjooli. Vostitza surrendered to the Turks in 1478. A great part of the modern town was destroyed by an earthquake in 1819, and again on Sept. 10th, 1888.

About 3 hrs.' ride from Vostitza is the once important convent of the *Arch* (St. Michael Archangel). At *Pepelemitza*, on the other side of the stream, is a Nunnery.

Sailing-boat in 4 to 8 hrs. for *Itea* (Rte. 78). For the bridle-path to (7 m.) *Megaspelacon*, see Rte. 25.

The Rly. now crosses a plain between the *Selinus* and the *Kerynites*, at some little distance from the sea, which it rejoins near

33 m. **Diakophto** (*Διακοπτό*), at the mouth of a picturesque and narrow gully. Enormous citrons (*κίτρυ*) are sold hereabouts at the roadside Stations in winter.

[From Diakophto a mountain Rly., commenced in 1889 and finished in 1894, threads the ravine to (10 m.) *Kalavryta*. It was originally intended to run as far as Tripolitza, but having already cost about 3,000,000 dr. (estimate 600,000 dr.), it will not probably be prolonged. Each train carries a maximum of 32 passengers.

A steep and badly-kept horse-path also ascends at a higher level to (5 hrs.) *Megaspelacon*. The path crosses the level pastures at the opening of the valley, and in $\frac{1}{4}$ hr. joins the narrow-gauge Rly., which it follows for $\frac{3}{4}$ hr. It is necessary to ride down steep bits of pathway here and there, and afterwards to ascend, in order to avoid open bridge-lets on the line. At the entrance to the narrowest part of the gorge, 40 min. from the Stat., is a short tunnel. 20 min. further we quit the Rly., which continues S. through a narrow and deep ravine, and soon rises steeply by means of cog-wheels. Our path turns to the l., climbing through pastures, and in 50 min. reaches a spring. 10 min. further is gained a

[Greece.]

retrospect of the sea. 1 hr. higher up is the top of the col, which commands a fine view of the Gulf of Corinth; in front we overlook some grand precipices and valleys. The path now becomes much broken, and requires careful riding, but the scenery at every step grows finer. After a steep descent we mount to cross a lower col, and descend again. $\frac{1}{4}$ hrs. from Diakophto the last ascent begins, and $\frac{1}{2}$ hr. later the Convent comes into view. From this point another $\frac{1}{4}$ hr. suffices to reach the gateway, which cannot be entered after sunset (Rte. 26).]

Beyond Diakophto the train reaches the sea, and the coast scenery again becomes remarkable. Further on, vineyards interpose between the Rly. and the shore. On the opposite side of the gulf *Parnassus* comes finely into view, rising behind the Bay of *Itea*. The river *Akrata*, the ancient *CRATHIS*, is crossed more than a mile before reaching the Stat. of

41 m. **Akráta**. T Sailing-boat to *Itea* (Rte. 78). Beyond it are extensive groves of olive.

43 m. **Aegira**. The town lies $1\frac{1}{2}$ m. to the rt.

56 m. **Kamari**, above which rises the pyramidal *Koryphe* (2400 ft.). The mountains now recede. In the plain are some ruins, supposed to belong to the ancient *PELENE*.

59 m. **Xylócastro**, T at the mouth of the *Trikalitikos*, the ancient *SYTHAS*. [Hence a rough path ascends the valley to *Trikala* (3500 ft.), where night quarters may be had. Next day the ascent of *Mt. Kyllene* or *Ziria* (7800 ft.), the second highest mountain in the Peloponnesus, may be made in 4 hrs. Grand and interesting view. Descent to *Goura* (Rte. 25).]

The Rly. crosses the wide river bed on an iron bridge, the road being carried over a stone bridge to the left. Near

66 m. **Diminió**, at the mouth of the *Selleis*, Acro-Corinth appears on the l. The *Helisson* and the *Asopos* are crossed before reaching

68 m. **Kiato.** From this Stat. it is sometimes possible for the pedestrian to pay a hurried visit to (5 m.) *Sikyon* between two trains, but the excursion is better made by carriage from Corinth (see below). A horse, but no conveyance, may be obtained at Kiato.

70 m. **Vello.** On the opposite side of the gulf is seen a lighthouse on the low promontory of *St. Nicolas*. Further E. rises the great mass of *Mt. Gerancia* (4495 ft.).

75 m. **Perigiali.** To the rt. rises *Acro-Corinth*, which has for some time been visible. 2 m. further, close to the sea, lies the old port of *Lechaeon* (now *Diavatiki*). Immediately between this point and the summit of *Acro-Corinth* stands, on rising ground, the village of *Old Corinth*, with its Temple-columns.

82 m. **CORINTH** ✱ T (4200), an entirely modern town, built since 1858 upon the ruins of a village, then destroyed by an earthquake. The houses are low, and the wide streets run chiefly at right angles.

By her position with two harbours, *Cenchreae* on the Saronic and *Lechaëum* on the Corinthian Gulf (whence her name "*bimaris Corinthus*"), Corinth became the centre of commercial intercourse between Europe and Asia. These sources of power and wealth were still further assisted by the great Isthmian games, which took place every third year in the immediate neighbourhood. Of all the Greek cities Corinth was perhaps the most celebrated for its reckless luxury and splendour (*Hor. Ep. i. 17, 36*). In early times, under the oligarchic rule of the *Bacchiadae*, she founded colonies of *Potidaea*, *Corcyra*, *Ambracia* and *Apollonia*; but her strongest period was under the despotism of the *Cypselidae* (655-581), of whom *Periander* was the most famous. In the Peloponnesian war she was the first cause of the movement against Athens; but the arrogance of Sparta after the end of that war drove her into alliance with Athens, Argos and Thebes against the Spartans. In this "*Corinthian war*" the Spartans had the best in

the battle of Corinth, fought close to the city (B.C. 394), but were defeated in the same year at *Coronea* in Boeotia. Corinth joined the Achaean league against the Romans, and for this was doomed to destruction by those unforgiving conquerors. *Mummius*, assisted by the treachery of some of the citizens, gained admittance into the city (B.C. 146). It was then plundered and destroyed by fire, many of its works of art being conveyed to Rome. Corinth remained desolate for about a century, when a Roman colony was planted there and the city was partially rebuilt by Julius Caesar. Finally it shared the fate of the other towns of Greece in the devastation wrought by Alaric the Goth. It was at Corinth that *Diogenes* was visited by *Alexander*, and here in B.C. 323 the Cynic philosopher died (p. 94).

Corinth possesses the additional Christian interest of having been the residence of *St. Paul*. Here the apostle abode for 18 months, supporting himself by the work of his handicraft (*Acts xviii. 3, 11*). To Corinth too were addressed those warnings of a woe to come, and those praises of *Charybdis* so much needed among the proud and luxurious citizens of the rich commercial place; and those similes drawn from the national games of Greece, enforced here from the neighbourhood of the Isthmian and Nemean festivals.

In modern times, after many vicissitudes, Corinth was besieged and taken in 1459 by *Mahomet II.* It was transferred by the Turks to the Venetians in 1698, and restored by them to the Turks in 1715.

During the revolutionary war Corinth was reduced to ashes, not a building having escaped. A few streets had been rebuilt, when the growth of the town was arrested by the great earthquake of Feb. 1858.

When a capital had to be chosen for the new Greek Kingdom, Corinth was one of the claimants for the honour; but the great name of Athens taken in conjunction with some temporary political exigencies, turned the scale in favour of the latter city.

Corinth to *Mykenae* (Rte. 12); to *Delphi* (Rte. 78); to *Athens*, through the Canal (Rte. 40). Steamers, p. 144, H.

Old Corinth and the Acropolis above it may be visited by carriage in about 5 hrs. The high road is usually followed near the sea for 15 min., passing a Roman villa (p. 88), then a field road is taken to the l. passing on the rt. a Turkish mosque, in ½ hr. we reach the Village Inn.

5 min. beyond the inn is the Temple, one of the oldest Doric monuments in existence, supposed to have had six columns at each end and fifteen at the sides. It had two cellae—one to the E. with eight internal columns in two rows, another to the W. with four. It is believed to date from the middle of the 7th cent. B.C. of the seven columns still remaining we belonged to one of the fronts. They are 5 ft. 10 in. in diameter at the base, and 4 ft. 3 in. at the top. Each shaft has sixteen flutes, and

formed of a single piece of lime-stone covered with fine stucco. A few ft. W. are two rock-hewn chambers, probably tombs.

The American School has been working on excavations here since 1896. The temple has been cleared, and is now identified as that of Apollo. A little beyond the temple is the famous fountain of **Pirene* has been discovered. The façade is in three storeys, and shows traces of 3 different periods of construction, the latest restoration being later than the time of Pausanias. The identification is placed beyond doubt by an inscription on one of the blocks. More recently a large circular basin surrounded by 3 exedrae has been excavated on the same spot. In front

of the façade was found a semi-circular building, which may be the *tribolos* of Apollo (Paus. ii. 3, 3). To the S. of *Pirene* a flight of marble steps leads S. towards the supposed site of the Agora, which still remains to be explored. A ruined Propylaeum here is probably the entrance to the forum. Further W. are the remains of a long building, probably a Stoa.

On another part of the site, more to the W., has been discovered part of a large Theatre, which had evidently been restored in Roman times.

A footpath ascends to the Acropolis, passing a picturesque fountain, thence to the rt., bearing l. after ¼ hr., and reaching in another 5 min. the lowest circuit of the mediaeval walls which surround

**Acro-Corinth*. The entrance is by a wooden doorway. Passing through we reach a second gate, just within which on the rt. a secret staircase descends to a point near the outermost wall. Immediately outside the third gate is a corner, and further to the rt. another corner, of well-preserved ancient wall. Inside the gate we turn to the rt. towards the fortress of *Pendeskouphia*, with battlements and large square tower, from which the Acropolis was assailed by Mahomet II. Soon turning l. again, we pass over a large Roman reservoir, at the end of which on the rt. is a conecapped minaret, and reach in 20 min. from the outer gate a shoulder by a small ruined house, where we turn l. again, gaining the summit in 10 min. more. Here are some unimportant Turkish ruins, and a few corner blocks in white marble of an ancient Temple.

Acro-Corinth (1885 ft.) commands a magnificent panoramic *view. At the foot of the hill to the N. lies *Old Corinth* and its temple; beyond the plain to the rt., *New Corinth*; while on the other side of the bay rises *Geraneia*, with *Loutraki* at its base. To the E. stretches the Saronic gulf with its islands, among which *Salamis* and *Aegina* are conspicuous. Behind the former, Athens is visible in clear weather. To the S. is seen a broken and well-wooded range of hills, towards which, in the wide valley, run the Rly. and road to Nauplia. S.W. is the bare mountain chain of Argolis, with *Phouka* in the foreground, *Kyllene* to the rt. of it, and further rt., due W., *Chelmos*, both streaked with snow. Beyond the plain, nearer the sea, is *Sikyon*, to the rt. of which, in the distance, are the snowy summits of *Kiona* and *Vardousia*. The beauti-

ful Gulf of Corinth appears like an inland lake. Across it rises Parnassus, plentifully sprinkled with snow, with other heights of the Locris and Boeotia range, while the long low promontory of *St. Nicolas* protrudes like a tongue from the foot of Geraneia.

At the end of the flat land S. of the Isthmus, to the E., *Cenchreae* may be discerned, marked by its tiny mole.

During the first two years of the revolutionary war, Acro-Corinth was lost and regained three different times, without a shot being fired. The Turks surrendered it twice by capitulation, and once it was abandoned by the Greeks, betrayed by a priest left in command. A few cannons still remain among the ruins.

Descending towards the E., and turning to the rt. below a line of well-preserved walls, we reach in 10 min. a large oblong building, with a flight of steps facing the wall. Between this building and the wall a ladder leads down through a hole to what is popularly called the *Spring of Pirene* (see p. 86), at which Bellerophon is said to have caught the horse Pegasus (Pind. Ol. xiii. 61, 83; Paus. ii. 3, 2, ii. 4, 1). The water is beautifully clear and cold. Passing in front of the building, and turning to the rt., we descend in $\frac{1}{2}$ hr. through a wilderness of classical and mediaeval ruins to the gateway, and thence in 40 min. to the village.

In a field $\frac{1}{4}$ hr. E. of the village are the remains of an *Amphitheatre*. The outline is well preserved, and is bounded by a broken wall of ruined seats in tiers, about 20 ft. high.

A boy will show the way to the so-called *Bath of Aphrodite*, 10 min. N. of the Inn. Here steps descend to a pretty grotto, with a spring running through a narrow channel. The carriage may be sent round to the foot of the ascent in curves (p. 86), and re-joined in 5 min. from the Bath (*λουτρό*).

On the return to Corinth, 5 min. after reaching the high road, we pass on the rt., 300 yds. across the fields, the interesting remains of a *ROMAN VILLA, discovered in 1894. It retains a handsome mosaic pavement

in small marble patterns at three different levels; the bases and broken parts of eleven white marble columns dividing the rooms; three fine Composite capitals, and five or six columns of *Verde antico*. Beneath are some channels for drainage. Two Byzantine capitals, and the masonry of the walls, point to the subsequent use of the building as a church, though no signs of an apse are visible. At the rt. of the entrance is a column of *Big antico*.

It is a drive of about 18 m. from Corinth to Sikyon, following at first the road to Acro-Corinth. After 4 m. we pass the village of *Kolombos*, where at the first house on the l. an ancient well, lined with admirable masonry, was discovered in May 1891. The next village is *Perigiali* (p. 84). 2 hrs. from Corinth a stone bridge crossed over the river, and in 5 min. we reach the sea. 10 min. further we turn to the l. at *Kiato* (p. 84), and follow a rough road for $\frac{3}{4}$ hr. towards the S. At the foot of the hill the carriage must be left, and we ascend on foot in $\frac{1}{4}$ hr. to the poor village of *Vasilicó*, on the site of *Sikyon*.

The ruins of *Sikyon* lie scattered over a considerable area, and a guide should be taken to save time. In $\frac{1}{4}$ hr. we pass on the rt. a Roman building in brick, known locally as the *Palati*, and probably a private house. The THEATRE, excavated by the American School, is entered at the stage beneath which runs a drain, or perhaps an underground passage (p. 701). Reached by a narrow flight of steps, the foundations of the orchestra are well preserved, as well as the N. half of the thrones in the lowest tier of the *cavea*, but little else of the seats is left. Beneath the proscenium trace of an earlier one in wood (of which material all purely Greek stage were probably constructed) came to light in 1892. The theatre face nearly due E. On the S. side is a tunnel 14 yds. long, built of large oblong blocks of stone; a similar opening, only partly cleared, lies on the N. side. From the top of the *cavea* is gained a fine view—to the

l. Parnassus, rt. Acro-Corinth, and Helicon in the centre. To the N.W. is the STADIUM, not yet excavated, but with well-preserved outline. E. of it is a small stretch of wall in rectangular blocks, and further N.E. are two curious pieces of polygonal wall in breccia formed of very tiny pebbles, irregular in outline, and partly curved. The wall is about 20 ft. high, the curved part facing S., the straight part E.

In returning to the village we diverge a few yds. to the l., and look down upon a fountain picturesquely placed under a rock in a ravine of shattered blocks. On the rt. are exposed parts of the drain which runs from below the theatre. In the village Church are two ancient columns.

SIKYON was said to be one of the most ancient cities in Greece. Homer (*Il.* ii. 572, xxiii. 299) reckons it among the cities of Agamemnon. In historic times it is found first under the rule of tyrants, of whom the last and most notable was Cleisthenes, 576 B.C. (*Hdt.* vi. 126; *Paus.* ii. 8, 1). In later times it was an important member of the Achaean league, and the birthplace of Aratus. It gave its name to one of the great schools of painting, to which Pausias and Pamphilos, the master of Apelles, belonged. One of the earliest schools of statuary was also here, and, under Lysippos, in the 4th cent., Sikyon became the chief centre of athletic art. In Byzantine times it was called *Hellas*, perhaps in contradistinction to the surrounding Slavonic population. The name *Vasiliko* (τὸ βασιλικόν) arose from the ruins of temples and other public buildings.

About 6 m. E. of Corinth, an hour's drive by a tolerably good road, are the ruins of the celebrated *Isthmian Sanctuary (*Paus.* ii. 1). [The pedestrian is recommended to take the train to Kalamaki, and to walk back to Corinth.] We follow the high road towards Kalamaki for 25 min., passing on the l. considerable traces of the Peloponnesian Wall, and then turning to the rt. 25 min. further we pass through the miserable village of

Kerasi Vrysi, and descend in 10 min. to the ruins.

On the rt. of the road, facing N.E., is the STADIUM (p. 253), of which nothing remains but the outline, and a few blocks of a wall near the entrance. The summit, however, commands a good view. To the l. opposite the entrance, is the S. GATE of the sacred enclosure, with a Byzantine cross in relief upon two of its lower stones. The enclosure, which measures about 230 yds. from N. to S., is bounded by an embankment sloping down from its S. and E. sides, and partly formed out of the debris of the ruined walls.

Following the wall to the l. from the S. gate, and walking N. from the S.W. corner, we overlook on the rt., after 100 yds., the ground-plan of two *Byzantine Chapels*, parallel with each other, and having their apses towards the N. About 100 yds. W. of the wall are some scanty ruins of a ROMAN THEATRE, consisting of semi-circular rows of piers in small stones and brickwork, which supported the lower rows of seats. 100 yds. further W. runs a short valley, at the head of which is a tunnel, 20 yds. long, 6 ft. high, and 4 ft. wide, lined and vaulted with rectangular blocks of stone, and probably intended as a passage for rain-water.

Returning to the W. wall of the enclosure, near its N. end are the remains of another GATEWAY, with a vaulted passage on each side of it. On the N. side, which overlooks a depression planted with pines, the wall of the precinct coincides for some distance with the Great Wall of the Peloponnesus, which falls in from the W. (see below). 100 yds. further E. is the *Chapel of St. Joannes*, surrounded by its grave-yard, with tombs formed of ancient slabs. From its E. end a narrow road descends in a cutting to a large triple ROMAN GATEWAY, the lower part of which is well preserved. Below it from the outside may be seen the best remaining portion of the PRECINCT WALL, while to the rt., on the other side of the carriage-road, stretches the boundary wall of the Peloponnesus.

Mr. W. G. Clark published an interesting notice of the site, accompanied by a plan, in his 'Peloponnesiaca.' Excavations have been carried on here since 1883 by the French School of Athens.

The N. portion of the walls which surrounded the Isthmian Sanctuary belonged to a line of fortification, which extended at one period across the Isthmus. This wall may still be traced in its whole extent, from the Bay of Lechaeon to the Bay of Schoenos (*Kalamaki*). At what period it was erected is uncertain. The first Isthmian wall mentioned in history was that thrown up by the Peloponnesians, when Xerxes was invading Greece (Hdt. viii. 71). But this was a work of haste, and could not be the same as the massive wall with towers, of which remains are still extant. Moreover, it is evident from the military operations in the Corinthia, recorded by Thucydides and Xenophon, that in their time the Isthmus was not defended by a line of fortifications. It is not till we come to the period of the decline of the Roman Empire that we find mention of the regular Isthmian wall, which was then considered to be an important defence against the invasion of the barbarians (Claudian, *Bell. Get.* 188). It was restored by Valerian, by Justinian, and by the Greeks against the Turks in 1415; destroyed by the Turks, it was rebuilt by the Venetians in 1463. It was a second time destroyed by the Turks; and by the treaty of Carlowitz (1699), the remains of the old walls were made the boundary-line between the territories of the Ottomans and those of the Venetians.

At a short distance N. of the Isthmian wall was the *Diolkos*, a level road, upon which small vessels were drawn on rollers from one sea to the other (Thuc. iii. 15). Remains of it are still visible beside the guard-house. The vegetation is scanty, and almost the only tree is the famous Isthmian pine (*P. Halepensis*).

[Nearly 3 m. further S., and about 8 m. E. of Corinth, on the Saronic

Gulf, is *Cenchreae* (*Κενχρεαί*), who St. Paul paid his vow (Acts xviii. 18). Here, too, a year after the martyrdom of St. Paul, and by the treachery of the Emperor Nero, perished Corbulo, one of the greatest generals of his age (A.D. 67).

The remains on this little cove are chiefly of Roman brickwork. The so-called *Bath of Helen* (1 m. S.) is a stream of clear, tepid, saline water gushing from a rock a few feet above the sea.]

We now drive in 5 min. to the new but rather important, village of *Isthmia*, which has a small harbour at the E. entrance to the Canal. Here we cross the Canal in a ferry (no fee) looking up its entire length toward the W., and turn to the l. up a hill. Near the sea, between the road and the Rly., are some slight remains of the ancient *SCHOENOS* (Rte. 41). The summit of the tableland is reached in $\frac{1}{4}$ hr., and in another $\frac{1}{4}$ hr. we cross the Canal by a lofty bridge which carries both the Rly. and the road. Striking *VIEW of the Canal running in a long narrow line on either side between its smooth and precipitous walls. Thence in 25 min. we descend to Corinth.

A very pleasant walk may be taken from the Rly. Stat. to (4 m.) *Loutraki* crossing the Canal by a ferry and (1½ m.) *Poseidonia*. The Canal itself (Rte. 41) may be visited in an additional $\frac{1}{2}$ hr. About $\frac{1}{4}$ m. from the Stat., at the end of a short curve through a cutting, 100 yds. before reaching a Chapel on a knoll, a small piece of Peloponnesian wall (p. 92) may be seen on the hill to the rt. 30 yds. above the Rly.

A species of tow-path runs along both banks of the Canal, by means of which a pleasant walk might be taken to (3½ m.) *Isthmia*; but the way is sometimes blocked by sand falling from the perpendicular face of the wall. It was at one time intended to run engines along the paths, for towing the steamers.

Loutraki ♂ derives its name from the baths (*λουτρά*) afforded by a copious

hot spring, with medicinal qualities, which rises from under the rocks on the shore, 10 min. beyond the village. The spring is at the end of a passage in the last house on the rt. There are many poorly-managed baths distributed in five houses. The water is tepid (75° Fahr.) and quite tasteless, and is used both for drinking and bathing. These Baths are much resorted to in the summer (June to Sept.), and persons suffering from dyspepsia, liver complaints, and diseases of the kidneys or bladder derive much benefit from them.

For Steamers, see p. 94, H.

ROUTE 12.

CORINTH TO NAUPLIA, BY NEMEA.— RAIL.

Miles.	Stations.	Routes.
	Corinth <i>b</i> . . .	11, 41
6	Hexamilia	
10	Athikia	
13	Chiliomódi	
17	Hagios Vasilios	
22	Nemea	
27	Phichtia-Mykenae	
30	Koutsopódi	
33	Argos	23
	4 Tiryns	
	7 Nauplia	
77	Tripolitza	

Travellers intending to visit Mykenae on the way should telegraph to Nauplia for a carriage, which will meet them at *Phichtia-Mykenae* Stat.

The Rly. runs along the line towards Argos for 1½ m., and then branches to the l., ascending in a wide curve to

6 m. **Hexamilia.** The village lies 6 m. E., on the road to Cenchrææ. Here have been discovered some painted tombs. On the rt. rises *Acro-Corinth*, on the l. *Mount Oncion* (910 ft.). Between the Stat. and *Acro-Corinth* was the suburb of *Pharion*, the home of *Diogenes*.

10 m. **Athikia.** In the village, which lies at some distance from the Stat., was found the Apollo of Nemea, now at Munich. Further on, in a ravine on the l., is the Convent of *Phaneromene*. The train now crosses a col, and descends.

13 m. **Chiliomódi.** Here the Rly. turns W. through the district of the ancient **TENEA**.

17 m. **Hagios Vasilios.** We now enter the territory of **CLEONAE**, the only remains of which are some Hellenic fragments round a small height, on which are the foundation walls of several terraces. Cleonae was a small town connected by alliance with Argos, and celebrated as the home of one of the earliest painters, *Cimon* of Cleonae. Above the modern village are the ruins of a mediæval castle.

The Rly. again ascends, reaching its summit level near the base of *Mount Phouka* (**APESAS**) at

22 m. **Nemea**, celebrated for its wine. A pathway leads N.W. in an hour to the ruined Temple, passing on the rt. a well surrounded by silver poplars, perhaps the ancient **ADRASTEIA**, and on the l. many caves in the rocks, the fabled haunts of the Nemean lion. Below them may be seen the outline of a Theatre and of a Stadium.

Of the famous **TEMPLE OF ZEUS**, the tutelary god of Nemea, three pillars only are now standing; but a portion of the cella, several prostrate columns and fragments of the entablature still remain. The columns, which are stuccoed, are of the Doric order, but very slender. The breadth of the temple was about 22 yds.; the length is doubtful. Two of the columns now standing belonged to the pronaos, and stood as usual between the antæ: they are 4 ft. 7 in. in diameter at the base, and still support their architrave. The third column, which belonged to the outer range, is 5 ft. 3 in. in diameter at the base, and about 34 ft. high, including a capital of 2 ft. Its distance from the corresponding column of the

pronaos is 6 yds. From the character of the columns it may be conjectured that this edifice was not the original structure. The numerous prostrate shafts have been thrown down by earthquakes.

At a small distance S. of the temple are remains of a Church.

Like Olympia, Nemea was a sanctuary and not a town. The celebration of the Nemean games took place every two years. W. of the ruins is the newly built village of *Heracleia*. Bridle-path to *Pheneos* (Rte. 38).

The Rly. now descends to the **Pass of Dervenaki** (*Δερβενάκι*), known anciently as the *Tretos*, or *perforated* road, from the caverns fabled to be haunted by the Nemean lion. In 1822 it was the scene of the destruction of a large Turkish force, which had incautiously advanced into the plain of Argos without supplies. The Rly. now turns S. to

27 m. **Phichtia-Mykenae**, $1\frac{1}{2}$ m. by carriage road from the ruins of *Mykenae* (Rte. 15). To the rt. of the Rly. are the remains of an ancient watch tower.

30 m. **Koutsopódi**, where the *Panitza*, the ancient *INACHOS*, is crossed over an iron bridge. Further on another bridge crosses the wide river bed of the *Xerías* (*CHARADROS*).

33 m. **Argos** (Rte. 15). Here carriages are changed, the main line going on to *Tripolitza* (Rte. 23). The branch Rly. continues S.E., passes on the l. the massive walls of

37 m. **Tiryns**, and runs between the high road and the sea to

40 m. **Nauplia** (Rte. 14).

ROUTE 13.

THE PIRAEUS TO NAUPLIA, BY AEGINA AND EPIDAUROS.—STEAMER, SAILING BOAT, AND HORSE-PATH.

Miles.		H. M.
	Athens	
6	Piræus (road or rail)	
15	Aegina (steamer)	
13	Epidaurus (sailing-boat)	
	Hieron	3 0
24	Nauplia (road)	

From Athens to *Aegina* (Rte. 66) Thence by sailing-boat to *Epidaurus* in 2 to 5 hrs., according to the wind. The boat should be ordered over night, an early start made, and provisions taken. [The traveller who has already seen *Aegina* may easily reach *Epidaurus* from Athens in a day; but he must leave the Piræus by the early steamer at 7 A.M. For the land route by train to (98 m.) *Nauplia* (12 dr.), and thence by carriage to (24 m.) *Epidaurus* and back (about 40 dr.), see Rtes. 12, 41. Two nights at least must in this case be spent at *Nauplia*. The cost of the direct sea-route cannot be estimated, as the traveller must take a dragoman and a camp bed if he proposes to sleep at the Hieron. It is just possible, with a very early start from *Aegina* and a favourable wind, to reach *Nauplia* in the evening, by means of a carriage, ordered from that place by telegraph, to meet the traveller at the Hieron about 3 P.M.; but so hurried a journey to a site of such extreme interest would be in every way unsatisfactory.] Horses are easily obtained at *Epidaura*.

In $\frac{1}{2}$ hr. we pass on the l. the flat rocky islet of *Metopi*, and 20 min. later the island of *Anghistri*, the ancient *KERRYPHALEIA*, well wooded with pines (Thuc. i. 105). The boat now turns S.W., and passes on the rt. the little island of *Kyra*. On the mainland in front lies the village of *Piada* or *Nea-Epidaurus* (1800), where the independence of Greece was declared by a General Assembly of Delegates from all parts of Greece, on Jan. 1st, 1822. *Piada* is beautifully situated on a lofty ridge and guarded by a highly picturesque

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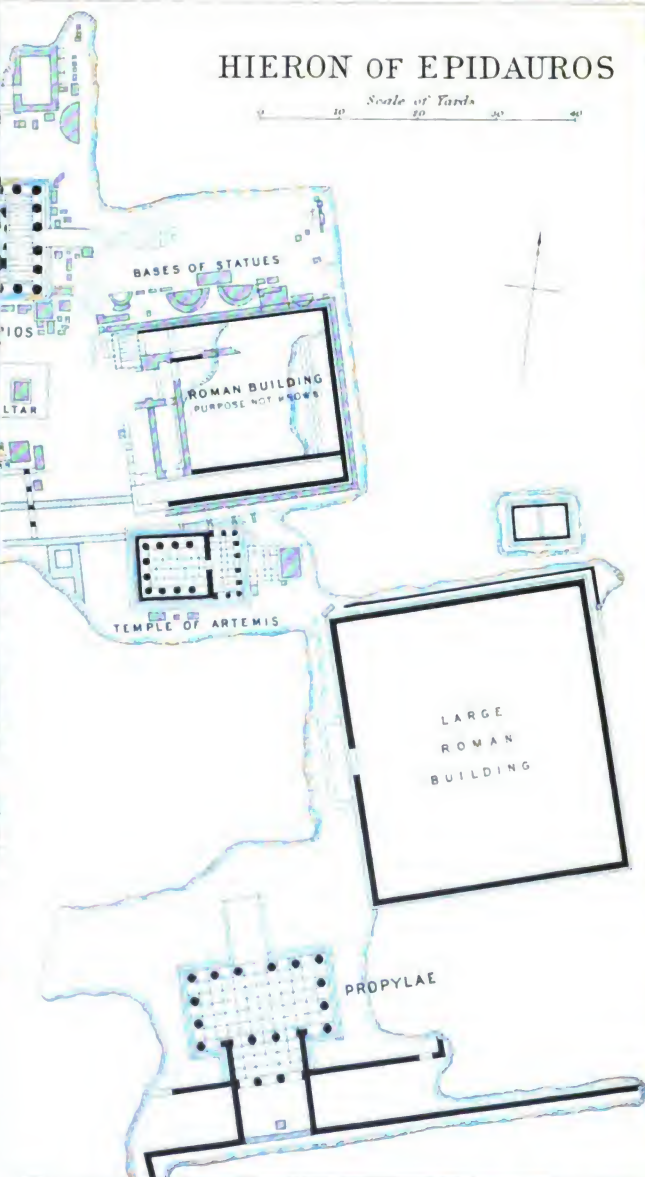
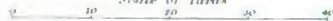
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HIERON OF EPIDAUROS

Scale of Yards



the ruined French castle, once the stronghold of Nicolas de Guise (*le Magnre*), Constable of the Morea. Numerous Venetian coins are found here.

The room in which the Assembly met is still to be seen. It is a large, long rustic chamber in a house in the middle of the village.

The boat puts ashore at **Epidaura** (Ἐπίδαυρα), or *Palæd Epidauros*, on the N. shore of the bay, where is a small cluster of houses below the Chapel of *S. Nicolas*. The ancient town was situated on a rocky headland which runs into the bay, and is connected with the land by a narrow swampy isthmus. In late Greek and Roman times, however, the town extended inland.

On this double height may be observed a very fine specimen of Pelasgic wall, though only a length of about 20 ft. is standing. The foundations of the city walls, of regular Hellenic masonry, may be traced at many points along the edge of the cliffs. At the S.W. corner is a terrace-wall, which perhaps supported the temenos of *ATHENA KISSAEA* (Paus. ii. 29, 1). Several pre-historic circular tombs, cut in the rock, and containing spear heads and vases, were opened here in 1888.

The mule-path onward strikes through a pleasant valley, and in 20 min. crosses a clear stream, following its l. bank for upwards of an hour. The stream is then crossed again and quit, the path ascending the rt. bank of a pretty and well-wooded valley. 2 hrs. from the landing-place we turn into a narrow path on the l., and in $\frac{1}{2}$ hr. come into sight of the Hieron, which is reached in another $\frac{1}{2}$ hr.

The ***HIERON OF EPIDAUROS*** was the most famous of the shrines sacred to Asclepios, the god of healing, and resembles in many of its features a modern KURHAUS, being provided with places of amusement, hostelries, and buildings adapted for the convalescent as well as for the sick, besides temples, altars, and dwellings for the priest-physicians. To these in Roman times were added Baths, fed by reservoirs

which collected water from the streams and springs of the surrounding hills. The broad valley is bounded on the N. by MT. TITTHION or *Velonidi* (2815 ft.), and on the S. by MT. KYNORTION or *Kharani*.

The Theatre, Tholos, and other details of the Sanctuary, have long been known to travellers; but it was not until 1881 that excavations were systematically begun by the Greek Archaeological Society, under the direction of Mr. P. Kavvadias. A very beautiful pudding stone, found principally at Aegina, is largely employed here.

Immediately opposite the guest-house, about 250 yds. to the N., is a large square building, supposed to be a gymnasium, divided into quarters, and discovered in 1894. Each quarter measures 82 yds. each way, and was surrounded by a colonnade within which were small chambers, 18 on each side. The S. side of the two S. quarters is fronted with a curve, in the form of a projecting bay. Each has its own central entrance—the two l. quarters from the W. side, those on the rt. from the E.

Further on is a **Gymnasium**, discovered in 1891, and measuring 71 yds. by 72. It was surrounded by a covered corridor, and was entirely of Greek date; but the Romans built a small **ODEION** inside it, facing W., which still remains.

We pass out of the Gymnasium by the great **Propylaea** on the N. side. To the rt. is a large square Roman building (early 1st cent. A.D.), approached by a gently sloping incline instead of steps, the flags bearing numerous marks of iron rivets. To the N.W. of it is a small **Temple of Artemis** with similar approach, and many inscriptions to the rt. of the ascent in stone. Beyond it are foundation slabs of an altar to Asclepios, and close by to the S. are grooves on which stood inscriptions. Further on is the **Temple of Asclepios**, also approached by a ramp of slanting slabs, 27 yds. long and 14 broad.

A fragmentary Greek inscription found in the course of excavation re-

cords the contract for the building and carving of this Temple. Some sculptures from the pediment are now in the Museum at Athens, as well as certain marble reliefs, which are thought to reproduce the famous gold and ivory statue of Aesclepios, made by *Thrasymedes* of Paros (Paus. ii. 27, 2).

To the N.E. is a large open space with seats, and formerly surrounded by statues; S. of it are numerous pedestals of statues with inscriptions. The raised square to the S. of these is Roman. Walking N. we pass the channel of a subterranean aqueduct, to which steps descend. Further N. are some **Roman Baths**, with four fine columns of *Verde antico*, and another of Hymettian marble, the remains of a hypocaust, and a piece of mosaic pavement. A straight narrow channel runs from the Baths to a Reservoir below, whence the refuse water was distributed for purposes of irrigation over the adjacent fields. Near this is a small Temple, probably of *Aphrodite*, with an altar at the corner of it. Passing by some stones with oblong grooves for inscription panels, we reach the **Propylaea** and line of walls leading out to *Nea-Epidaurus*, opened in 1893. Returning S. we pass on the rt. some buildings supposed to be the Baths of Antoninus, a well, and a Stoa, or **Colonnade**, in which were sleeping places for patients. The lower colonnade, which forms a continuation of the higher at a different level, had an upper floor.

Further S. is the ***Tholos**, a circular building, 23 yds. in diameter, erected by *Polycleitos* the younger of Argos, and clearly identified by Col. Leake, who discovered its foundations. It was of white Parian marble, and appears to have been surrounded with a circular peristyle of the Doric Order. Within the cella was another circle of Corinthian columns, the capitals of which are among the earliest known, and exhibit the most beautiful and graceful forms. The ground plan has altogether six concentric rings, and the building was probably used as a

place of sacrifice. The style of ornamentation throughout is one of the most perfect which has been presented to us, and rivals that of the Erechtheion at Athens for delicacy of detail.

The ***Stadium**, 196 yds. long and 26 wide, and surrounded by a channel for water, has five columns at its E. end to serve as goals and turning points. The steps leading down to it are more than 2 ft. deep. At intervals in the watercourse are small shallow oblong basins. The starting point was at the W. end, and stones are placed for measuring distances every 100 ft. At the N.E. end is an inclined tunnel for the entrance of the judges and competitors in the games.

The ***Theatre**, alike from the perfect harmony of all its parts, and the fame of its architect *Polycleitos* (probably a descendant of the great sculptor), may be considered one of the most interesting remains of antiquity in Greece. Moreover, it is in better preservation than any other edifice of its kind.

The *cavea* is formed in the usual way by lining with masonry a semi-circular space excavated in the hillside. Unfortunately, in this instance, no foundations were made; the flags of marble forming the seats were laid directly on the earth, without any intervening masonry, or even rubble. This omission affords a full explanation of the extraordinary luxuriance with which stoutly growing flowers and even small shrubs have sprung up among the joints of the masonry, and it is matter for surprise and satisfaction that the injury done is not greater.

The circle of the orchestra was about 22 yds. across, and the entire theatre about 126 yds. in diameter; 32 rows of seats formed the lower division, which was separated by a broad passage (*diazoma*) from an upper one, consisting of 24 seats; 24 flights of steps, diverging to equi-distant radii from the bottom to the top, formed the communication with the seats. The highest row was 75 ft. above the level of the ground.

behind it ran a passage, 7 ft. wide. The theatre was capable of containing 15,000 spectators. The lowest row of seats (those reserved for the priests of the temple and other dignitaries), are divided like great sofas, each being capable of holding four persons. As these seats are 4 in. lower than the other rows, it is reasonable to infer that they had cushions which made up the difference in height. The remains of about half-a-dozen similar seats were found lying round the orchestra. The curve of the orchestra is drawn with a larger radius towards the ends, so as to allow the spectators on the wings to face more directly towards the stage—a device which gives an oval appearance to the ground plan. The stage is remarkably well preserved, but the building at the back bears traces of restoration in Roman times. The front had a row of Ionic columns about 12 ft. high with panels between them, and was approached by a ramp from either end, and entered from the orchestra by a central door.

In the Museum adjoining the guest house are lions' heads and other ornamental fragments of great beauty from the *Tholos*, Doric triglyphs and rosettes from the Temple of *Asclepios*, and Ionic and Corinthian capitals from the Temple of *Artemis*. In the room on the rt., two long inscriptions relating to the structure of the Temple; on the walls, tablets recording miraculous cures, and mentioned by *Pausanias* (ii. 27, 3); round the walls, fragments of statues.

10 min. N.E. is a **Roman Reservoir** of five bays, divided by the springs of the arches which support the roof, and have the appearance of internal buttresses. It is built of large stone blocks faced with cement, the upper part being overgrown with shrubs. 10 min. higher up the ravine, beyond a chapel, is another Reservoir of similar construction.

The carriage-road to (24 m.) *Nauplia* passes on the l. the (3 m.) Church of *St. Joannes*, with a single apse

ending in a triangle, a short central octagonal tower, and a gabled nave preceded by a species of vestibule, with lower gable. Numerous ancient fragments are built up into the walls.

On a hill to the rt. a mile further, stands *Ligourio* (1300), a village corresponding to the site of the ancient *LESSA* (see below). The foundations of the walls of *Lessa* enclose a hill, upon a low spur of which stands the village. Near the foot of the hill, by a church containing Ionic columns, *Leake* found the remains of an ancient pyramid, having the base nearly 40 ft. square (see p. 158).

The road now skirts the base of *Mt. Arachnaeon* (3930 ft.). 3 m. beyond *Ligourio* the old mule path from the *Hieron* falls in on the l. 2 m. further, on reaching the top of the ascent, the scenery improves. A fine view opens out towards the hills in front, and we obtain glimpses of the sea. After crossing a clear stream we pass on the rt. below (2 m.) **Kasarmi*, a finely placed ancient fortress on a hill, supposed by some antiquarians to occupy the site of *Lessa*. The walls and towers are partly in polygonal blocks, and the ruin is well worth visiting. At the foot of the hill, where the carriage-road crosses a dry torrent bed, is a fine piece of ancient wall; and further on, to the rt. of the road, a curious ***Cyclopean Bridge** in the form of a short tunnel with stones converging to form a roof.

After 2 m. a copious spring comes down from the hills on the rt., and crosses the road. 3 m. beyond this point we have a fine view of *Argos* and the plain beyond it, surrounded by mountains; and soon afterwards *Nauplia* and its bay become visible to the l., while *Kyllene*, streaked with snow, rises finely on the rt. 4 m. further we pass through *Aria*, from which a drive of 2 m. brings us to

Nauplia (Rte. 14).

ROUTE 14.

THE PIRAEUS TO NAUPLIA BY POROS.—
STEAMER.

Miles.	
	Piraeus
15	Aegina
33	Poros
44	Hydra
59	Spetsae
85	Nauplia

[Page 943, G.]

Greek steamers ply almost every day, touching at various ports, and sometimes going direct from the Piraeus to Nauplia. For the voyage as far as *Aegina*, see Rte. 68. At the S. point of that island rises the conspicuous *Oros* (1740 ft.). Opposite, to the S., lies the interesting volcanic promontory of

Methana, T connected with the mainland by an isthmus about 300 yds. broad, which exhibits traces of an ancient fortification, strengthened and modified in mediaeval times. The highest summit, *Chelona* (2430 ft.), is of distinctly volcanic origin. Strabo relates that in his time the mountain became sometimes inaccessible from the intensity of the heat and the sulphureous odour, adding that it was visible at night from afar, and that the sea was hot for five stadia around (Strab. i. p. 59: see also Paus. ii. 34, 2).

In both ancient and modern times the Baths of Methana have enjoyed a high reputation for the cure of rheumatic and other maladies. Every summer they are visited by a considerable number of persons from all parts of Greece. The principal springs (86°–91° Fahr.) are those at *Vromolimni*, opposite Poros. They are strongly impregnated with sulphuretted hydrogen gas, and are credited with marvellous cures in cases of stiff joints, gunshot wounds, skin diseases, female complaints, throat affections, and asthma.

The ancient town stood on the S.W. side near the village of *Megalochori*. There are remains of the acropolis on the neighbouring height; in other parts of the peninsula are also the ruins

of three Hellenic mountain forts. The autonomous coins of Methana bear the head of Hephaestus, in obvious allusion to the character of the soil.

The steamer sails between the mainland and the island of Poros, and about 4 hrs. after leaving the Piraeus reaches the town of the same name.

POROS (7000) is separated from the mainland by a ferry, whence its modern name. The island consists of two parts, now united by a sand-bank, but formerly detached, and known to the ancients as *Sphaeria* and *Calauria*.

Under the Turks, Poros was practically independent, and ruled by its own wealthy traders. Here, in 1828, were held the conferences of the English, French, and Russian Plenipotentiaries for settling the basis of the Greek kingdom.

Poros I (4500), the capital of the island, was the scene, in Aug. 1831, of the outbreak which led to the death of Capodistria. Alarmed at the attitude of the Constitutional party, supported by the Hydriots and other islanders, the President determined to seize the national arsenal and navy at Poros. But his plan being betrayed to the Hydriots, they checkmated him by despatching Miaoulis thither, who seized the officer and ship sent by Capodistria, and took possession of the town in the name of Hydra. Infuriated at the failure of his scheme, the President now persuaded the Russian Adm. Ricord to proceed to Poros and enforce the submission of the islanders and fleet to the central government. Urged by Capodistria, Adm. Ricord attacked the Greek fleet. His operations were judicious, and resulted in complete success, though not before the gallant Miaoulis had blown up his own flag-ship (p. 450).

From 1830 to 1877 Poros formed the naval arsenal of Greece, and many vessels were built there. Since then it has been closed in favour of the dockyard at Salamis. About $\frac{1}{2}$ hr. E. of the town is a large monastery, above which, on an eminence called *Palatea*, are the substructions of the famous temple of Poseidon, where Demosthenes committed suicide. The ruins

was discovered by Dr. Chandler in 1766, but the greater part has been abstracted for building purposes since his time. They were excavated by a Swedish archaeologist in 1894, and found to consist of a Doric temple with precinct, dating from the 6th cent. B.C., and close by was discovered an agora with several porticoes. Pursued by the emissaries of Antipater, Demosthenes, who had taken sanctuary here, entered the temple and swallowed the poison with which he was always provided. The inhabitants erected a monument to him within the peribolus, and paid him divine honours.

On the mainland, about 6 m. W. of Poros, lies **Damala**, near the site of the ancient **Troezen**. At Damala was held the Greek National Assembly of 1827, when Capodistrias was chosen President of Greece for seven years.

The 'Bishop of Damala' is a proverbial expression current in these parts for persons who, by their own cupidity, overreach themselves. The origin of the saying is as follows:—A Bishop of Damala, once upon a time, received some fishes as a gift, but, complaining of their smallness, was told that such only could be procured. A trial was determined on, which he attended. But the fishing boat was surprised by a Barbary corsair, who carried off the prelate. He was sold into slavery, and employed to grind corn and rock a child to sleep. At last he moved his owner's heart, and obtained liberty, by singing the following doggerel, heard by Chandler on the spot:—

πίσκοπος τοῦ Δαμαλά
μήτε νοῦ μήτε μυαλά
τάλιστα δὲν ἤθελες
τὰ μεγάλα γύρευες
τράβα τὸ χερόμυλο
κοῦνα τὰραπόπουλο.

Thus freely rendered by Chandler:

A bishop without brain or sense,
Deserving such a recompense!
With smaller fishes not content,
Author of thine own punishment.
Turn, turn the mill, a fit employ,
And lull to sleep the Arab boy.

The remains of Troezen are $\frac{1}{2}$ hr. N. of **Damala**, and consist chiefly of Hel-

lenic substructions, with Frank or Byzantine superstructures. The best preserved ruin is a very large watch-tower, with part of the adjoining city wall. About $\frac{1}{4}$ hr. further W., at a spot called *Episcopi* (from having been the residence of the Bishop), are other remains. Besides several churches built of ancient materials, there are here the foundations of two Temples, probably those of Hippolytus and Apollo Epibaterios. Immediately E. of this precinct was the *Stadium*, of which the upper end is still recognisable. Above the Stadium stood the Temple of *Aphrodite Katakopia*, in the temenos of which were the reputed graves of Phaedra and Hippolytus. Here, according to one tradition, Poseidon caused the horses of Hippolytus to take fright, and drag their master to death (Eur. *Hipp.* 1424). The depression on the E. may mark the Agora, in which stood several temples, including that of Apollo Theatros, where Orestes was said to have received purification (Paus. ii. 31). The people of Troezen gave kindly shelter to the Athenians when the Persians occupied Athens, B.C. 480 (Hdt. viii. 41).

From Damala to (5 hrs.) *Hermione* (p. 108), now *Castri* 1 (2070), a rugged road leads over the picturesque *Devil's Bridge*, and up a beautiful valley, to the barren hills of the Argolic peninsula, commanding fine views over the sea and islands. The Parthenon is just visible from one point.

After rounding the *Cape of Skyli*, the ancient *SKYLLAEON*, the steamer enters the *Gulf of Hermione*, and in $1\frac{1}{2}$ hr. touches at

Hydra T (6400). The island measures about 11 m. by 3.

'Seen from the sea, the little town presents a noble aspect, forming an amphitheatre of white houses, rising one above the other round a small creek. The houses cling like swallows' nests to the sides of a barren mountain, which towers far above them, and whose summit is crowned by a monastery of *St. Elias*. The streets are narrow, crooked, unpaved lanes, but the smallest dwellings are built of

stone, and near the sea some large and solidly constructed houses give the place an imposing aspect.—*Finlay*.

Hydra originally belonged to the Hermionians, who sold it to the Samian exiles, and the latter pawned it to the Troezenians (Hdt. iii. 59). Prehistoric remains are found here. In 1730 an Albanian colony from the Morea established itself here to escape the exactions of the Turkish governors. From that date till 1821, Hydra formed a perfectly independent small republic, trading under the Ottoman flag, but governed by a council of its own primates, on condition simply of paying an annual tribute of less than 30*l.*, and furnishing a contingent of 50 seamen to the Porte. In 1770 the population was increased by fugitive rebels from the Orloff rising, and in 1822 there was a similar influx from Scio, but the main stock has continued to the present day purely Albanian. The primates of Hydra at first refused to join in the Revolution, but constrained at last to follow the general movement, they took a leading part in the subsequent contest. The well-known families of Condouriotis, Tzamadou, Boulgaris, Tombazis, Boudouris, and Micaoulis are all from Hydra.

On the mainland, about 12 m. W., lies *Castri*, the representative of the ancient HERMIONE, which was situated on the promontory below the modern village. Poseidon, Apollo, Isis and Serapis, Aphrodite, Demeter, Artemis, Hestia, Dionysos, Athena, had all temples here; but a few foundations and walls alone remain. Part of the masonry is polygonal. In the precincts of a church in the village are the remains of an ancient temple. There was also a grove consecrated to the Graces; and behind the temple of Demeter was one of those unfathomable caverns believed to be mouths of the infernal regions. Castri has two excellent ports; the inhabitants are of Albanian race.

7 m. W. of Castri is *Kranidi* (Κρανίδιον), to which, in 1823, the Greek Senate transferred its sittings consequent on the rupture with the Executive. 4 m. S. lies *Cheli* (see below).

From Hydra the steamer proceeds past the little islands of *Dokoi* (ΔΟΚΟΙΑ) and *Trakeri*, and *Cape Aemilianos*, to the island of (2 hrs.).

Spetsæ T (5200), the ancient *Pyrussa*. The town is built on the E. shore of the island. Its streets are better than those of Hydra, its houses are equally good, and the same taste for cleanliness and comfort prevails here. Spetsæ furnished in the Revolution 16 ships to the Greek navy.

The port is good and much frequented. The natives are proprietors of many fine vessels, and greatly distinguished themselves in the Revolution. The climate is so salubrious that invalids are frequently sent here. The numerous windmills with which the island is studded are a very picturesque feature in the landscape.

Some of the steamers touch at ($\frac{1}{2}$ hr.) *Cheli*, the port of *Kranidi* (see above) and then cross to *Leonidi* (Rte. 16) and *Astros* (Rte. 17). Others continue N.W., and skirt the picturesque coast of Argolis. To the rt. rises the *Didyma* (3525 ft.).

$\frac{3}{4}$ hrs. after leaving Spetsæ, by the quickest route, we reach *Nauplia*, seated at the head of the beautiful gulf of the same name.

A whole day may well be devoted to Nauplia and its various points of view. On the second day the traveller should visit *Tiryns* and the *Heracon*; on the third, *Mykenæ* and *Argos*. Persons who object to excursions by sea (Rte. 13) will spend a fourth day in driving to the *Hieræ* of *Epidaurus* and back.

NAUPLIA ⚡ T (Ναύπλιον), called by the Italians *Napoli di Romano* (6000), is one of the most picturesque and attractive towns in Greece. It seems to have been the seaport of Tiryns in prehistoric times; after that its ancient importance was small; but at one time it was a part of Argos (Strab. p. 368). In legend its origin is ascribed to Nauplius, the father of Palamedes (see p. 712). In mediæval and modern times it has played an important part in Greek history. On the decline of the feudal power, it was ceded, in 1402, to the Republic

Venice retained Nauplia till 1540, when she ceded it to the Turks, who had several times vainly besieged it. In 1686 it was temporarily reunited to Venice by Morosini. The Turks recovered it in 1715, and retained possession until 1822. Until 1790 it was the capital of the Morea.

Nauplia was one of the few towns not destroyed during the Revolution, and it still preserves many traces of its former Venetian and Turkish masters. It became the seat of government under *Joannes Capodistrias* in 1827, and continued such until King Otho removed his residence to Athens in Dec. 1834. The excellence of its port and the strength of its fortresses won for it this distinction, and it speedily became a flourishing town; but since the removal of the government it has greatly fallen off in prosperity.

The roadstead is one of the best in Greece; it is protected by both fortresses, and sheltered on all sides, with a great depth of water, and a good anchorage in all parts. In the channel, about 500 yds. off the shore, lies the *Bourzi*, a small island-castle, now used as a prison for the public executioner. This functionary is always a reprieved felon, and he is detained here as much for his own safety as for punishment, the populace being much incensed against him, and greeting him with execrations wherever he appears. About once a year he goes round the Greek coast in a man-of-war, accompanied by the guillotine, and executes about one per cent. of those who are condemned.

The town occupies a space between the sea and *Acro-Nauplia*, some of the streets being built on the acclivity ascending to this fortress. At the foot of the hill on which the fortress stands is the Church of *St. Spiridion*, celebrated as the spot where *Capodistrias* fell by the hand of *Giorgio Mavromichali*, and marked by an inscription on the outer wall.

The rock of *Itsh-Kaleh*, the ancient *ACROPOLIS* of Nauplia, may be ascended in $\frac{1}{2}$ hr. Steps lead in 10 min. to the first battery, the guns of which

were sold in 1893. The *view, though less extensive, is more pleasing than that from *Palamidi*. On the opposite shore, beyond the picturesque rock of *Bourzi*, is the *Hippophortion*, an establishment founded by King Otho for breeding horses. In the other direction we enjoy a fine prospect over the Gulf, from which *Palamidi* rises grandly on the E. side.

Opposite the Hotel *Mykenae* is a *Mosque* with four 15th cent. columns in its front, now a *Music School*, and in front of it a monument to *DEMETRIOS YPSILANTIS*.

The principal street, planned in the time of *Capodistria*, divides the town into two equal parts, connecting the two squares, and terminating at the land gate, which still bears the arms of Venice.

The Rly. Stat. is at *Pronia*, a suburb built by *Capodistria*.

The **Fortress of Palamidi** (705 ft.) stands on the summit of a lofty rock, inaccessible on all sides except at one point to the E., where it is connected with a range of barren hills. The name preserves the legends of *Palamedes* (pp. 109, 712); and though there is no proof that it dates from ancient times as applied to that spot, it may be so. The Greeks only obtained it by blockade. When all the Turkish gunners on the hill (reduced by famine to seven) descended to the town by night in search of provisions, the Greeks took possession, and retained it during the remainder of the war. The fortifications are Venetian. At the foot of the hill, towards *Pronia*, a tomb of the *Mykenae* period was opened in 1879 (*Mitt. des Deut. Inst.* 1880).

The direct ascent from the town is by a zigzag path, cut in steps in the face of the rock, and takes $\frac{1}{2}$ hr. No permission is required. We first visit the prisons to the l., from the wall near which there is a good view over the town; and then ascend to the highest point, named by the soldiers *Miltiades*. The *view is magnificent, embracing the plain of *Argos*, the mountains of *Arcadia* and *Sparta*, and the *Argolic Gulf*.

Below to the E. lies *Aria*, with its

Convent placed against a rock. To the N. among cypresses is *Tiryns*, and beyond it, at the entrance of a depression between two hills, stands *Charvati*, the nearest village to *Mykenae*. N.W. is *Argos*, with its citadel of *Larisa*, backed by the snowy *Kyllene*.

Across the bay lies *Myli*, above which is seen the carriage-road winding up towards *Tripolitza*, while further along the coast *Astros* juts out into the sea.

From the Fortress we descend by a path S.E., reaching in $\frac{1}{4}$ hr. a number of interesting *Tombs*, of which 65 have been explored on the side of the same hill. Some are natural caverns, others gabled, with smooth walls, and graves sunk in the ground. Several of them contained objects similar to those discovered at *Mykenae*. In another $\frac{1}{4}$ hr. we reach the little Church of 'Αγία Παρσκενή, where are some late Doric columns in the court, and $\frac{1}{4}$ hr. further the Nunnery of 'Αγία Μορή, the Church of which is interesting. It has a porch with two columns and a round arch beneath a pointed roof; windows curiously ornamented with tiles in patterns; an octagonal cupola below which are four large columns of Hymettian marble with Corinthian capitals; and walls of stone in small courses, picked out with layers of tiles.

In the garden is a curious FOUNTAIN of 1836, ornamented with reliefs of grapes, pears, fishes, and various animals. This is supposed to be the ancient *KANATHOS*, in which *Hera* bathed and renewed her virginity every spring. To the rt. of the road, as we descend on the way back to *Nauplia*, is a descent to some underground passage or channel, the nature of which is unknown. Thence to *Nauplia* in $\frac{3}{4}$ hr., passing on the l., between *Aria* and *Pronia*, a LION hewn in the rock by *Siegel*, in memory of Bavarian troops who fell in Greece (1834).

Below the cliffs of *Palumidi* a pleasant path runs for $\frac{1}{4}$ hr. along the shore, beginning outside the town gate on the way to the Rly. Stat. Another walk may be taken along the quay round the base of the *Itsh-Kaleb*, leading in 10 min. to a chapel,

beyond which it soon comes to an end.

[A small steamer leaves *Nauplia* once a week for *Monemvasia*. Opposite *Nauplia* to the W. lies *Myli*. Our course lies S., along the mountainous coast, and passes the promontory of *Astros* (Rte. 17), S. of which are some ruins of the ancient port of *PRASIAE*. We next reach *Leonidi* (3500), chieftown of *Kynouria*, a district which gives its ancient name to the heights rising behind the shore. Further S. is *Cape Iéraea*, near the site of *ZARAX*, which still retains a portion of its Cyclopean wall.

About 11 hrs. from *Nauplia* is the promontory of *Monemvasia* (Rte. 16).]

ROUTE 15.

NAUPLIA TO ARGOS, BY TIRYNS AND MYKENAE.—CARRIAGE-ROAD.

Miles.

	Nauplia
24	Tiryns
9	Heracon
15	Mykenae
25	Argos

[For the Rly. to *Tiryns* and *Argos*, see Rte. 12.]

The ruins of **Tiryns*, a fortified palace and town of the old Achaean princes, are situated $2\frac{1}{2}$ m. from *Nauplia*, on the Rly. to *Argos*. *Tiryns* is supposed to have been built for *Proetus* by the Cyclopes; i.e. traditionally it was founded by what was termed the Pelasgian race. There are clear traces, however, that *Tiryns* was inhabited long before the building of the Cyclopean walls. The present remains, in fact, are but the final stage of a long period of occupation.

The walls are the finest specimen known of the military architecture of the heroic ages; they are in general 25 ft. thick, and are supposed to have been about 65 ft. high. (Cf. *Hes. Il.* ii. 559 (τειχίεσσα); *Pindar. Fragm.* 642 (κυκλώπια πρόθυρα); *Paus.* ii. 23.) The fortress being only 327 yds by 110, could only have been the citadel of the *Tirynthii*. There was ample room for the town on the S.W. side, where a plain, 200 yds in breadth, separates the ruins from a marsh, which extends a mile farther

to the sea. This city was destroyed by the Argives, B.C. 468.

The ruins occupy the lowest and flattest of several rocky hills, which rise like islands out of the level plain. The fortress appears to have consisted of an upper and lower enclosure, of nearly equal dimensions, with an intermediate platform, which may have served for the defence of the upper castle against an enemy in possession of the lower one. It is conjectured that the lower or N. part contained the stables and houses for the retainers, while the upper or S. end was occupied by the owner of the castle.

The house itself occupies more than a third of the Tirynthian Acropolis, the massive stones of which excited the wonder of Herodotus, Diodorus, and Pausanias. The accompanying plan shows the arrangement of the house, which is evidently carefully designed to suit its special purpose.

5 min. from the Stat. we enter at the W. gate, a species of pointed tunnel in the massive Cyclopean wall. We ascend to the l. by steps, which are afterwards broken away, and end in a rough pathway. In 2 min. we reach the red hut of the Custode, and cross the mound. On the l. in the wall is a guard-house, with pointed roof. Thence we arrive at the E. or main entrance gate, approached by a winding road, which is broken away in its lower portion. 20 yds. S. is the inner gate, with massive posterns of reddish-stone, and a large round hole fitting in a bar by which the gate is closed. We next reach a level space at the summit with bases of columns on the l., and on the rt. the foundations of a large gateway leading into the court.

Turning N., we reach a second propylaeon, smaller but of similar design to the first, which leads into the main courtyard of the palace. Rooms for wards are placed at the sides of both these propylaea. The main court (αὐλή), round which the apartments of the men are grouped, was surrounded on three sides by a colonnade (αἶθουσα), forming a cloister. Near the propylaeon stands a stone altar with a rock-

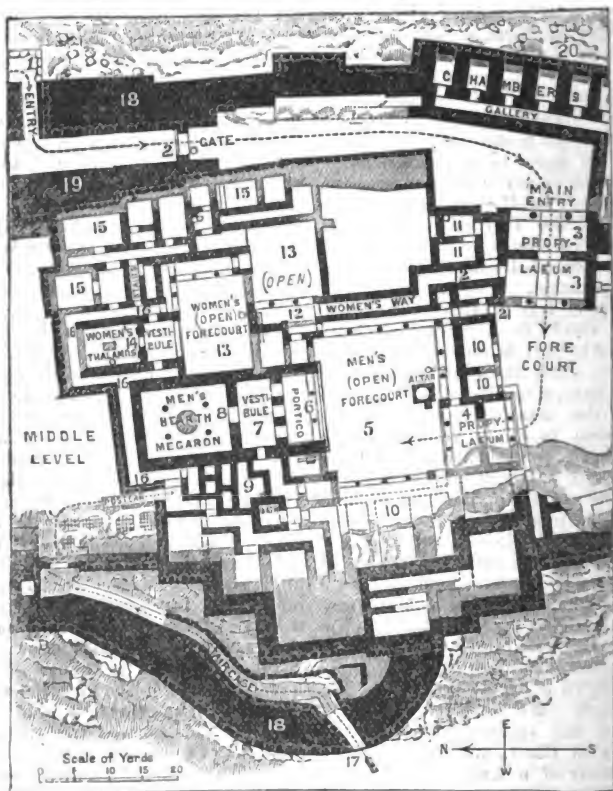
cut hollow beneath it, into which the ashes would fall. This was probably an altar to Zeus ἑρκείος, which is frequently mentioned in the Odyssey (e.g. xxii. 335) as being placed in the courtyard of a house. Opposite the propylaeon is the great hall (μέγαρον, Od. xvi. 341, xvii. 604), with an open portico of two columns, and an inner porch (πρόδομος), into which three doors open from the portico, and one into the hall. The roof of the hall was supported on four columns, which probably carried a partly open lantern to give light, and also to form an escape for the smoke of the fire below, the circular stone hearth (ἑσχάρα) of which is placed midway between the pillars. On the W. side of the hall are a number of small rooms for the use of the men; among them, to the l., is a

Bath-room, about 12 ft. by 10, the construction of which is very remarkable for its ingenuity and the extreme care which has been taken in the workmanship. The walls were lined with wooden boards, each of which had its lower end fastened to the stone floor by two wooden pegs or dowels. Its floor is formed of a slab of grey stone, about 9 ft. by 8, near the margin of which are punctured some curious round holes arranged in pairs. At the N.E. angle a slanting groove served to carry off water. From this point is gained a very beautiful view of Nauplia and the mountains beyond the sea.

The E. half of the house seems to have been intended for the use of the married members of the chief's family. This portion, like the other, contains two open courts, and a hall with a single vestibule—all on a rather smaller scale. In this hall the hearth is square, and, the span being less, the roof was not supported by pillars. On the E. of the hall and court are two ranges of rooms, more in number and larger than those on the men's side of the house. There appear to have been three means of access to the women's part: one by a long passage (λαύρη) leading from a side door in the outer propylaeon, another from the N.E. corner of the

men's court, while a third way led by a long passage round the back of the two halls to a rock-cut staircase, at the foot of which was the small postern door in the outer fortification wall, the present entrance to the enclosure. In

case of a siege this little postern would be blocked up with stones, but in times of peace the women of the household probably used this path to fetch water from some spring in the plain below. When blockaded by an



PLAN OF THE PALACE AT TIRYNS.

- 1 Main entrance (anciently).
- 2 Inner gate.
- 3 First propylaeon.
- 4 Second propylaeon.
- 5 Open court.
- 6 Portico of hall.
- 7 Vestibule of hall.
- 8 Megaron.
- 9 Men's rooms.
- 10 Thalami.

- 11 Guard-room.
- 12 Passage to women's rooms.
- 13 Open courts.
- 14 Thalamus or women's hall.
- 15 Thalami.
- 16 Passage to postern.
- 17 Postern (present entrance).
- 18 Projecting bastion.
- 19 Defences at the entrance.

enemy, the garrison appear to have depended on their stores of rain-water, large cisterns for which were formed in the thickness of the outer wall. The surface water was collected and carried to the cisterns in clay pipes and stone drains.

In addition to the rooms on the ground-floor, the walls of which still exist to a height of from 2 to 3 ft., there was also an upper story (*ὑπερώσιον*), which probably extended over all the rooms except the two halls. Traces of a staircase in two flights still exist on the E. side of the women's hall.

At the S. end of the platform are some foundations which appear to belong to a *Byzantine Church*. We descend thence by steps to the middle of the S. GALLERY, 27 yds. long, 5 ft. wide and 13 ft. high, with a doorway and five openings, and a vaulted roof formed of overlapping horizontal stones. The openings must originally have been store-rooms, not accessible from the outside. Turning to the l. we reach the E. GALLERY, 32 yds. long, with six openings. At its S. end the stones are polished like marble by the sheep which have here been accustomed to seek shelter from the sun.

The walls of the Palace, about 3 ft. thick, are built of roughly-dressed limestone bedded in clay up to a height of about 2 ft. above the floor level: the rest of the wall was of sun-dried brick, and the whole was covered inside and out with three coats of hard stucco, made of lime mixed with sand, gravel, and broken pottery, forming a coating nearly as hard as stone, which must have completely protected the unburnt bricks from the effects of weather.

The floors, both of the roofed parts and of the open courts, were made of a thick layer of good lime concrete. In the rooms the pavement was worked to a smooth surface, on which simple patterns of squares or spirals were incised, and then painted blue and red, the first examples of this kind of paving that have been found.

The concrete paving of the open-air courts is laid so as to fall towards open

stone gullies, through which the rain-water escaped into the drains: its upper surface is formed of a sort of rough mosaic made of pebbles; these are set more closely together in places where there was most traffic.

The various doorways have massive stone sills or thresholds (*λαῖνος οὐδός*), mostly provided with two large drill-holes, in which the bronze pivots of the folding doors revolved. Some of these pivots were found during the excavations. A number of thick wooden planks were placed side by side, and held in their place by strong bronze bands which were nailed on to them, and lapped round the circular post on which the door swung: each end of this post was shod with a pivot, which revolved at the bottom in a hole drilled in the sill, and at the top in a similar hole in the lintel (*ὑπερθύριον*). Owing to the use of soft unbaked brick for the jambs of the doorways, it was necessary to line the whole opening with woodwork, so as to protect the angles from injury. In some cases there seems to have been a stone lining, but even then the woodwork was not omitted. Grooves cut in the stone upright of some of the door-jambs (*σταθμός*) show with what extreme care and neatness the wood lining was fitted into its place.

Close to Tiryns is the **Agricultural College** founded by Capodistrias, but now closed for want of pupils as much as of funds.

The carriage-road from Nauplia to Mykenae passes Tiryns in $\frac{1}{4}$ hr., and 10 min. further turns to the rt. In another $\frac{1}{4}$ hr. it turns rt. again, and becomes very rough. On the l. is the well-preserved Byzantine Church of *Meligala*, built up fragments of the Heraeon built up into its walls. High up to the rt. are seen the Cyclopean walls of MIDEA. After 50 min. we reach the foot of a hill, where the carriage is left, and we ascend in $\frac{1}{4}$ hr. to the ruins of the

***Heraeon**, the famous Sanctuary of Argolis. The old Heraeon was burnt

in B.C. 423, through the carelessness of the aged priestess Chrysis, or Chryseis, who during her night-watch fell asleep: the lamp set fire to a garland, and thence to the edifice (Thuc. iv. 133; Paus. ii. 17. 7). The new Heraeon was built a little below the substructions of the ancient one, and contained a famous chryselephantine statue of Hera, by Polycleitos. The eminence on which the ruins are situated is an irregular platform; its surface is divided into three terraces rising one above another.

A broad flight of steps leads up to a S. STOA, with 9 Doric columns lying E. and W., square bases, bevelled twice at the edges, and drums of other columns. To the N. is a wall in courses four times bevelled, with 4 buttresses of like treatment projecting into the Stoa.

Steps on the rt. ascend to the 2nd TEMPLE (B.C. 423), the substructions of which, in eight courses of oblong blocks, are admirably preserved. They enclose a number of similar blocks, piled up in square masses, which must have supported the floor of the Temple, now destroyed. Upon them stood the columns, of which there are no remains *in situ*. The Temple was Doric, and is surmised to have been peripteral, with 6 columns at either end and 12 at either side. Above the Temple to the N. are three wide steps forming the base of a N. Stoa from which opened a series of chambers, at the W. end of which is the mouth of a water-course, perhaps for the supply of a Bath-room. To the E. a flight of four steps ascends to another series of chambers, the lowest course of whose walls is also preserved. On one of the stones is sculptured a pair of doves facing each other. Further E., at a different angle, facing S.W., is a building with two rows of columns and a porticus.

Hence a winding path leads up to the OLD (Homeric) TEMPLE, of which the massive Cyclopean substructions are well preserved. On the platform the polygonal pavement of limestone, and the lowest course of N. wall in the same material, are in good preservation. Below, to the N.W., are

remains of the wall which the sacred precinct. The wall of the upper Temple but less regularly joined lower.

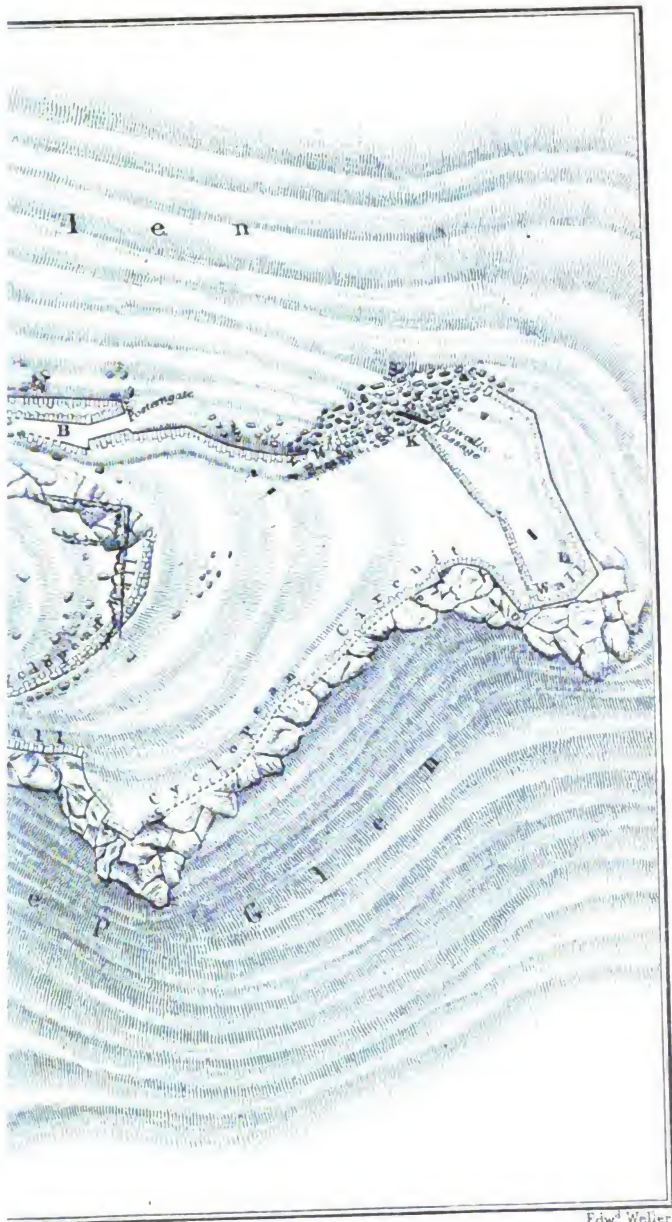
The dedicatory objects cavated by the Americans clude vases of the My archaic Greek styles; a lot of bronzes; terra-cottas, in form of small female figures and other ornaments, and tian articles. Many fine sculpture were obtained. Several are supposed to belong to the metopes of the 2. The best of these antiquities exhibited in the Museum (p. 383).

S.W. of the 2nd Temple interesting remains of a bath-chambers on the N., and surrounding an open court. On the extreme W. we have side another large Stoa, where N. are extensive remains, of a Roman house.

The *VIEW, especially towards the plain, is extremely fine.

After a drive of 50 m. abominable road, we turn and pass on the same side to the left of a wall and of a bridge at the torrent which led to the village of Charvati, where the guardian of Mykenae (2 dr.

MYKENAE, one of the most cities of Greece, and the site of Agamemnon, is situated in a recess (*μυχός*), on a rugged plain, a position of some strategic importance, as commanding principal roads from the Cc Gulf. Its fame belongs exclusively to the heroic age, for it was of great importance by Argos. Mykenae maintained its independence, however during the Persian war around the wrath of Argos by joining the Persian cause. But in B.C. 468 the Argives besieged Mykenae, and, failing to make any impression on its massive

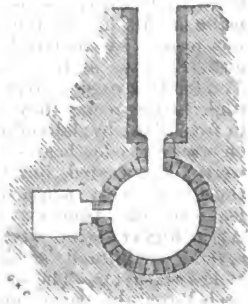
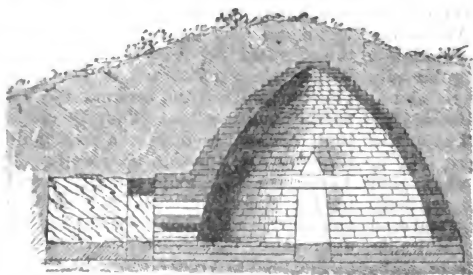


reduced it by famine. More than half the inhabitants emigrated to Macedonia, the rest settled in Ceryneia and Cleonae. From this date the site of Mykenae has remained almost desolate, though we find from inscriptions, and other sources, that it contained a few inhabitants in the 2nd cent. B.C. The city consisted of an acropolis and a lower town, both walled.

10 min. above Charvati we turn up a pathway to the l., in front of the famous Tomb, known as the *TREASURY OF ATREUS. An approach 30 yds. in length leads through the slope to the doorway, flanked formerly by pilasters, the square bases of which remain. The material employed for

the walls and doorway is a beautiful pudding-stone, with very small pebbles. The Tomb contains two chambers: the diameter of the dome of the first is 47 ft. 6 in., the height 50 ft. There are 32 horizontal courses of masonry in its walls. Above the entrance is a triangular opening, which is supposed to have been originally filled with an ornamented slab; the entrance itself is roofed by two slabs 9 yds. long and nearly 6 wide. A door on the rt., 9 ft. high, leads into the inner chamber, which is about 23 ft. square; thus, as well as a great part of the passage towards the interior, is not constructed in masonry, but rudely excavated in the rock with an arch-shaped roof.

In the middle of the great doorway



SECTION AND GROUND-PLAN OF THE TREASURY OF ATREUS.

re to be observed the holes made for the bolts and hinges of the doors, and on the same line a row of smaller holes or bronze nails, most of which have been wrenched out, though the points are many still remain. Within the walls are portions of larger nails, and near the apex are several still projecting from the surface of the stones. They probably served to fasten bronze ornaments to the wall. The inner chamber is entirely dark, but the istiodian lights it up by burning rushwood.

10 min. higher up is another Tomb, called the *Treasury of Clytemnestra*, and discovered in 1892. The approach to it is well preserved, but its courses are

narrower and more irregular, and the upper part has fallen in. 10 min. further we enter the Citadel at its N.W. corner by the *GATE OF THE LIONS, which is approached by a passage 17 yds. long and 10 wide. A species of tower on the S. wall commanded the right or unshielded side of those who approached. The opening of the gateway widens from the top downwards. It is 10 ft. in height; in the lintel are marks of bolts and hinges, and the pavement contains ruts caused by chariot wheels. The width at the top of the door is $9\frac{1}{2}$ ft. It was formed of two massive uprights, covered with a third block, 15 ft. long, 4 ft. wide, and 6 ft. 7 in. high in the middle, but diminishing at the two

ends. Upon this soffit stands a triangular block of gray limestone, 12 ft. long, 10 high, and 2 thick, upon the face of which are represented in low relief two lions (their heads are unfortunately broken off), standing on their hind legs, on either side of a half pillar; the column is surmounted with a capital, formed of a row of four circles, and supporting a triple square abacus, upon which something must originally have stood.

To the l. of the gate just inside the entrance is a recess for the doorkeeper. To the rt. is the Royal Cemetery, enclosed by 2 rings of slabs set on end, which were originally roofed over by cross-slabs; and within the enclosure, at a much lower level, are the 5 tombs excavated by Dr. Schliemann in 1877. Another, further S., was opened by the Greek Archaeological Society a few months later. The tombs consist of rectangular pits sunk in the rock; they were closed in from above by slabs of schist resting on strong wooden beams. The bodies were not cremated, but were laid in the grave richly adorned with gold leaf, weapons, trinkets, etc. (p. 319). At a higher level were discovered several sculptured stelae or tombstones (p. 371). The circle of slabs is believed by some authorities to have been the retaining-wall of a large sepulchral mound, but it is more probable that it was merely erected as a sacred enclosure. In all likelihood this is the very spot which Greek tradition regarded as the burial-place of Agamemnon and his family (Paus. ii. 16).

On the summit of the citadel is the Royal Palace, partly built over by a Doric temple. Here, as at Tiryns, may be traced the most essential parts of a Homeric house—the courtyard, approached in this instance by a staircase, the portico, the ante-chamber, and the *Megaron*, with a hearth in the middle of it. When first discovered, the fresco ornamentation of the floor was well preserved. Other remains of houses are visible at various parts of the site.

From the *ACROPOLIS (910 ft.) we

descend to a postern gate to the N.E. through a small tunnel doorway in the wall. Thence by winding covered stairs, a flight of 45 steps, which lead down to a subterranean reservoir. Returning, we pass outside the wall to the lower or N.E. gate, formed of two upright slabs with three places upon them horizontally, one above another. Here also there is a recess for the gatekeeper. Rounding the acropolis we pass ruined houses built of small stones and rubble, and cross the ancient carriage road, 4 to 5 yds. in width, which led up from the Gate of Lions to the Acropolis. Above it to the rt. is a cistern. On the rt. below the Gate of Lions, is another Tomb, which has fallen in, leaving only the cylindrical portion, 30 ft. deep and three graves, in which nothing was found. This makes the eighth of the so-called *Bee-Hive* Tombs, two of which, when discovered in 1890, had pilasters painted and ornamented with polychrome rosettes. They lie off the high road to Phlehtia, on a path which leads over a hill-side nearer the Rly. There are also many smaller tombs in the neighbourhood, consisting of chambers hewn in the rock, and approached by a *dromos*.

The road to Argos crosses the shallow *Inachos*, and 10 min. later passes over the Rly. 5 min. further on, the broad dry torrent bed of the *Charadros* is crossed, and in 20 min. we reach

ARGOS ⚡ T (9600), a straggling modern town.

Argos was an ancient 'Pelægic' town, having a citadel called 'Larissa' (see p. 127), and another built later on another height ('duas arces habent Argi,' Liv. xxiv. 28). Traditionally founded by Inachus and ruled by her descendants, and after them by the race of Dorians, in the time of the Pelopidae the capital was transferred to Mykenae, and Argos reduced to the rank of a dependent city. At the Dorian conquest Mykenae dwindled and Argos again became the leading city. As historical times approach Argos appears as chief state of the Peloponnesus under Phleides (B.C. 750), who encouraged arts and commerce, and introduced a State coinage into Greece. After this period she was gradually eclipsed in power by Corinth, Sparta, and, for a time, by Sikyon. In the Peloponnesian war she sided with Athens against Sparta; in B.C. 243 she joined the Achaean League, and in B.C. 146 became part of the Roman province of Achaia.

Argos has sustained several sieges with gallantry in mediæval and modern times; the most celebrated is that by Guillaume de Champlitte, in 1206. The town was heroically defended against Dramali Pasha by D. Ypsilantis in 1822; but during the contest in 1825 it was entirely depopulated and destroyed, so that few vestiges of antiquity now remain.

In the *Platia* or square is the *Demarchy*, containing a small *Museum* in which are some antiquities from the neighbourhood, including a relief with copy of the Doryphoros of Polycleitos, and a stela with the head of a pretty child, called Kephisodotos. There are also several small reliefs and inscriptions, but all the most interesting objects have been removed to Athens.

Outside the town, on the S.E. slopes of the Larisa, is the *Theatre*, a Greek building, partly cut out of the rock, but restored in brick by the Romans. Its two ends are now obliterated. There are the remains of 82 rows of seats, in three divisions, 15 of which were concealed under the accumulated earth until 1892. The whole theatre was about 150 yds. in diameter, and the diameter of the orchestra was 18 yds. It may have contained 20,000 spectators. A low wall of late construction surrounds the orchestra, perhaps to allow of its being flooded. Near the S.W. angle of the theatre are 21 rows of seats excavated in the rock.

In front of the W. wing is a *Roman* *temple* of bricks and mortar, with a semicircular niche ending square outside, and arched recesses in one of the walls. The spring of the vaults is angular, and there are some remains of a coffered ceiling. N.E. of the theatre is a curious chamber, the upper part of which is Roman. At the extremity there is a recess, with a rock-hewn channel coming down from the rt., as if to fill a fountain in the niche. At the rt. corner is a relief of a horseman and snake, with several sets of inscriptions, the upper one incised with figures. This chamber stands on a terrace supported in part by a fine polygonal wall 30 yds. long.

A steep climb leads hence in 5 min. to a pathway, where we turn to the l., and ascend in zigzags to the top (¾ hr.) *Larisa* (950 ft.), the Acropolis of Argos, now occupied by a fine ruined castle of Byzantine and Frank construction. It has an outer enclosure and a keep, and the Hellenic work in parts of the walls of both proves that the modern building preserves nearly the form of the ancient fortress. On the E. side of the inner enclosure, to the rt. of a round tower, is a fine specimen of *polygonal wall, about 60 yds long. Some ancient reservoirs still remain.

From the summit is a fine *view, embracing Mykenæ, Tiryns, Nauplia, the Inachos, the marsh of Lerna, and the Alcyonian lake. Below lies the town of Argos, with its fringe of fruit-trees and cypresses. Beyond stretches the level plain of Argolis, bounded on all but the seaward side by mountain-ranges. It should be noticed that the eastern part of Argolis has a dry, thirsty soil with scanty streams, and is the *πολυδίψιον Ἄργος* of *Il.* iv. 171. The plain just around Argos itself (*κοῖλον Ἄργος*, *Soph. O. C.* 378) is well watered by the river Panitza (the ancient *INACHOS*), and was famed for the horses bred in its pastures (*Ἄργος ἱππόβοτον*, *Il.* ii. 287; 'aptum equis,' *Hor. Od.* i. 7, 9). To the W. rises *Mt. Artemision* (5815 ft.). Far away to the E. appears *Mt. Arachne*; *Kyllene* rises to the N.W.; and between them, in clear weather, glitter the distant snows of Parnassus. The dome of the Phouka rises to the N.

Descending in ½ hr. to the town, we pass on the rt. the Church of *St. Joannes*, which is surrounded on two sides by a colonnade, and has a porch with two good Byzantine columns.

The white building which hangs over the town, under the E. cliffs of the Larisa, is the *Convent of the Panagia*. On the round hill of *St. Elias* (250 ft.) the ancient *Aspis* (shield), about 100 yds. S. of the Chapel, is a passage or conduit lined with Cyclopean masonry, and now open to the air. From Argos back to Nauplia is a drive of 7 m.

ROUTE 16.

THE PIRÆUS TO KALAMATA, BY CYTHERA
AND GYTHEION.—STEAMER.

[Steamers, p. 943, G.]

For the voyage as far as *Hydra* and *Spetsæ*, see Rte. 14. Here the steamer turns S., and in about 12 hrs after leaving the Piræus reaches

Monemvasia T (550), called by our old writers **MALMSEY**, which owes its name to the single entrance (*μὴν ἑμβασις*) by which it can be reached from the land side. It bears some resemblance in situation to St. Michael's Mount and St. Malo, and was famous for its wine (p. 920). The castle stands on the summit of the hill, and the town on the S. face of the island, enclosed between two walls, descending directly from the castle to the sea; the houses are piled upon one another, and intersected by narrow, intricate, and steep streets. Many of the buildings are of Venetian construction. Malmsey was taken by Prince William of Ville-Hardouin in 1250, after three years' siege, but forfeited to the Emperor with *Mistra* in 1263.

The Church of *St. Peter*, in the lower town, dates from the 13th cent., and retains over the entrance the Ville-Hardouin escutcheon. On the eikonostasis are the usual eikons, but not treated in the usual manner. The Christ is remarkable in conception and execution: a suffering head bent down, a standing figure clothed in a red mantle edged with gold—perhaps a Doge-like reminiscence mingling with the church type: the treatment freer, if less classical and much warmer, than the Byzantine, throws it into the category of some early Venetian school, and excludes it from even the most recent Byzantine. The Panagia on the other side is orthodox oriental.—*Sir Thomas Wyse*.

1 hr. N.W., on the cliffs immediately above the beach, at a spot called *Palaea Monemvasia*, are the ruins of **EPIDAUROS LIMERA**, a colony

from *Epidauros* in *Argolis* (Strab. p. 368; Paus. iii. 23. 6). The walls both of the *Acropolis* and of the town, are traceable all round; and in some places, particularly toward the sea, they retain more than in their original height. The town forms a sort of semicircle on the S. side, the citadel. The circumference of the place is less than $\frac{3}{4}$ mile. The town was divided into two separate parts by a wall, thus having, with the citadel, three interior divisions. On the site, the lower town, towards the sea from there are two ancient terrace walls.

20 min. beyond Old Malmsey are some ruined magazines under a peninsula, with a harbour on each side. A road runs N.W. from Monemvasia (29 m.) *Scala* in the plain of *Helos* and 6 m. further joins the carriage road from *Gytheion* to *Sparta* (Rte. 29). On the l., half way to *Scala*, is *Molai*.

The steamer next passes *Cape Chamili*, a low, narrow promontory behind which rises *Cape Malea*, the extremity of *Laconia*, dreaded by ancient mariners ("formidatum . . . Maleæ caput," Stat. Theb. ii. 33. Strabo, viii. p. 378, quotes a proverb in an iambic line, "After doubling Malea forget your family" (cf. *Verger*, *Aen.* v. 193). Near a lighthouse on this point is a rock-hewn cell, inhabited by a hermit. Doubling the Cape, we soon reach the rocky island of

Cythera or *Cerigo* (6000), the least visited, and in some respects the least attractive, of all the *Ionian Islands*.

The principal villages are *Cerigo*, the capital, and *Kapsali*, both situated on the S. coast, and close to one another. On a creek of the E. shore open to the S., is the little port of *St. Nicolas*.

In remote antiquity *Cythera* is said to have been called *Porphyria*, from the shell-fish producing the red *Tyrian dye* being abundant here (Plin. iv. 1: 19). The *Phoenicians* made the island one of their principal stations for the purple fishery. Heaps of shells, the remains of their dye-works, are still found on the coast. The island is famous in mythology as having received *Aphrodite* when she arose from

the sea, and as her favourite abode (Hes. *Theog.* 198; Verg. *Aen.* i. 680). There can be little doubt that the Phœnicians established here the worship of the Syrian Aphrodite, thence adopted into the Greek worship.

The length of Cerigo, from N. to S. is 20 m.; the greatest breadth 12 m.

The surface of the island is rocky, mountainous, and mostly uncultivated; but some parts of it produce corn, wine, and olive-oil. The honey of Cerigo is particularly esteemed. Numbers of the peasants resort annually to Greece and Asia Minor to work at the harvest, returning home with the fruits of their labour. The village of *Cerigo* stands on a narrow ridge 500 yds. in length, terminating at the S.E. end in a precipitous rock, crowned with a mediæval castle, which is accessible only on the side towards the village by a steep and winding path, but is commanded by a conical height at the opposite end of the ridge. On the shore below is the small village and port of *Kapsali*. There is excellent quail-shooting in spring and autumn; and the peasants here, as in Iaina, are very expert in catching the birds on the wing in a sort of banding-net.

The principal curiosities of Cerigo are natural caverns: one in the sea-cliffs at the termination of the wild and beautiful glen of *Mylopotamos*, deriving its name from the stream flowing through it, which is made to work several small corn-mills; the other is the immense labyrinthic cavern of *St. Sophia*, with a chapel at its mouth, in a valley about 2 hrs. from *Kapsali*. Both caverns contain some beautiful stalactites, and are deserving of a visit. Between *Kapsali* and Cape *Capella* a remarkable ossiferous reccia is found largely developed.

The little island to the S.E. of Cerigo, called *Cerigotto* by the Italians, and known as *Lious* to its inhabitants, is the ancient *ÆGILA* (Pliny *Hist. Nat.* iv. 12, 19). It is a dependency of Cerigo, and is situated early midway between that island and Crete.

Cerigotto, like Crete, is an interest-

ing example of land which has undergone upheaval in very recent times. The earliest positive evidence of this fact was obtained by Prof. E. Forbes in 1841. Along the entire coast-line of the isle runs a dark band, rising to the height of about 9 ft. above the present sea-margin, and exhibiting the furrows formed by successive sea-levels, no less than twelve in number.

The small islet, named *Porri* by the Italians, lying to the N. of *Cerigotto*, is called *Prasonesi* (green isle) by the Greeks.

The steamer now steers N.W. towards the Laconian Gulf and passes on the rt.

Cervi, or *Stag Island* (ελαφόνησι), so called, probably, from a fancied resemblance of its shape to the head and antlers of a deer. It was anciently a promontory of Laconia named ΟΝΥΓΝΑΘΟΣ (*Ονούγναθος*, *Ass's jaw*), and is now separated from the mainland only by a shallow strait of about 400 yds. To the E., on the mainland of Greece, is the bay and fertile plain of *Vatika* (Βοιατικά), so called from a corruption of the name of the ancient Laconian town of BOEAE of which some remains may still be seen near its shore. The whole district was called in the Doric dialect Βοιατικά, and this name has been shortened into Βατικά. Close to Boeae on the N. is the village of *Neapolis*. T

Passing on the rt. the promontory of *Xyli*, we next reach, nearly 5 hrs. from Cythera, the port of

Gytheion, or *Marathonisi* (3700), in the district anciently called Migionium. Its houses seem to grow out of the rock, being crowded one behind the other on the edge of the sea, and on the slope of the hill above. On the summit (Mt. Koumaro) stood the temple of *Aphrodite Migionitis*. The ancient city (*Palaeopolis*) was situated on some low hills, on a small triangular plain, enclosed between them and the sea. It was the chief naval station of Sparta, sacked by the Athenian admiral Tolmides, B.C. 455, but afterwards rebuilt and fortified (Thuc. i. 108). Epaminondas besieged it, but could not take it.

90 yds. inland from the shore are the remains of a THEATRE constructed of a semi-transparent white marble, of a very coarse grain, and marked with broad parallel streaks of brown. There are several pieces of the displaced seats on the hill-side: the seven lowest rows were laid bare in 1891. Some of these have thrones, as at Megalopolis and the Amphiareion. Five flights of steps divide the auditorium into four sections. The total diameter appears to have been about 50 yds. There are also remains of Roman baths, and a long edifice divided longitudinally into two, with an arched roof. Just below the theatre are some foundations of large buildings projecting into the sea.

The Island of Marathonisi (*fennel island*), anciently called CRANAË, is a low rocky islet with a modern tower upon it, and forms a breakwater for the port. Hither Paris carried Helen after their elopement (*Il.* iii. 445).

A shelf-road runs S. above the sea to the village of (25 min.) *Mavrovouni*, where it turns S.W., and in another hour crosses the *Vardounia*, at the entrance to a pretty valley. 35 min. further it reaches the promontory of *Petalea*, and crosses the *Tourko-Vrysis*. On the rt. a short ascent leads to the hill of *Passava*, crowned by a ruined castle, once the stronghold of John de Neuilly, Hereditary Marshal of Achaia. The ruins consist of a battlemented wall, flanked with towers, without any ditch. Within are the remains of gardens and houses, and the ruins of a building of larger size. On the E. side of the castle towards the S. is a piece of Hellenic wall which probably belongs to the ancient Laconian city of LAS.

Steering S., we now pass **Port Kaio**, a corruption of *Quaglio*, so called by the Italians from the number of quails that alight here in the annual migrations. It is a beautiful circular harbour, sheltered from every wind, with a fine sandy bottom, and depth of water for large ships, except at a shoal between the S. point of the entrance and the shore. On a height opposite the monastery are the ruins of a square Frankish fortress. This is

Castel Maina, which has given its name to the entire promontory (see p. 71). Further on, we reach the lighthouse on **Cape Matapan**, the ancient TAENARON, and the S. point of the mainland of Greece. It is famous for its quarries of red and black marble (*Nero and Rosso antico*), which were largely worked by the ancients, and have been re-discovered.

On the shore is the ruined church of the Ἀσμάτων (*Body-less*), i.e. of the Angels, formed in part of Hellenic masonry. Near the altar, a narrow ancient door remains, which is not apparent from within, having been immured in converting the temple into a church. The church, instead of facing to the E., as Greek churches usually do, faces S.E., towards the head of the port. There can be little doubt that this was the celebrated TEMPLE OF THE TAENARIAN POSEIDON (*Thuc.* i. 128; *Paus.* iii. 25, 4). Farther inland are some ancient bottle-shaped cisterns, the largest of which is ornamented with a mosaic of tiles round the edge.

Rounding the Cape, we next pass *Capo Grosso*, crowned with a conical height, which marks the site of HIPPOLA.

6 hrs. from Gytheion is **Limeni**, the port of (20 min.) *Areopolis*, or *Tsimova* (1170). It consists of a few magazines and two towers, one of which was the residence of Petro Bey (*Mavromichali*).

2 m. N. stands *Vitylos*, the ancient OETYLOS, where was a celebrated temple of Serapis. Near the shore, 10 m. further N., is *Platsa*. T

2 hrs. beyond Limeni is **Kardamyli**, T on the site of an ancient city of the same name.

The last headland is *Cape Kephali*, on the N. side of which *Kitries* stands upon a rock deeply embayed within surrounding mountains. The N. shore presents a series of natural terraces rising one above the other. There is great depth of water in the bay, even up to the rocks, so much so, that it is necessary to secure vessels by a hawser attached to the shore. The place abounds with *citron-trees*, whence its name. At *Palaea Mantinea* is the site of the ancient ABIA.

land, about 2 hrs. S.E., is the village of *Kampos*, near which a Bee-hive tomb of the Mykenaeon age was discovered in 1888 (p. 375).

1 hr. further we reach the harbour of *Kalamata* (Rte. 19).

ROUTE 17.

NAUPLIA TO SPARTA, BY ASTROS AND HAGIOS PETROS.—HORSE-PATH.

Nauplia	H. M.
6 Myli	
5 hrs. Loukou	
2 hrs. St. Joannes	
Astros	6 0
Hellenico	2 0
St. Joannes	2 0
St. Peter	3 0
Arachova	2 0
Sparta	7 0
	22 0

From *Nauplia* (Rte. 14) the train may be taken to (6 m.) *Myli* (Rte. 23), where the bay may be crossed in a boat. At *Myli* there is a choice of routes. A difficult and fatiguing path leads thence nearly due S. in 5 hrs. to the coast of *Loukou*, and to the village of (2 hrs.) *St. Joannes* (see below). The Church of *Loukou* contains some marble columns, and there are some interesting ancient remains in the neighbourhood.

The rough road from *Myli* skirts the coast, leaving on the rt. the carriage-road to *Tripolitza*, and crosses the river. After an hour it reaches the village of *Kivéri*, and soon afterwards passes a whirlpool of discoloured water in the sea, supposed to mark the re-appearance of a stream which has sunk into a *Katarothra* near *Tegea* (p. 205). 3 hrs. further on a similar phenomenon occurs. The narrow passage between this coast-line and the sea is the ancient *ANIGRAEA*. Crossing the *Tenos*, we reach

Astros, a small village on the confines of *Argolis* and *Laconia*. Here the second Greek Congress was held, in April 1823, under the presidency of *Mavromichali*. On the promontory to the S. lie the ruins of *ANTHENE*. We

now ascend steeply to the rt., and reach in 2 hrs. the ruins of *Hellenico*, the ancient *THYREA* (2000 ft.), where are some fragments of walls, strengthened with round and square towers.

The lands of *Thyrea* (*Thyreātis*) were long disputed by *Argos* and *Sparta*. In 547 B.C. the famous battle was fought, according to tradition, between 300 *Argives* and 300 *Spartans*. The only survivors were two *Argives* and the Spartan *Othryades*, who, by remaining on the field, sustained the rights of *Sparta* (Hdt. i. 82; Ov. *Fast.* ii. 663; Paus. ii. 38; Anth. Pal. i. 63). In the next century *Thyrea* was occupied by the Spartan *Cleomenes*, and the district belonged to *Sparta* until 220 B.C., when it passed back to *Argos* (Pol. iv. 36). *Thyrea* was sacked and burnt by the Athenians in the Peloponnesian war (Thuc. iv. 56).

2 hrs. further is the village of *St. Joannes*. [2 hrs. W. lies *Castri*, from which a track leads N.W. to (2 hrs.) *Doliana* (p. 205).]

The path descends thence into a plain, passes the mediaeval castle of *Horacocastro*, and reaches the village of (3 hrs.) *St. Peter* (3350). 2 hrs. further is *Arachova* (1600), whence we descend the torrent of the *Kelephina*, the ancient *Okeas*, crossing repeatedly from one bank to another. In 7 hrs. we reach *Sparta* (Rte. 28). Near *Barbítsa*, which lies about $\frac{1}{2}$ hr. S.E. of *Arachova*, is the village of *Lianou*, which has been assigned as the probable site of *ENTAEAE*. It retains a few structural as well as ornamental remains, and has a large number of wells, probably ancient; some have been cleared out, and are in use.

ROUTE 18.

SPARTA TO KALAMATA, BY MISTRA AND THE LANGADA GORGE.—HORSE-PATH.

Sparta	H. M.
Mistra	1 0
Trypi	1 15
Panaglitza	3 0
Ladi	2 30
Alouaki	2 30
Kalamata	2 0
	12 15

From *Sparta* (Rte. 28), a level path leads W. and crosses two streams, the second (25 min.) on an iron bridge. At (25 min.) *Parori* a Turkish foun-

tain under a pointed arch is passed on the l. Just beyond it is the village of **MISTRA**, where horses must be left.

Hence a path ascends to the ***Perileptos Church**, a very curious Byzantine building of stone and brick, with three pentagonal apses, a dome, stilted arches, and a floor made partly of marble scraps, including *pavonazzetto*. The walls and vaults are entirely covered with paintings in a good style, mostly single figures of Saints. Many quaintly carved fragments of old architraves and cornices are let in here and there. Below the E. end is a curious little Chapel with tiled pavement, paintings much inferior to those above, and central cupoletta. S. of the Church is a square battlemented tower, with rich ornamentation on its E. face.

10 min. higher up is the Church of the **Pantanassa**, made up of ancient fragments, and approached by a broad flight of steps leading into a picturesque loggia, with five old columns having mediaeval capitals. Over the narthex is a gallery for women, which is entered by an external staircase from the N. end, and opens into the tower-chamber (splendid view). The galleries are continued over the aisles as far as the lateral apses. The nave has on each side three columns of white and grey marble with variegated columns and bases. A dome rises over the central bay, but there are no transepts. The Church faces N. and S. instead of W. and E., and is built of brick and stone, with paintings on the inside walls. In the nave is the slab tomb of Theodora, wife of Constantine Palaeologus, last Emperor of Byzantium (1430).

10 min. further up the hill is the **Anáktoron** (Palace), a very extensive ruin, from which the Franco-Turkish Castle of **Misithras** (2080 ft.) may be ascended in an hour. Fine ***view**. On the way we pass the Ch. of **St. Nicolas**, a very curious edifice, containing four distinct chapels in its angles, besides three smaller chapels, and a very large dome resting over the greater part of the nave. The

adjacent Ch. of **St. Sophia** has a belf resembling that of the Pantanassa.

Returning to the Palace, 10 mi lower down is the ruined Church the **Panagia**, with four small cupols the central dome having fallen in. Near it is **St. Theodore**, with a very large dome, which has also collapsed. Below stands the **Evangelistria**, with a triple apse, varied capitals, and minutely carved frame enclosing its side door; and lower still the **Metropolitan Church**, in a spacious court with six columns in its nave, having curious capitals. Over the chancel screen is a quaintly carved cornice and on the first column to the rt. at third l. an inscription. There also remains also of mosaic pavement.

Mistra is a purely mediaeval town in the midst of the most celebrated classical sites of Europe, but it holds its own as an object of interest against them all. It was founded by William II. of Ville Hardouin for the protection of Sparta, and afterwards became the residence of the ruler and seat of government, while Sparta fell into decay. Ville Hardouin was obliged to surrender the fortress, together with that of Monemvasia, in 1261, and Constantine Palaeologus was appointed governor of the new Greek province in 1262. The Turks obtained possession of Mistra in 1460, but surrendered it to the Venetians in 1667. They regained it, however, in 1711, and it continued under Ottoman rule until the War of Independence in 1821.

Mt. *Taygetos (7900 ft.) (Verg. *Georg.* ii. 486), may be ascended from Mistra (or from Sparta direct) in 1 day, sleeping at (3 hrs.) *Anavryt* (2530 ft.). 4 hrs. higher up is the *Pas of H. Varvara* (4590 ft.). Thence to the summit, where there is a Chapel dedicated to *St. Elias*, in 3 hrs. (See Ascent by Mr. F. F. Tuckett, *Alpine Journal* for 1878.)

From Mistra the horse-path descends at first N.E. to reach the mouth of the ***Langada Gorge**, and presently turning N.W. ascends to

the pretty village of (1½ hr.) *Trypi*. A cave close by claims to be the *Kalamas*, into which criminals were hurled by the Spartans (Strab. viii. p. 367; Thuc. i. 134). Passing several very abundant springs, we follow the newly-constructed roadway along the banks of the stream. The water, however, soon disappears underground, and the valley becomes silent and dreary. In another hour we reach a narrow ravine with plane-trees, and 25 min. further the valley forks, and we choose the rt. branch, through which a rivulet runs. Here the scenery begins to be very attractive, the cliffs rising nearly vertically on the l. to the height of 700 ft. We gradually descend to the bottom of the valley, which is clothed with plane-trees, and repeatedly cross the water. At the Khan of *Panagitzá*, 3 hrs. from *Trypi*, pines first appear, and we leave the river, mounting steeply to the rt., and reaching the end (4250 ft.) in another hour. The descent lies through a pine wood for 30 min., during which we obtain a view of the sea in front. At a second col we turn to the l. into a wide valley, on the other side of which are seen *Karvéli* and the path to *Kalamata*. After an hour from the summit we obtain a view of *Ladá* (Λαδά), and in ½ hr. more reach the village, where it is advisable to pass the night.

From *Ladá* a path descends rather steeply in ½ hr. to a bridge over the stream, which we cross and mount to the rt., avoiding the village of *Karvéli*. After ¾ hr. the path becomes level, and ¼ hr. further reaches the top of the shoulder. Fine view of *Kalamata* and the sea. We now descend to (1 hr.) *Alonaki*. On the rt., ¾ hr. beyond the village and at some distance below the pathway, is a stalactitic Cavern. The path afterwards ascends for a while, but soon descends again, and in 2½ hrs. from the summit reaches *Kalamata*. On the rt., at the entrance to the town, rises the *Castle* (see below).

Kalamata (11,000), ☆ T a pleasant

little town on the l. bank of the *Nedon*, carrying on a brisk trade in oil, silk, figs, and valonea, is the capital of Messenia and the seat of an Abp. It derives its official name (*Kαλὰμαί*) from the ancient *KALAMAE*, which, however, stood about 2 m. inland. The town is supposed to stand on the site of *Pherae*, but it contains no vestiges of antiquity.

The chain of lofty mountains, which protects the town from the N.E., renders the climate one of the mildest in Greece. The environs were well wooded before the war, but the trees were cut down, or sawed about 3 ft. from the ground, when Ibrahim Pasha ravaged the plain and burnt the town. The silk factories have declined of late, but they still support about 300 girls and women. Very pretty aprons and scarfs are made here, as well as good serviceable silk pocket-handkerchiefs. *Kalamata* is famous for its knives.

On a hill 1½ hr. behind the town stands the ruined *CASTLE* of the *Ville-Hardouins*, who held *Kalamata* as their chief family fief. William II., surnamed *Long Teeth*, was born here, and here, in 1277, he ended his stormy career, after a reign of 30 years. When Francesco Morosini invaded Greece four centuries later, *Kalamata* was still a fortress of importance, and its capture was regarded by him as the first step necessary to securing the adhesion of the *Mainotes*.

The harbour, usually called *Scala*, but sometimes *Dogana*, lies 1 m. S., and is connected with the town by Rly. Around it has lately sprung up the suburb of *Nea Kalámae* (800), where the Consuls and several merchants have their offices. Steamer daily to various Greek ports (p. 939); to *Patras* (Rte. 34, p. 943). Rly. to *Diavolitsi* (Rte. 19).

About 3 hrs. E. of *Kalamata*, in a gorge of *Taygetos*, is *Jannitza*, containing the remains of a strong polygonal fortress. There are traces in the neighbourhood of an ancient roadway leading to *Sparta*. S.S.E. of *Kalamata* (carriage-road) is the site of the ancient *Abia* (p. 133).

ROUTE 19.

KALAMATA TO PHIGALIA, BY VURKANO AND MESSENE. — RAIL AND HORSE-PATH.

Miles. Stations.

1 Neae Kalámae

1 Kalamata

4 Aspróchoma

3 Nisi

5 Thuria

8 Aslan-Aga

11 Basta

13 Tsepheremíni

Tsepheremini H. M.

Vurkano (Horse-path) . 1 30

1 hr. Messene

Konstantini . . . 3 30

Bogazi . . . 1 0

Dragoi . . . 4 45

Pavlitza (Phigalia) . . 1 45

12 30

16 Scala

18 Meligala

21 Zevgalatió

23 Kúrtağa

24 Diavolitsi

Kalamata (p. 138). The Rly. runs generally N. through the flat but extremely fertile valley, ascending the l. bank of the *Pirnatsa*, the ancient *PAMISOS*, which flows at some distance on the W. From *Aspróchoma* a branch line runs W. to *Nisi* (Rte. 20).

5 m. **Thuria**, identified by some geographers with the Homeric *ANTHEIA*. The site exhibits remains of Cyclopean architecture, extending for $\frac{1}{2}$ m. along the summit of the hill. Nearly in the centre of the ruins is a quadrangular cistern, 10 or 12 ft. deep, cut out of the rock at one end, while the other sides are of regular masonry. The cistern was divided into three parts by two cross walls; its length is 29 paces, the breadth half as much. It is now much overgrown with briars and shrubs. To the N. of this ruin, on the highest part of the ridge, which is here very narrow, are the remains

of two Doric temples, supposed to be those of *Athens* (tutelary of the city) and *Aphrodite*. The cavea of a theatre opening to the W. may also be traced. There are many other foundations and fragments of columns on the summit of the hill, and interesting discoveries would probably repay excavation. Some remains of walls on the slope seem to have supported terraces of public edifices. According to *Pausanias*, *Thuria* incurred the displeasure of *Augustus* by its adherence to *Mark Antony* (*Paus.* iv. 31). On this account it was treated with rigour, and given up to the *Lacedaemonians*, who had possession of the city. The river *Arta* mentioned as dividing the city, is but a small stream, diverted from its channel for purposes of irrigation.

About a mile from *Thuria*, in the valley, is a ruin called *Palaea Leontis*. The walls of brick and mortar are in a good state of preservation, and part of the arched roof remains. The plan shows it to have been a handsome Roman villa, containing baths, probably the summer palace of some Roman governor. As there are no sources of water here, it is to be supposed that the building was supplied by an aqueduct from a neighbouring stream.

13 m. **Tsepheremini**. [From the Sea we walk or ride in 5 min. to the village and follow the road thence for $\frac{1}{4}$ m. far as an iron bridge over the *Pamisos*; a little way above its confluence with the *Mavromati*. Thence through the woods for 10 min., ascending afterwards through open stony heathland in 1 min. to *Vurkano*, which has long been visible on the mountain side.

The monastery of **Vurkano** (*Vurkano* (1255 ft.), occupies an exceedingly beautiful situation on a ledge halfway up the N. slopes of *Mount Vasilios*, the ancient *EVA*, sacred to *Dionysos*, but now crowned with a chapel dedicated to *St. Basil*. The buildings are picturesque, but a remarkable, the Church alone retaining any traces of antiquity. It stands within a spacious court, from the upper

gallery of which opens out the guest-chamber, commanding from its windows a pleasing and extensive view.

From the Convent a path ascends in 20 min. to the *Laconian Gate*, outside which to the rt. is a good spring, and an imposing view of the ancient city wall. Passing through the gate, we now descend in $\frac{1}{2}$ hr. to

Mavromati ✱ (1375 ft.), the modern representative of Messene, a village which derives its name of *Black-eye* from an abundant fountain on the rt. of the road opposite the khan. This spring may be the ancient CLEPSYDRA, which supplied the sanctuary of Zeus on the hill.

Above it stands the little Church of *St. Joannes*, on the site of a TEMPLE OF ARTEMIS, some fragments of which are scattered around.

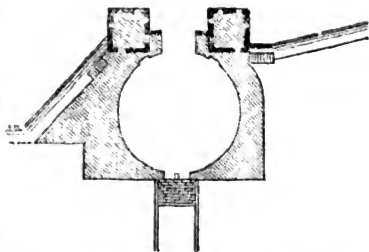
A few yds. further on the rt., in the school-house, is a small MUSEUM of antiquities, among which may be noticed a relief of a Boar Hunt, some broken inscriptions, a relief of Bucephalus, a torso of Heracles, and part of a Sarcophagus with three bulls' heads.

The extensive and interesting *Ruins of Messene may be explored with the aid of a local guide in about 4 hrs., including the ascent of Ithome. Persons who have less time at their disposal may proceed at once in 20 min. to the *Arcadian Gate*, and return thence in $1\frac{1}{2}$ hr. to the Monastery.

In a vineyard, 7 min. below the village, are the foundations of a small unknown TEMPLE, overgrown with shrubs. Further down are some corner constructions of a Roman building in oblong blocks of stone, with layers of thin bricks, and an inscription. Passing an inscribed stone, we reach, in 5 min. from the village, the foundations of the so-called PALATON, in eight or nine courses of oblong rounded blocks, the N.E. corner being in good preservation. Threading the scattered foundations and walls of the AGORA, we now descend a brook which lie four fragments of Doric columns belonging to the adjacent STADIUM. In a field to the rt. are the

lower parts of a range of columns *in situ*, and lower down steps leading up to the Stadium, with several fine remains of walls in courses, some half columns, and triglyphs from the front of the building. Returning, we pass through whole fields and vineyards full of ruins, with columns built into the fences. Quite recently (1896) a large part of the ancient agora has been excavated, showing a fine building with propylaea and halls, and several inscriptions. Also the fountain of Arsinoe mentioned by Pausanias (iv. 31) has been identified, with a marble wall to the E., and a conduit. In an hour from the village we reach the top of the THEATRE, with its entrance gate on the N.W. Here are considerable remains of walls, but the seats have disappeared. Above to the W. is the ruined Byzantine Church of *St. Nicolas*.

We now join the pathway, and in $\frac{1}{2}$ hr. reach the celebrated *Arcadian Gate.



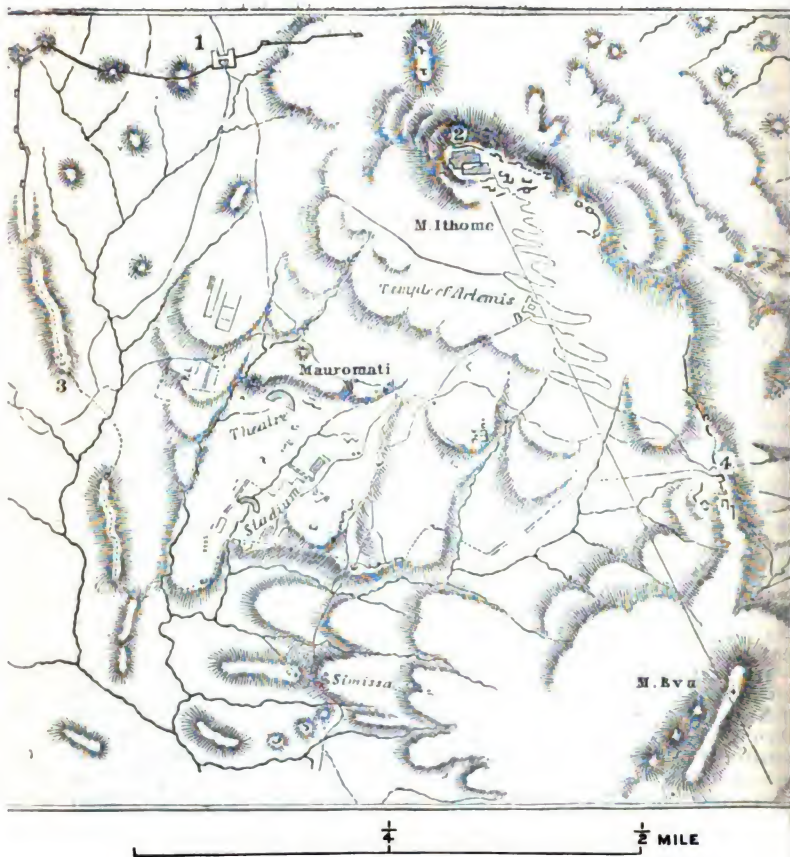
The gate is a double portal of immense blocks of stone, beautifully fitted, opening into a circular court 21 yds. in diameter, in the wall of which, near the outer gate, is a square niche on each side, with an inscription over it. The central stone of the inner door, 6 yds. long, has been thrown down.

The works consisted of a wall or rampart, with square towers at intervals. The wall is constructed as usual in two lines of squared blocks, connected with crossed walls, and filled in with smaller stones. There were originally at least thirty towers; seven may be still counted rising above the level of the walls (Paus. iv. 31). Messene was built under the orders of Epaminondas.

After the battle of Leuctra, he re-established the power of this city as a check on the ambition of Sparta (see below).

The two towers next to the gate on the slope of Mt. Ithome are in better

preservation than the rest. A flight of steps behind the curtain led to a door in the flank of the tower at half its height. The upper compartment which was entered by the door, had a



RUINS OF MESSENE.

range of loopholes on a line with the door, commanding the parapet of the curtain, and was lighted by two windows above. The embrasures, of which there are some in each face of the towers, have an opening of 7 in.

without, and of 3 ft. 9 in. within. Both the curtains and towers in this part of the walls are constructed entirely of large squared blocks, without rubble or cement. The walls embraced a circuit of about 6 Eng. m.

and afforded a refuge for the people of Messenia in time of war.

It is not wonderful that the Spartans were covetous of a neighbouring land superior to most of their own territory. In B.C. 724 they took Ithome, the acropolis and capital of Messenia. In 685 the war was renewed under Aristomenes, who fortified himself in Eira among the fastnesses of Mt. Iphicion (p. 338). During many years he performed those wonderful feats of courage, and saved himself by those marvellous escapes, which made him the national hero of Messenia. But in 668 Eira fell into the power of Sparta, as Ithome had done before; nothing remained for the conquered Messenians but to become Helots or slaves. Many fled beyond the sea, and settled in Sicily, Italy, and Africa; but enough remained behind to make Sparta the mistress of 200,000 slaves. After an absence of three centuries their descendants were recalled (B.C. 370) by Epaminondas, who had laid low the power of Sparta on the field of Leuctra. Amid the sound of music and sacred pomp of procession and sacrifice, the Messenians rebuilt the city of their ancestors.

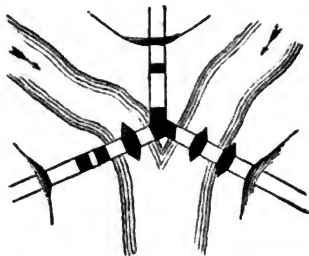
Here, in B.C. 183, Philopoemen, 'the last of the Greeks,' was taken prisoner by the revolted Messenians, cast into a dungeon of Messene, and compelled to drink poison.

A steep track ascends in an hour from the gate to the summit of Ithome (2630 ft.), the acropolis of Messene, which was united by a continuous wall with the city on its W. slope. The beautiful view embraces the rich plains of Messenia, bounded by the sea; and the whole chain of the mountains of Arcadia and Maina, from one extremity to the other. On the highest point, at the edge of a precipice, stands a small monastery, occupying the site of the shrine or sanctuary of ZEUS ITHOMATAS. On the rt. outside the entrance is a large natural rock-shelf for votive offerings, with several round holes a foot in diameter in which they were inserted. Beneath the walls are two

small square cisterns, fed by drops trickling from the rock above.

The descent to the Monastery takes nearly an hour. About half way down is a terrace, where the French discovered the remains of an Ionic temple, proved by an inscription found on the spot to be that of Artemis Limnatis.

From Vurkano a mule-path descends in 1½ hr., crossing a stream and passing below a village on the l., to a triple bridge over the *Mavrozoumenos*, the ancient BALLYRA. It rests on two piers in the centre, whence arches in three different directions lead to the three points of land formed by the confluence. The piers are partly Greek, in large oblong blocks, while the pointed arches are mediaeval.



Below the bridge the river becomes the *Pirnatsa* or *Dipotamo*. The rt. arm leads in 20 min. to *Meligala* (p. 148). A path to the l. on the rt. bank of the river leads to *Kyparissia* (Rte. 21). We cross the stream and turn l. along a hot valley, passing in 1½ hr. a spring on the l., and 10 min. further avoiding the village of *Mandra* by a turn to the rt. In ¼ hr. we reach *Konstantini*, above which, 20 min. N.E., rises a Turkish fort, and in another hour pass the copious springs of *Piadi*, at the foot of a hill. Through a well-watered and fertile country we proceed thence to the village of (1 hr.) *Bogazi* (Μπογάζι), where it is possible to sleep.

A rough path now ascends steeply to the N., affording a fine view of Ithome to the l., and further on of the sea towards *Kyparissia* (Rte. 20).

Passing several good springs, and traversing scanty oak woods, we then descend a steep and fatiguing path to the ($3\frac{1}{2}$ hrs.) *Neda*, a clear and rapid river, delightfully shaded with plane trees. We now ascend in $1\frac{1}{4}$ hr. to the village of *Dragoi*, and turn l. down to a ($\frac{1}{4}$ hr.) well-house at the top of a pretty ravine. Thence the path runs nearly level, at some height above the rt. bank of the *Neda*, to ($1\frac{1}{4}$ hr.) *Pavlitza*, below the ruins of *Phigalia* (Rte. 20).]

Beyond *Tsepheremini* (p. 141) the Rly. goes on to

18 m. **Meligalá** ✱ T (1260), at the foot of a hill surmounted by a Chapel of *St. Elias*. Hence a road leads to (20 m.) *Megalopolis* (Rte. 24). Continuing across the plain, we then reach

24 m. **Diavolitsi** (*Διαβολίσιον*), at the W. foot of the *Hellenico*, where the Rly. ends. A semicircular wall, on the highest point of the hill, with a diameter of about 60 yds., formed of large irregular blocks, has been identified as the ancient *ANDANIA*, the birth-place of *Aristomenes* (p. 221), and traditionally the ancient capital of the *Leleges*. Only ruins existed when *Pausanias* visited the spot (*Paus.* iv. 336). About $\frac{1}{2}$ hr. W. of *Diavolitsi* lies *Bogazi* (p. 147).

ROUTE 20.

KALAMATA TO PHIGALIA, BY PYLOS AND KYPARISSIA.—RAIL AND HORSE-PATH.

Kalamata	H. M.
Nisi	
Pylos	7 30
Gargaliani	5 0
Philistrá	3 0
Kyparissia	3 0
Siderocastro	3 30
Pavlitza	2 30

24 30

From Kalamata to *Aspróchoma* (Rte. 19). The branch Rly. from *Aspróchoma* soon reaches

Nisi ✱ T (6000), a flourishing village, on an eminence $\frac{3}{4}$ m. from the rt.

bank of the *Pamisos*, which is crossed by a wooden bridge. It suffered much in the war, but has since been rebuilt and officially named *Messene*.

In 1770 *Mavromichali* gallantly defended *Nisi* for three days with 22 men, against a large Turkish force, to enable *Orloff* to make his escape by the Bridle-path to *Vurkano* (Rte. 36).

The road to *Pylos* strikes S.W. across the plain. After an hour a branch turns l. to *Petalidi* (Rte. 34). 2 hrs. further we ascend towards the W. along the N. flank of *Mount Lydimio* (3140 ft.), the ancient *MATE*. $4\frac{1}{2}$ hrs. from *Nisi* a road from *Andra* falls in on the rt., and we descend 3 hrs. to

Pylos ✱ T (2130), called in the middle ages *Navarino*, after the settlers from *Navarre*, and now commonly known as *Neocastro*.

Navarino is situated on a cape projecting towards the S. end of *Sphacteria*, off which there is a point called, from the tomb of a Turkish saint, *Deliklibaba*. Between this point and the fortress is the entrance to the Bay of *Navarino*, a noble basin of a depth of from 12 to 20 fathoms of water. The safest anchorage is about the middle of the port, behind a low rock called *Chelonaki* (*χελωνάκι*) from its likeness to a tortoise. The N. entrance to the harbour, between *Sphacteria* and Old *Navarino*, is an ancient promontory of *CORYTHASSIA* is now choked up with a bar of sand, passable only in small boats.

Navarino was, at the close of the war, surrendered by the Egyptians to the French, who repaired the fortifications.

Here *Ibrahim Pasha* landed a disciplined Egyptian army of 8000 men in May 1825, and occupying the fortresses of *Navarino*, *Modon*, and *Coron*, completely recovered the command of the *Morea*. The negotiations of *England*, *France*, and *Russia*, for the pacification of *Greece*, rallied the whole of the energies of *Sultan Mahmud* and the *Viceroy of Egypt* to one grand effort; and the squadrons of *Constantinople*

Alexandria, evading the cruisers of the allied powers, transported to Navarino on the 9th Sept. 1827, an armada sufficient to have entirely extinguished the rebellion.

Meantime, the Russian squadron having joined those of England and France, the three admirals sent to the Egyptian commander at Navarino, to say that they had received orders not to permit the renewal of hostilities by sea, and to beg that he would not make any such attempt. On the 25th of Sept. they had an interview with Ibrahim, and an armistice was concluded extending to all the sea and land forces, lately arrived from Egypt, to continue in force till Ibrahim should receive an answer from the Porte, or from Mehemet Ali. As an answer could not be expected to arrive in less than 20 days, and as no doubts were entertained that Ibrahim would be instructed to evacuate the Morea, the French and English ships were ordered to prepare for escorting the Ottoman fleet to Alexandria or the Dardanelles. A week, however, had scarcely elapsed, when upwards of 40 sail of the Egyptian fleet came out of the harbour and steered for the N. Admiral Codrington, who had gone to Zante on the conclusion of the armistice, on hearing of this movement, made sail with his own ship, the *Asia*, and two smaller vessels, and getting ahead of them, resolved to oppose their entrance into the Gulf of Patras. The Egyptian commander asked permission to enter Patras; but on receiving a refusal, accompanied with reproaches for his breach of faith, he returned towards the S., escorted by the English ships. On the fleet arriving (Oct. 3) between Zante and Cephalonia, Ibrahim and two other admirals joined it, with fourteen or fifteen ships of war.

The Ottoman fleet still proceeded southward; but taking advantage of a gale of wind and of the darkness of the night, the four admirals' ships, and some smaller vessels, ran to the Gulf of Patras. On seeing them there in the morning, the English squadron bore down on them and fired, till they made them show their colours. During

the night it blew a hurricane; the English squadron was driven off, and Ibrahim, again taking advantage of the darkness, got out to sea; so that when, in the morning of the 5th, the English admiral was returning towards Patras, he saw 30 sail of the enemy's ships between Zante and Cephalonia. He forced the whole of them to return to Navarino.

On 18th Oct., the admirals, on their own responsibility, decided to enforce the armistice by entering the harbour, and blockading the Turkish fleet. The latter mustered above 100 sail (of which 40, however, were transports) and carried 2000 guns.

The English squadron consisted of 12 sail mounting 454 guns; the Russian of 8 sail carrying 494 guns; the French of 6 sail and 390 guns.

On 20 Oct. 1827, at 1.30 p.m., the signal was made by H.M.S. *Asia* to prepare for action, and the combined fleet immediately weighed and stood into the bay. Orders had been given that no gun should be fired if the example was not set by the Turks. When the ships had all entered the harbour, the *Dartmouth* sent a boat to one of the Turkish fireships which were near the mouth of the port. The Turks fired with musketry on the boat, and killed the lieutenant and several of the crew. This was returned from the *Dartmouth* and *La Sirène*, the flagship of Rear-Admiral De Rigny. Admiral Codrington's pilot was then sent to board the Turkish flagship, but was shot in the boat; and at the same time cannon-shot was fired at *La Sirène* by one of the Turkish ships, which was instantly returned, and the fight soon became general. The conflict lasted with great fury for four hours, and terminated in the destruction of nearly the entire Turkish fleet. As each ship became disabled, her crew set fire to her, and dreadful explosions every moment threatened destruction to the ships of the allies. Of the entire Turkish fleet there remained but one frigate and fifteen smaller vessels able to put to sea.

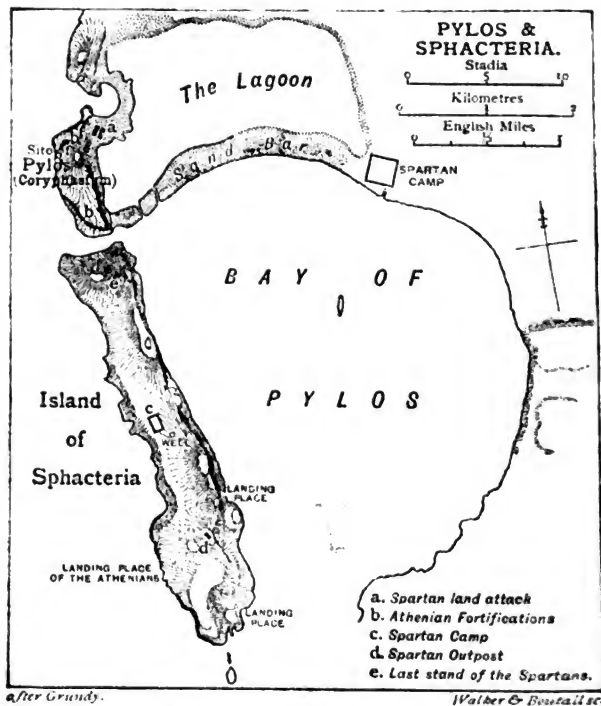
The British loss was 75 killed, 197 wounded; the Russian, 59 killed, 139

wounded; the French, 43 killed, 144 wounded. In the following spring the Morea was occupied by the French under General Maison.

The remains of *Navarino Vecchio*, on the site of the ancient PYLOS, occupy a lofty promontory at the N. extremity of the bay. In the N. face of the hill is a large cave, mentioned by Pausanias (iv. 36), and known as the Cave of Nestor. It has been

lately discovered to contain relics of the Mykenaeen age. The town was built on the S. declivity, and was surrounded with a wall. The ascent is steep: on the summit (720 ft.) is a mediæval castle. A monument on the shore marks the spot where the Piedmontese general, *Count Sebastian Rosa*, fell in 1825.

The harbour of Navarino is shut in by the island of SPHACTERIA or Sphag-



(which forms a natural breakwater), famous for the signal defeat which the Spartans here sustained from the Athenians in B.C. 425.

The Athenians under Demosthenes had fortified a station at Pylos, in Messenian, i.e. Spartan, territory. The Spartans sent a force there, landed 420 men on the island of Sphacteria (the modern Sphagia), and attacked without success the fort at Pylos. An Athenian fleet arrived, defeated the Spartan fleet in the Bay of Navarino and blockaded the Spartan

troops on the island. Cleon was sent to Athens to hasten matters, and in conjunction with Demosthenes effected a landing on the island and captured the 292 survivors of Spartan soldiers. Some writers have set over certain topographical difficulties supposing that the lagoon was the barrier but this would create still greater difficulties and the simplest explanation is, that Thucydides under-estimated the width of the sand entrance, when he spoke of it as only enough for nine ships abreast. In this respect his description agrees with the fixed upon (Thuc. iv. 3-39). The

the site of the island, and the craggy eminence at the S. end, where the Spartans made their last stand, are easily identified. The site is surrounded by an ancient wall, probably the *παλιὰ ἑρμῆς* of Thucydides.

Stacteria is said to be the scene of Lord Byron's 'Corsair,' and was long known as a resort of pirates. The town which once covered it has never been up since it was burned down by the Athenians.

A road leads S. to (10 m.) *Modon* (Rte. 8). Horse-path to *Vurkano* (Rte. 35).

From Navarino to *Kyparissia* the road runs for the first hour along the shore of the Gulf, and then enters an extensive plain, crossing several streams. In $1\frac{1}{2}$ hr. we reach the *Khan of Gialova*, where are large magazines for the storage of currants, raisins, and other produce of the country, previous to shipment. 1 hr. further a new carriage-road to *Gargaliani* turns off on the rt., making a long sweep by (7 m.) *Ligoudista* T (3900). Still following the coast, we reach in $\frac{1}{2}$ hr. the *Khan of Romanou*, and pass in another hour through a vast currant plantation, beyond which on the rt. we see the ridge of AEGALEON, whose highest summits are *H. Kyriake* (3425 ft.), *H. Vavara* (4000 ft.), and *Psychró* (see below). After passing through a beautifully wooded valley, we leave on the rt. ($1\frac{1}{2}$ hr.) *Gargaliani* T (3500), a large village overlooking the plain 2 m. from the sea, directly opposite the island of *Prote*. This island (dial. *Prodano*) is practically the port of Arcadia, and all the export produce is conveyed thither to be shipped. On the l., $1\frac{1}{2}$ hr. further, lies the little port of *Marathos*, ✱ T ruined by an earthquake in 1886. A bathing establishment is fitted up here in summer. Crossing several streams, we next reach the steamboat stat. of ($1\frac{1}{2}$ hr.) *H. Kyriake* (Rte. 34). After a further ride of 1 hr. through very picturesque scenery, the village of *Pavlitza* ✱ T (9000) is seen, picturesquely situated among vineyards, olive and cypress trees. Each house stands singly, generally enclosed in a garden, but many of them were ruined by the earthquake of 1886. The remaining

3 hrs. lies through a country equally rich, to

Kyparissia ✱ T (4700). The castle is, from a distance, a beautiful object, but the traveller's anticipations are disappointed on entering the town, which stands about 1 m. from the sea, on the narrow summit of a rock, connected with *Mount Psychró* (3675 ft.). The fief of Arcadia, as the place was called in the Middle Ages, was granted, in 1205, to Geoffrey of Ville-Hardouin by William I., and was transferred to Vilain d'Aunoy by William II. about 1261. In the 14th cent. it was possessed by the Centurioni, a powerful Genoese family.

On the shore, 1 m. below the town, some houses and magazines, behind a projection of rock, form the *Scala* ✱ T of Kyparissia; but it seldom happens that ships venture to remain long in the roadstead, as it is much exposed.

There are no antiquities in the town, and the vestiges of the ancient city are confined to a few patches of Hellenic masonry in the mediaeval castle, and some fragments of Doric columns. At *Kalamia*, $\frac{1}{4}$ m. distant, near the ruined Chapel of St. George, are some remains of Ionic columns and other sculptures.

On the S. side of the town, close to the sea-shore, is the fountain of *Hagia Lugudis*, once sacred to Dionysos, as recorded by Pausanias. Great Fair on the 8th Sept. (N. S.).

[A path leads S. along the ridge of the Aegaleon to (6 hrs.) *Ligoudista*, passing half way the ruined Church of the Transfiguration at *Christianopolis*, said to be one of the earliest episcopal seats in the Peloponnesus.]

From Kyparissia to Pavlitza the road runs N. along the shore for about an hour, when the track to *Messene* (Rte. 20) turns to the rt. We cross the stream and ascend for $2\frac{1}{2}$ hrs. to *Siderocastro*, a village on a steep hill, with a ruined fortress.

In this neighbourhood were the ancient cities of Aulon and Dorion.

After a short descent, the road ascends to a summit, whence is a view of a beautiful and picturesque country. Hence is a difficult descent among dis-

torted oaks into cultivated ground; the path then enters a narrow and picturesque glen, clothed with ilex, platanus, and oleander; at a very contracted spot in the glen is a fine cataract. Another difficult descent follows, and the traveller crosses the *Neda*, now called *Vuzi*, by a lofty bridge of one arch. The white precipices of the *Neda* are mentioned by Pausanias as one of the characteristics of the neighbourhood of the ancient Messenian stronghold of *Eira* (Rte. 39). To the right is a waterfall into the *Neda*, and after a rugged ascent the road reaches

Pavlitza (1520 ft.), a poor village which occupies the S. end of the ancient *PHIGALIA*, a very old Arcadian city, taken by the Spartans B.C. 559, but afterwards recovered (Paus. viii. 39).

Phigalia was situated upon a lofty and precipitous hill. Its *Walls furnish one of the most ancient and curious specimens of military Greek architecture. They were nearly as extensive as those of Messene, and their entire circuit may be traced for 3 m. From the E. side of the village a steep path ascends immediately to a wall in courses of oblong blocks, and in 5 min. more to a similar fragment. 10 min. higher up is a small postern in the wall, 4 ft. wide at the bottom, the arch of which is formed by each successive layer of stones projecting beyond that beneath it, while a longer stone is laid across the top. There are several such gates at intervals, usually on the S. side of a round tower. Near the top are two large square towers, the lower of which has its stones left in the rough, with bulging surface, while the stones of the upper one are hewn. On the summit, 50 min. from the village, are the remains of a detached citadel, 80 yds. in length, of a singular form. The citadel commands a fine, though not a very extensive, view.

Within the village is a small ruined Byzantine Church, on the site of an ancient Temple. The eminence to the S.W., overlooking the valley of the *Neda*, has also extensive remains of walls.

The *Gorge of the *Neda*, in the

valley to the S.W. of *Pavlitza*, may be visited in 3 hrs. there and back, with a guide. The path is rather difficult leading along the precipitous sides of the ravine, but the scenery is extremely fine. At a spot called the *STOMION*, there is a natural tunnel in the rock about 100 yds. long, through which the water flows. Close by is a Chapel of the *Panagia*, to which an annual pilgrimage is made.

ROUTE 21.

KYPARISSIA TO VURKANO.—HORSE-PATH.

9 hrs.—From *Kyparissia* we follow the *Pavlitza* road (Rte. 20) N. for an hour, and turn to the rt. up the l. bank of the stream. 3 hrs. further is a Chapel on a low col, whence we descend to *Kokla* on the *Mavrozoumeno* (*BALYRA*). 2 hrs. further we reach the triple bridge (Rte. 19), and ascend thence in 3 hrs. to *Vurkano* (p. 141).

ROUTE 22.

KYPARISSIA TO SAMIKON.—HORSE-PATH.

8 hrs.—*Kyparissia* (p. 153). Proceeding at first as in Rte. 20, we cross the stream and continue N. We now pass between the sea and the *Kutra Mountains*, and in 2½ hrs. reach the *Khan of St. Joannes*. An hour further we cross the *Neda*, avoiding a new stone bridge on the rt., and continue along the coast, passing in ¼ hr. *H. Elias*, which retains some walls of the ancient *PYRGOI*. Thence to (4 hrs.)

Samikon, the ancient *ARENE* or *MAKISTOS*, taken by Philip V. in B.C. 219. Its fine *polygonal walls are about 7 ft. thick, and their blocks are beautifully fitted together without the addition of smaller stones. On the side facing the sea they are strengthened with buttresses and towers.

At the W. foot of the hill is the *Pass of Klidi* (Rte. 31).

ROUTE 23.

NAUPLIA TO TRIPOLITZA.—RAIL.

Mile.	Stations.	Route.
	Argos	12
7	Nauplia	
3	Kephalari	
6	Myli	
16	Andritsa	
20	Achladócampos	
29	Máscelina	
34	Vértsova	
38	Stenón	
43	Tripolitza	

A very fine *mountain Rly., leading through magnificent scenery. A branch line runs N.W. from Nauplia to Argos (Rte. 15), where carriages are changed. The main line then turns S., and crosses a rapid stream just before reaching

3 m. **Kephalari**. The village lies a mile to the rt. at the foot of the *Chaon*. The stream rushes from the spring of *Kephalócrysis*, whose waters form a rapid river close to their source, and flow into the Argolic Gulf, turning a number of mills. Its ancient name was *ERASINOS*. The cavern from which it issues resembles an acute Gothic arch, and extends 65 yds. into the mountain. This river is still popularly alleged to be the *Stymphalos*, which disappears under Mt. Apelaureon in Arcadia (Rte. 38). The water is so clear and good that vessels often lie off the shore to take in a supply.

A horse-path ascends in 5 hrs. from Kephalari to *Achladócampos* (see below), reaching in 3 hrs. some remains of walls and columns which probably belonged to the ancient *CENCHREAE*. The spot is called *Sta Nerá*, from its abundant water.

To the rt. of this path, nearly $\frac{1}{2}$ hr. from Kephalari, are the ruins of the so-called *Pyramid of *Cenchreæ*, of which nothing certain is known. 'The building is quadrangular, and is entered through a narrow passage framed by the overlapping of one of the

walls. The exterior walls at the height of some 3 ft. from the ground begin to slope inwards, making an angle of perhaps 30° with the vertical. The inside is nearly a square of about 23 ft., and the outer walls are at the basement between 9 and 10 ft. thick. As the inner face of the wall does not slope, it is clear the building is not properly called a pyramid. There is a doorway, of which the top is formed by stones overhanging till they meet at the apex, like the postern at Tiryns. The style is polygonal, and, what is very unusual in ancient Greek buildings of any style, the stones are joined with mortar.'—*W. G. Clark*.

This monument and a somewhat similar one at *Ligourio* (p. 103) are the only specimens of the form known in Greece. It has usually been identified with the *Polyandrium* erected to the Argives, who defeated the Lacedæmonians near *HYSTAE* (see below).

6 m. **Myli**, at the foot of *Mount Pontinos*, which is crowned with a mediæval castle on the site of a Temple to Athena. On its slopes rises the ancient rivulet of the same name. The village is noted as the spot where Demetrios Ypsilantis, with 600 men, defeated an Egyptian force of double that number on June 25, 1825.

The clear and copious stream which is crossed immediately beyond the Stat. is the ancient *AMYMONE* or *LERNA*, where the Hydra was destroyed by Heracles. 'The name of snake was applied to rivers in Greece on account of their serpentine windings. The Lernaean hydra is the sinuous water finding its way through the marshy ground, and the destruction of it by Hercules is the process of draining and confining it within a channel, the numerous and ever-growing heads being the springs and water-courses ever bursting out afresh.'—*H. F. Tozer*.

The *ALCYONIAN LAKE* of antiquity occupied probably the lower part of the existing marsh. It was an artificial pool or reservoir, and is now overgrown with rushes.

The Rly. now turns away from the

sea. To the l., on the shore, is the village of *Kiveri* (p. 134); to the rt. the carriage-road is seen winding up the mountain side. The train crosses a turbid stream, and ascends through rocky shrubland along its rt. bank. Higher up the stream is re-crossed, and the hills close in. A bridge carries the train over a dry torrent-bed, and another over the main stream. We now enter a wide valley at the head of which stands

16 m. **Andritsa**. The train ascends more rapidly through a ravine, crosses and re-crosses the river, and reaches a wide open valley. On the l. is seen a lofty viaduct, over which the Rly. has to pass, and the course of the line as it ascends the opposite side of the valley.

20 m. **Achladócampos** (1020 ft.). The village (1500) lies high up to the rt.; between it and the Rly. Stat. are the scanty remains of *HYSLAE*, an Argive frontier city, destroyed by the Spartans in B.C. 417. On its acropolis are some good polygonal walls.

The Rly. crosses and re-crosses the carriage-road. On a hill to the rt. are the ruins of *Palaeomuchli*, a mediaeval castle which probably occupies the site of a fortress built by emigrants from *AMYCLAE*. The train curves boldly to the S., and crosses four imposing viaducts, affording a fine view of *Achladócampos* to the l., with the winding Rly. and carriage-road. Beneath the largest viaduct passes the *κακή σάλα*, a Turkish paved road which runs through the gap between the heights of *Rhoínó* and *Palaeomuchli*. We continue to ascend the E. side of *Mount Rhoínó*, the ancient *PARTHENION*, where in legend *Telephos* was suckled by a hind, and where *Pan* is said to have appeared to *Phidippides*, the Athenian courier, before the battle of *Marathon* (Hdt. vi. 105; Paus. i. 28; viii. 54), and pass over another lofty viaduct, a view of which is afterwards gained on the l. as the train describes a curve.

29 m. **Másclena**, where a fine view opens out on the l. Two more viaducts and a short tunnel lead to

34 m. **Vértsova** (2110 ft.). Near the village (1680) is a large *Kata vrothra*, into which the brook *Sarandá Pótamo* disappears. Within it is a stalactitic cavern.

38 m. **Stenón** (2155 ft.). The Rly. now crosses an upland plain, enclosed by an amphitheatre of mountains, and reaches

43 m. **Tripolitza** ✱ T (2150 ft.), officially called *Tripolis* (11,000). From 1790 to 1821 this was the capital of the Morea, and a flourishing town of 20,000 inhabitants. Its name is derived from the three cities of *Tegea*, *Palaeantion*, and *Mantineia*, which were all in the plain, and of which *Tripolitza* became the representative. It is, however, singular that a town, having no advantages whatsoever, except central position, standing in the coldest situation in the Peloponnesus, and comparatively distant from the sea, should have been selected by the Pasha for his residence (1825 to 1828) in place of *Nauplia*.

When the Greeks took *Tripolitza* in 1821, they put all the inhabitants to the sword; 8000 Turks are said to have perished in that slaughter, besides women and children. When *Ibrahim Pasha* repossessed himself of the evacuated city, he avenged their barbarity by destroying literally every house it contained.

In the *Schoolhouse* near the W. end of the town are some miscellaneous antiquities from *Mantineia*. A little further W., outside the Church of the *Tuziarch*, stands an ancient marble chair, of which nothing is known. Just outside the town to the N. are the foundations and lower courses of an unfinished *Palace* in a good style of architecture, begun for the king in 1875, before he fixed his country residence at *Tatoï*. To the E. of it are similar foundations of a Church.

The plain of *Tripolitza* is about 20 m. in its greatest length, and 10 in its greatest breadth. The surrounding hills are bare and rocky. Water is conveyed to the town by an aqueduct, from a little valley to the S.

To *Mantineia* (Rte. 25); to *Sparta* (Rte. 27).

ROUTE 24.

TRIPOLITZA TO KALAMATA, BY MEGALOPOLIS.—CARRIAGE-ROAD.

[40 Miles.]

The road, which runs parallel to the new open Rly. as far as *Marmaria*, proceeds S.S.W., passing on the l. of the ridge of *KRESION*, which separated *Pallantion* from *Tegea*, and now begins to ascend. On either side are seen cuttings of the unfinished Rly. between *Tripolitza* and *Diavolaki*. After 4 m. a hill on the l., the ancient *BOREION*, now called *Kravari* (3570 ft.), about $\frac{1}{2}$ hr. on foot from the high road, marks the site of *PALLANTION*, discovered by the French Staff Surveyors in 1829. *Pallantion* was the reputed home of *Evander*, whence he led his colony to *Latium*; and as such was regarded by the Romans, in later times at least, as the mother-city of *Rome* itself. Most of the inhabitants were removed to *Megalopolis* in the 4th cent. B.C., and the place from that date sank to the condition of an insignificant village. But after the conquest of Greece by the Romans, *Pallantion* became an object of patriotic interest to them, and at a later date the city was restored and repopled by *Antoninus Pius* (Paus. viii. 43; Strab. p. 485; cf. Liv. 1, 5).

The existing remains are very slight, as the place has for centuries served as a quarry for the entire neighbourhood. On the summit of the acropolis, however, the foundations may still be traced of the *Temple*, mentioned by *Pausanias*. Here, too, are also some slight remains of the city walls.

At a short distance S.E. of *Pallantion* are the remains of a *choma*, or embankment. It appears to have been built of rammed earth, cased with large blocks of stone; it served the double purpose of a dyke against the waters of *Lake Taka*, and a frontier barrier against *Tegea*.

The road now ascends again, curving boldly to the rt. (short cut to the l.), and reaches its summit level at the

8 m. **Pass of Kalogero Vouni** (2625 ft.), from which there is a fine view over the plain of *Tripolitza*. We now descend to the

10 m. **Khan of Francóvrysis** (2145 ft.). On a hill to the rt. are visible some fine fragments of polygonal walls, belonging to the ancient *ASEA*, the most important city of the plain. A fortification wall surrounds the summit of the *Acropolis*, and two or three lines of massive wall connected with its defences run down from it to the foot of the hill. Beyond, on the rt., is *Alika*, where some authorities place the *ATHENAEON* (p. 216).

Further on we ascend once more along the N. slopes of the *Tzimberou* (4105 ft.) to a

15 m. **Col** (2425 ft.), which commands a fine view of the wide plain in front, with the *Hellenitza* range to the l. and *Karytaena* perched on its curious rock to the rt. The road now descends in curves to

20 m. **Megalopolis T** (1400 ft.), called by the country people *Sinánou* (1200), a village of one long street which expands at one point into a square. About $\frac{1}{2}$ m. N., to the l. of the road, before reaching a stone bridge over the *Helisson*, lie the extensive ruins of the ancient city, excavated by the British School in 1889-92.

MEGALOPOLIS (μεγάλη πόλις) was founded by *Epaminondas* after the battle of *Leuctra* (B.C. 371) to act, like *Messene*, as a check on *Sparta*. *Megalopolis* became the seat of government of the *Arcadian*, as *Messene* of the *Messenian*, confederation. It was the birthplace of *Polybius* and *Philopoemen*. The city was 6 m. in circumference, and was divided by the river *Helisson* into two parts. The site of the town is covered chiefly with corn-fields, the agricultural value of which has increased the difficulties of excavation.

Built up against the side of a hill, at some distance from the l. bank of the river, and facing N., is the **THEATRE**, the largest in Greece, dating from the 4th cent. B.C., and having an *auditorium* 158 yds in diameter. Six or eight of the lowest rows of seats are

well preserved; those in the lowest have arms at each division of the *cunei*, and some names of later date are inscribed on their backs. On the bench at each end is a dedication by a certain Antiochos. The seats are of coarse local limestone, the walls of grey breccia. The original background to the theatre was at a higher level (about $4\frac{1}{2}$ ft. above the orchestra), and was afterwards furnished with steps in front leading down towards the orchestra. Under the stone *proscenium*, which is also of later date, have been found traces of an earlier one in wood (p. 89). Behind the stage is a colonnaded square measuring 100 yds. each way, and sloping towards the centre. This is the *Thersilion*, or parliament house of the 10,000 Arcadians, a building unique in its purpose and construction. It was entered by a portico from the background of the theatre.

Crossing the river-bed, which the carriage-road spans on the rt. by means of a three-arched bridge, we reach the AGORA, forming a square, of which the S. side has been washed away by the river. S.E. of it are some foundations of a TEMPLE TO ZEUS SOTER, with its *temenos*, and on the N. the STOA OF PHILIP. Some fluted columns to the N.W. belong to an unknown building.

Beyond Megalopolis the road turns nearly S., and after 3 m. crosses the *Xerillas*, the ancient CARNION. Thence to the

29 m. **Pass of Macriplagi** (1970 ft.), just beyond which is the khan of the same name. Further on to the l. is *Suli*. Crossing the stream, we reach

31 m. **Sacona**, whence a path ascends l. in $\frac{1}{2}$ hr. to the *Palaeocastro of Kokla*, where are some ruins of the ancient AMPHEIA. The road now crosses a fertile plain to

40 m. **Meligala**, where we may either take the train to (18 m.) *Kalamata* (Rte. 19), or ascend in 3 hrs. to *Vurkano*.

ROUTE 25.

TRIPOLITZA TO AEGION, BY MANTINEA, PHENEOS, AND THE CONVENT OF MEGASPELAEON. — CARRIAGE-ROAD AND HORSE-PATH.

Miles.

Tripolitza		
9 Mantinea		H. M.
Levidi	.	3 0
Kalpaki	.	1 6
Gouyzoa	.	3 30
Pheneos	.	4 30
Mt. Krathis	.	2 30
Solos	.	3 0
4 hrs. Megaspelacon		
Kalávryta	.	6 0
Megaspelacon	.	2 30
6 hrs. Aegion		
Diakophto	.	4 0
9 Aegion (Rail)		
		30 0

The carriage-road passes on the r. the foundations of the *Royal Palace* (p. 160), and runs N. along the plain enclosed by beautiful mountain forms. After 3 m. a road turns off rt. to (9 m.) *Tsipianá*, whence *Argos* may be reached by footpath in 7 hrs. (see below). Corn-fields now give place to vast vineyards, dotted with wine presses of peculiar form, and with solitary well-built cottages, only used during the vintage. The country is celebrated for its red wine, the only kind in the Peloponnesus which is not resinated (p. xxxii.).

Nearly 5 m. from Tripolitza, on the l., rises the hill of *Mytica*, crowned with a ruined Chapel, about 1000 ft. above the plain. On a shoulder about 600 ft. below the summit stand the ruins of a tower, 5 ft. square, constructed of polygonal masonry similar to that employed at Mantinea, and pointed out as the spot from which Epaminondas watched the battle (p. 166), and on which he was buried. When the victor had received his death-wound, he is said to have been carried to an eminence, afterwards called the watch-tower (*σκοπή*), whence he continued to direct his troops till he expired (Paus. viii. 11). Recent critics, however, have shown the improbability of the wounded General being carried over rough ground to such a height, and have suggested

but the commanding position of the tower gave rise to the story.

Beyond the last of the wine-presses we traverse another corn-growing district, which occupies the site of

Mantineia (2065 ft.). In the early spring the pathless fields are often flooded, and in June are thick with corn. It is better therefore to drive as far as a stone bridge over a rivulet, 1 m. from Tripolitza, and turn rt. into a field-road, which follows the N. line of wall. Not a single tree now remains to represent the wood of oaks and cork-trees called *Pelagos*, so famous in connection with the fatal prophecy to Epaminondas.

The circuit of the walls is entire, with the exception of a few towers on the E. side. The form of the city was slightly elliptical, and about 1250 yds. in diameter. The number of towers was 120, placed 28 yds. apart. There were 10 gates, the approach to which was carefully defended in various places. The circuit of the walls is protected by a wet ditch, supplied with water from the river *Ophis*. Lakes (*ὄψεις*) are common in this locality, but the name of the river is probably derived from its 'serpentine' windings. From a cottage on the E. side of the city, the pedestrian may strike across to the high road, passing several foundations of uncertain character. The base of a semicircular building 40 yds. in diameter, connected with a gymnasium, and the foundation of a Temple 20 yds. by 7½, were discovered by the French School in 1888. 5 min. before reaching the wall are some considerable remains of the *Theatre*. E. of it stretched the *Agora*, an oblong space 142 yds. by 76, surrounded by colonnades and temples, the ground plan of which has been completely traced by excavation of the French School. 30 yds. S. of the orchestra and lowest tiers of seats is an interesting little staircase of egress into the outer wall.

Mantineia owes its chief fame to the great defeat of the Spartans by the Thebans in 362 B.C., when Epaminondas was slain in the moment of victory.

Hadrian adorned the town with many buildings, including a temple to Antinous. The more ancient city stood on the hill of *Gurzouli*, which rises to the N. of the plain, or possibly on a lower height beyond it.

[An ancient road ran E. from Mantineia to Argos, passing through (4 m.) *Tsipianá*, close to which, on a hill to the N.W., are some foundation walls of *NESTANE*. Half-way across the plain the road passes on the rt. a group of springs, which have been identified with the ancient fountain of *ARNE*. Between *Tsipianá* and (6 m.) *Karyá* the road threaded the Pass of *PRINOS*, so called from the prickly evergreen oaks (*πρινάρια*), whose successors still grow along the route.

A second road to Argos strikes N.N.E., and beyond (3 m.) *Pikermi*, perhaps the ancient *MELANGEIA*, passes on the rt. some fine springs. Soon afterwards it turns E., and ascends by zigzags through the ravine of the *KLIMAX* (Staircase), a name derived either from the steepness of the pass, or from some steps still visible on its E. side.]

Soon after leaving Mantineia the carriage-road becomes a mere cart-track, and finally a bridle-path. From (1 hr.) *Kapsia* a track turns W. to *Vytina* (Rte. 26). In 2 hrs. we reach *Levidi* (2770 ft.), a village of 2000 inhab., perhaps the ancient *ELYMIA*, whence a descent and subsequent rise lead in an hour to

Kalpaki. Above the village are the foundations of a Doric temple; 15 min. distant, on the summit of a hill, are the remains of the Acropolis of the Arcadian *ORCHOMENOS* (3070 ft.), which consisted of an upper and a lower town. Orchomenos is mentioned by Homer, who styles it *πολύμηλος* (*Il. ii. 605*). Her citizens fought on the national side at Thermopylae and Plataea. Pausanias mentions among the curiosities of the place a wooden statue of Artemis, called *Cedreatis*, because enclosed in a cedar-tree, and some cairns of loose stones, erected to citizens who had fallen in battle. The latter may still be seen on the left of the pathway. The next village is

($\frac{1}{2}$ hr.) *Rusia*, beyond which we pass some fine cliffs, and enter a ravine. After reaching (2 hrs.) *Bedenaki*, we descend through a gorge to (1 hr.) *Gouyóza*, on the S. bank of the lake.

The **Lake of Pheneos** (2440 ft.), which has a surface of about 9 sq. miles, is formed by two streams descending from the N. (the ancient *Olbios* and *Aroanios*). The waters escape through *Katavothrae* on the S., and, after flowing underground, reappear as the *Sources of the Ladon*. A very ancient canal, traditionally ascribed to *Heraclēs*, facilitated the escape of the waters (*Paus.* viii. 14; *Catull.* 68, 109; *Plin.* xxxi. 54). Some traces of it are still visible. The very existence of the lake is dependent on the state of the *Katavothrae*. These are of a syphon-like nature, and when they work, the bed is reduced to a marshy plain, while the valleys of the *Ladon* and *Alpheios* are flooded. There are some vestiges of walls on the rt., and some blocks, seeming to indicate a former fortification of the pass. The marks of the high-water level are observable across the lake, as a sort of yellow border on the rocks.

$2\frac{1}{2}$ hrs. from *Gouyóza* is the village of *Mousiá*, and $\frac{1}{2}$ hr. further *Misanó*. [1 hr. N. lies *Goura*, from which *Mt. Kyllene* may be ascended in 5 hrs. (*p.* 83).] We next pass on the l. the *Palaeócastro* of *Pheneós*, probably on the site of the ancient town, and reach in another $\frac{3}{4}$ hr. the modern village of *Pheneós*, or *Phonidá*, where there are night-quarters.

[From *Pheneos* a track leads W., in 5 hrs., to *Mazeika*, a village on the S. slopes of *Mt. Chelmos*, from whence, crossing the *Aroanios*, the traveller may reach the ruins of *Cleitor* in 2 hrs. (see below).]

We now ascend in $2\frac{1}{2}$ hrs., through a fine ravine, to the ridge of *Mount Krathis* (4745 ft.). From the summit there are grand views on all sides. To the l. are the snows, pines, and crags of the *Aroanian* range. Thence we descend by the bed of a torrent to the pretty village of (1 hr.) *Zaruchla*. A most picturesque ride through the glen of *Klakines* leads to (2 hrs.)

Solos (3435 ft.), a straggling village built on the site of the ancient *NONACRIS*, among groves of chestnut and walnut trees.

[2 hrs. from *Solos*, on the slope of *Mount Elias*, is the point from which the best view is gained of the **Falls of the Styx**. The mountains around exhibit a sublime but barren and gloomy scene. The *Styx* descends rapidly through a deep and rocky glen, at the upper extremity of which the E. part of the great summit of *Chelmos* terminates in a huge precipice 650 ft. high.

Over the jagged line which marks the top of the precipice, we see the higher slopes covered with snow, and from a notch in the mountain side, a thin stream of water falls down the cliff into the rugged heap below. Every now and then the stream is lifted by wind, and scattered over the face of the cliff, which, elsewhere gray with lichens and weather stains, is here washed of a deep red tint. This thread of water is one of the sources of the full clear stream which flows through the glen and joins the *Krathis* below *Solos*. The stream and the waterfall are both called *Macro-nere* or *Black-water*, and are beyond question the same stream and waterfall which in *Pausanias's* time had the name of *Styx*.—*W. G. Clark*.

From the point of view to the foot of the *Falls* takes 3 hrs. there and back. *Mt. Chelmos* may be ascended thence in 3 hrs. It is, however, better to start from *Solos* at a very early hour, and to proceed by way of ($\frac{3}{4}$ hr.) *Gunarianica* (5660 ft.), and thence to (1 hr.) *Xerocampou*, whence the summit may be reached in 4 hrs.

The *Arcadian* ***Chelmos** (7725 ft.), the ancient *AROANIA*, commands one of the finest views in Greece, embracing the coast-line beyond *Patras*, the *Gulf of Corinth*, *Parnassus*, *Helicon*, *Kyllene*, and the snow-clad *Taygetos* to the S. Descent in 6 hrs. to *Kalarryta* by *Soudena* (3610 ft.), the ancient *Lotsoi*. Here the Austrian Institute has recently excavated a temple of *Artemis*, referred to by *Bacchylides* (xi. 96)]

There are two ways from Solos to *Megaspelaëon*, one of which descends the valley of the Krathis by the village of *Peristéra*, and reaches the Convent in about 4 hrs.

The other path runs by (1½ hr.) *Xerocampas* (see above), and then descends past the spring of *Kryávrysis*, and partly through pine woods, to

4 hrs. **Kalavryta T** (2300 ft.). This place owes its name (*καλὰ βρύτα*) to the fine springs of *ALYSSOS* in the neighbouring hill.

The town stands just above the edge of the plain, on either side of the bed of a wide torrent, descending directly from Mount *Chelmos*. It occupies the site of *KYNAETHA*, but beyond a few tombs there are no antiquities. On a hill E. of the village is a small ruined castle, which, as its present name of *Tremola* shows, was once the property of the great French house of La Trémouille. *Kalavryta* itself, with 12 other fiefs, was in 1208 granted to Raoul de Tournay, one of whose descendants went to Italy in 1268 to fight for Charles of Anjou against the hapless Conradin.

¾ hr. S. is the monastery of *Lavra*, a dependency of Mount Athos, where Archbishop Germanos took refuge (p. 174), and whence he issued to unfurl the banner of independence and summon the Greeks to revolt. The convent was destroyed by the Egyptians, but has been rebuilt. The historic banner, still preserved here, is a white embroidered flag without the cross, but inscribed *Πρὸ ἐλευθερίας*.

[**KALAVRYTA TO CLEITOR** (6 hrs.).—The road ascends in 2½ hrs. to a high pass, whence there is a fine view, with a lake to the rt., and to the l. Mount *Chelmos*. After a long descent it enters a gorge, and reaches *Cleitor* on the plain of *Katzanes*.

Cleitor or *Clitorion* is surrounded by some of the highest mountains in Arcadia, at the N. extremity of which *Chelmos* (see above) rises in conspicuous grandeur. Mountain and sylvan scenery are here interspersed, and fine masses of rock peer out amid the blended foliage of the pine, the plane tree, the ilex, and the oak, in striking contrast with the grand out-

lines of the mountains in the background. The foundation of *Cleitor* was as usual attributed to an eponymous hero. It possessed a small territory (*Cleitoria*), and ranked as a place of importance among the Arcadian cities (Paus. viii. 4; Polyb. iv. 18). It continued to coin money as late as the reign of Septimius Severus. The ruins of the city are distant 3 m. from a village which retains the ancient name. The entire plain between the rivers *Klitora* and *Karnesi* is strewn with fragments of antiquities. The walls of the city can be traced, though little of them remains above ground. They enclose an irregular oblong space, not more than a mile in circumference, and have circular towers. The general thickness of the walls is 15 ft. This appears to have been the *Acropolis*. Here too are remains of a small Doric temple with fluted *antae*, and columns with capitals of a singular form. Towards the W. end of the hill are traces of a theatre. This little state possessed a miraculous fountain, of which it was said that those who drank of its waters lost for ever their taste for wine. 2 hrs. S. of *Cleitor* is *Philia*, with a bridge over the picturesque *Ladon* (p. 178).

The path to *Megaspelaëon* follows the windings of the *Erasinos*, repeatedly crossing the stream. Just before reaching a stone bridge, we pass the *Maiden's Spring*, a creation of the holy shepherdless *Euphrosyne*. A zig-zag path then ascends to the (2½ hrs.)

***Convent of Megaspelaëon** (Μεγασπήλαιον). It is advisable for travellers to bring their own provisions, especially in time of Lent. A cup of coffee is served on arrival. Women are not excluded. No direct remuneration is demanded, but the monks expect travellers to put a donation into the poor-box beneath the picture of the *Panagia*, and something is usually given to the servants. The gates are shut at sunset, so that persons arriving after that time have to sleep in an out-house. No armed person is ever admitted within the convent; travellers carrying firearms must deliver them up at the gate. The arms are restored to them on their departure.

This convent is the wealthiest in the kingdom, and when land in Greece shall have acquired its proper value, will be one of the richest in Europe. Its most valuable possessions are in the plain of Elis.

There are some 250 to 300 monks, but only 85 are resident, as a certain number live in branch houses, or are absent on the estates to collect rents, etc.

The religious community forms a small republic, governed by its own laws, under chiefs annually elected. In other words, this is an *Idiorhythmic* convent; that is, it is not governed, like the Coenobia, by a single abbot chosen for life, but by Wardens (*Ἐπιτροποι*) annually elected (see p. cxi.). During the Turkish dominion the monks purchased, at considerable expense, the free exercise of their own privileges, amongst which was the exclusion of Turkish visitors.

The Convent (2950 ft.) was founded by the shepherdess Euphrosyne in the 13th cent., but completed by Joannes Cantacuzenos and Andronicos and Constantinos Palaeologos. It has been several times destroyed by fire, and the front part of the present building, except a small part at the N. end, dates only from the close of the 18th cent. It is a vast wall, 12 ft. thick, built in the face of an immense cavern, which, towards the middle, extends 30 yds. within the precipitous front of the mountain, but diminishes in depth from that point, both laterally and vertically. The average height of the wall is 65 ft.; that of the precipice, from its summit to the bottom of the cavern, or ground floor of the Convent, 300 ft.; the length of the wall in front is 60 yds. The building stands 1490 ft. above the bed of the river. There are three tiers of natural caverns, and seven of constructed floors. Within the cavern are a church, numerous oratories (*προσευχαί*), cells for the monks and servants, store-houses, kitchens, and a great cellar. The massive wall forming the front of the Convent is surmounted by a row of odd-looking structures like Swiss cottages cut in half and stuck upon it, which have given a quaint but picturesque character to the place. They

seem like huge swallows'-nests stuc upon the cliffs. The roof of the building, being sheltered by the upper part of the cavern, is formed only of dead plank. The slope of the hill below the Convent is divided, as far down as the river-side, into terraced gardens, bordered by firs and other trees. The bare precipices at the back, crowned with pine forests, complete this striking scene.

Above the entrance door are some scanty remains of mediæval work defaced by restoration. Opening out of the passage is a Chapel of *S. Euphrosyne*. The Church has a sculptured portal, with bronze Byzantine doors, and a mosaic pavement, in which appears the imperial eagle, in honour of the Greek emperors, by whom it was so richly endowed. There is also a representation of the sun and moon. On the rt. is a relief of the Virgin and Child, in wax, attributed to St. Luke and said to have been found by Euphrosyne in a cave (see below), and to have given rise to the erection of the Monastery. It is of very peculiar work, and probably dates from the 8th or 9th cent. It is venerated throughout Greece under the name of *Παναγία Χρυσοσπηλαιώτισσα*. The Greeks hold it in high repute, and make pilgrimages to the shrine. The doors of the cabinet which enclose it are of silver, with reliefs of the Virgin and Child, prophets, and Scripture subjects (A.D. 1500). There is a good painting of Raoul Palaeologos, on wood, of about the same date.

The **Library** contains about 1000 volumes and 50 MSS., nearly all ecclesiastical. There are several charters in the form of *jirman*s, including one from the first Sultan after the fall of Constantinople, besides chrysobulls of Byzantine emperors.

A niche over a **Fountain** under a modern pointed arch, with ancient reliefs above it, is pointed out as the spot where Euphrosyne found the sacred image.

In the **Cellar** are some enormous casks of wine, the largest of which is 125 years old, and contains 15000 okas (4500 gallons). Several have names such as *Stamati*, *Angelis*. The wine

s excellent of its kind, but is all strongly impregnated with resin.

There is a pretty view from a terrace at the extreme N. end of the buildings. Above it is the **Cemetery**, with a Chapel and an ossuary. Here also lies a cannon, and there is another on the top of the rock above the precipice (*φρούριον*).

Within the Convent were formed some of the first designs for the liberation of Greece; and from hence Germanos, the patriot Abp. of Patras, proceeded to Kalavryta, near which he raised the standard of revolt in Apr. 821. The Turks, conceiving this convent to be impregnable, made no attempt to dispossess the monks during the early part of the contest, and it continued to afford a safe retreat till 826, when Ibrahim Pasha besieged it with a powerful force. The monks raised batteries, planted cannon, and fortified the front of the building, on which side it is alone accessible, with admirable skill and promptitude. Repulsed in front, the Arabs ascended the summit of the overhanging mountain, and rolled down large masses of rock and trunks of trees from above, hoping thus to destroy the convent and the monks, but the rocks fell beyond the walls, without occasioning any injury. Thus the Pasha, having failed in his attempts to reduce it, was obliged to raise the siege, with the loss of several hundreds of his troops, while that of the defenders was very trifling.

[The traveller may descend from the Convent to *Aegion* direct in about 4 hrs. (Rte. 11), passing after 4 hrs. *Tamoussiá*, above which stand the ruins of the ancient BOURA, rebuilt after an earthquake, which destroyed it in B.C. 373, while the earthquake gave overwhelmed HELICE, a town mentioned in Homer, which lay below Paus. vii. 24; Strab. p. 384; *Il.* ii. 75; viii. 203). Remains of the town walls of BOURA may yet be traced, as well as several rows of seats belonging to the Theatre. On the N. side of the rock is the Cave of *Heracles Bouraicos*, accessible by climbing. Before the cave is a terrace, and holes in the walls for beams indicate a former portico in front. The cavern has been

enlarged by art, and a number of niches for votive offerings attest its ancient sanctity. On a hill to the N.W. lay the ancient KERYNEIA.]

The mountain Rly. is now open from Kalavryta (p. 169) to Diakophito, on the Patras-Corinth line. Thence by Rly. to (9 m.) *Aegion* (Rte. 11). For a description of the pathway, taken in the reverse direction, see Rte. 11.

ROUTE 26.

MEGALOPOLIS TO OLYMPIA, BY DIMITZANA.—CARRIAGE-ROAD AND HORSE-PATH.

Megalopolis	H. M.
Mulaki	4 30
Stemnitza	2 30
Dimitzana	2 0
Vlongos	2 0
Kephalóvrysts	3 45
St. Joannes	1 15
Aspra Spitia	2 30
Muriá	3 0
Olympia	52 2 0
	23 30

On leaving **Megalopolis** (Rte. 24), the carriage-road crosses a bridge over the *Helisson*, close to the ruins of the ($\frac{3}{4}$ m.) *Theatre*, and winds in long curves over the undulating plain, traversing a number of hollows. After 6 m. it crosses a river and soon begins to ascend. 5 m. further we quit the road, and follow a steep horse-path to the rt., which leads in $1\frac{1}{2}$ hr. to

Mulaki, a finely situated village on a platform below the lofty ridge of *Mount Elias*, commanding an extensive view, but deficient in water. Hence a carriage-road winds up the mountain side, the old mule-path avoiding the first long sweep by a short cut. During the early part of the ascent Taygetos is well seen to the S. After 3 m. the road turns N., crosses several dry ravines, and in $2\frac{1}{4}$ hrs. from Mulaki reaches a point immediately opposite the village of

Stemnitza T (3500), grandly placed against the mountain side (3530 ft.), and supposed to occupy the site of the ancient *Hyrsóis*. The road winds to the rt. round a ravine, crosses two bridges, and comes to an end. A steep path descends into the village, passing a good spring on the l. The

small Church of the *Panagia* on the S. side of the town, dating from 1210, has a pointed roof, and some old paintings upon its walls and screen.

[A fatiguing path leads S.S.E. from Stemnitza to *Tripolitza* in 8 hrs., passing in 3 hrs. below *Mount Roudia* (5085 ft.) and reaching 1 hr. further the village of *Chrysovisi* (3610 ft.). We now pass several mediaeval castles upon doubtful ancient sites, of which very scanty remains exist. The most important is the *Palaeocastro of Davia*, on the rt. bank of the *Helisson*, where are some hewn polygonal foundations assigned by some authorities to the walls of *MAENALOS*, by others, with greater probability, to those of *DIPAEA*. The latter was the scene of an important victory gained by the Spartans over the Arcadians in B.C. 469. We traverse a little plain which is supposed to represent the (2 hrs.) *TRIOPOLIS* of antiquity, where met the three roads leading to *Pallantion*, *Mantineia*, and *Tegae*. Here also was the venerated *TOMB OF ARKAS*, the mythical founder of *Arcadia*. Crossing the *Helisson*, the path ascends to (1 hr.) *Selimna*, whence a carriage-road descends in curves at the S. foot of *Mount Maenalos* to (1 hr.) *Tripolitza* (Rte. 23).]

Beyond the village of Stemnitza the carriage-road is resumed. It leads on a high level above the valley, passing on the l. some precipices where many Greek families took refuge in caves during the Revolution. Further on there is a fine view over the precipitous banks of a gorge far below, through which runs the river. Here also are some refuge caves, and two Monasteries. On the rt. just above the road is the Convent of *St. Demetrius*, with a good entrance gateway, beyond which we turn rt. into a lateral ravine, where lies another monastery. We cross a bridge to reach the other side of the ravine, and again turning N. arrive, after 2 hrs. ride from Stemnitza, at the pretty little town of *Dimitzana* (*Διμητζίτσα*), where the carriage-road again comes to an end.

DIMITZANA (3145 ft.), situated on the site of the ancient *TEUTHIS*,

was a flourishing place before the Revolution; it was destroyed by *Ibrahi Pasha*, but has now recovered much of its former prosperity. The climate even in summer, is cool and healthy. There are few remains of antiquity in the immediate neighbourhood, but through the intelligent zeal of a priest of Dimitzana, a small *Museum* has been established in the School-house opposite the Church. The contents are chiefly from Sparta and Messenia. They include some interesting archaic reliefs, fragments of statues, nail-heads from *Theisoa*, three very curious *bronze tablets, barely 4 in. long, with profile figures—relief of two warriors and a female, and a few inscriptions. Of the two celebrated sepulchral reliefs with seated figures, inscribed *Timokles* and *Aristokles*, the former alone is archaic, the latter Roman. Relief of a female and of a man holding a horn; four figures approach from the l.; same animal below. Curious two-handled vase. In the same room is a small *Library*. Beside the steps leading to the School is an ancient Lion in green marble, which has unfortunately lost its front legs. The terrace in front of the Museum commands a charming view. In a gorge of the *Gortynos*, 1 hr. below the town, is the village of *Zatouna*.†

Near the top of the hill to the W. of the town is a small portion of ancient wall in five courses. Higher up, above the same point, is a larger stretch, in Pelasgic blocks; and further E., near the telegraph wires, a fine piece of later rectangular work in six courses.

[Near *Karkali*, 2 hrs. N., is the supposed site of *THEISOA*, with some fine polygonal walls. Here were found in 1881 a number of bronze nail-heads, belonging probably to a wooden door which had crumbled away. At *Nemnitza*, 2 hrs. E. of this point, are some scanty ruins of the ancient *METHYDRION*. Hence a track leads N. to (1½ hr.) *Vytina*,† and there turns S.E. to (2 hrs.) *Alonistaena*, where *Tripolitza* can be reached in 5 hrs. by way of *Kapsia* (Rte. 25). 2 hrs. W. of *Vytina* is *Maguliana*† (4075 ft.), from which a path runs S. to (1 hr.) *Karkali*.]

A carriage-road runs N. to (10 m.) *Langadia*; T. bridle-path thence to (14 hrs.) *Kalavryta* (Rte. 25). [4 hrs. N.W. of *Langadia* is *Kondovuzaina*.] Our path descends below this road and crosses a clear but scanty stream, which forms numerous dark blue pools in its rocky bed. We then mount a bare hillside, and in 35 min. turn onto a lateral valley and ascend the l. bank of another clear stream. The zigzag path to the l. on the other side of the torrent ascends to a mediaeval ruin. After 10 min. we cross the stream and mount in zigzags, reaching in $\frac{1}{2}$ hr. a low col, beyond which the path leads up and down nearly at the same level. To the l. on a hill is a chapel of *St. Elias* (4510 ft.). In another $\frac{1}{2}$ hr. the telegraph wires fall on a col, and a splendid view opens in front—the snowstreaked *Chelmos* to the rt., *Pyrgos* across the plain to the W., and *Andritsaina* on the mountain side to the l. We now descend to *Vlongos* (2 hrs. from *Dimitzana*), and thence, passing several good springs, to ($1\frac{1}{2}$ hr.) *Tourkophiti*. [1 hr. to the rt. is the village of *Palumba*.] $2\frac{1}{2}$ hrs. further under trees is the very abundant spring of *ephalo-Vrysis*, from which we follow some distance the rt. bank of the *Alpheios*, turning rt. in 50 min. and ascending beside a wood. In $\frac{1}{2}$ hr. we turn to the l., and in another $\frac{1}{2}$ hr. reach the miserable *Khan of St. Joannes*, overlooking the river (7 hrs. from *Dimitzana*). Here a local guide may be taken to explore the unimportant remains of *HERAEA*, which lie scattered among the adjacent fields. The city grew up around a very ancient shrine of *Hera*, and was a valuable ally of *Sparta* against the *Argivians*, but none of its shapeless ruins can now be identified. The guide should also accompany the traveller (with a horse) as far as the ford (see below). A good bath may be had in the *Alpheios*.

About $\frac{3}{4}$ hr. beyond the *Khan* we reach the l. bank of the *Ruphia*, the ancient *LADON*, which rushes S. in a strong current to join the *Alpheios*. In the late spring and summer it can be forded.]

be forded on horseback, but in winter it must generally be crossed by ferry. [Beautiful ride hence through the **Gorge of the Ladon* to (12 hrs.) *Philia* (p. 170).] On the opposite bank is the village of ($\frac{1}{2}$ hr.) *Piri*, whence a ride of 40 min. brings us to the l. bank of the wide but shallow *Doana*, the ancient *ERYMANTHOS*, which also has to be forded. Higher up a picturesque red cliff rises nearly 200 ft. above the stream.

[A little to the N. is the village of *Bélesi*, from whence a path ascends the river in about $1\frac{1}{2}$ hr. to *Palati*, the local name of the interesting ruins of the

Benedictine Abbey of Isova. The Church is a spacious and noble edifice of the 13th cent., with beautiful pointed windows. The mouldings and gargoyles are carefully carved, and several details of Byzantine ornamentation have been wrought into the purely Gothic design.

From *Bélesi* the road ascends the l. bank of the *Erymanthos*, through beautiful oak-woods, which cover the high banks of the river, forming very picturesque scenery to the village of (4 hrs.) *Khora*, and thence lies over the top of the hills to *Velimaki*. On the opposite side rises *Mt. Olonos*, with rugged banks and precipitous sides. In front is the junction of two streams with the *Erymanthos*, from which the place takes the name of *Tripotamo*, or *Three Rivers*. 2 hrs. descent brings us to the site of the ancient *Psophis* (Rte. 33). We then quit the plain: the path ascends steeply to (6 hrs.) *Kalavryta*, passing on the rt. the village of *Syrbani*, above which rises the snowy *Chelmos*.]

In $\frac{3}{4}$ hr. after crossing the *Doana*, we reach the large village of *Aspra Spitia* (805 ft.), behind which the path ascends, and in 35 min. enters a wooded gully between low hills, without a stream. The top of the ascent (good view) is reached in $\frac{1}{2}$ hr. ($3\frac{1}{2}$ hrs. from *St. Joannes*), and the river in $\frac{3}{4}$ hr. more. A level track now

runs over swamp and shingle to (1 hr.) **Muriá**, where an abundant spring serves to turn a cluster of mills. To the S., on a conical hill, are the ruins of **PHRIXA**. A broad path now leads at some little height above the river, passing the hamlet of *Saraki*, and the so-called *Suitors' Hill* (p. 204), and leaving on the rt. the hill on which stood the ancient town of **PISA**, the capital of the district, and the seat of King **Oenomaos** (p. 182). This city originally had the presidency of the Olympian games, but it was first supplanted, and ultimately destroyed, by the Eleians in B.C. 572. Further on the pathway runs between the Stadium on the l. and the hill of **Kronos** on the rt., and in 2 hrs. from **Muriá** reaches **Olympia**. The ruins are nearly $\frac{3}{4}$ m. from the Stat., to the l. of the conspicuous Hotel.

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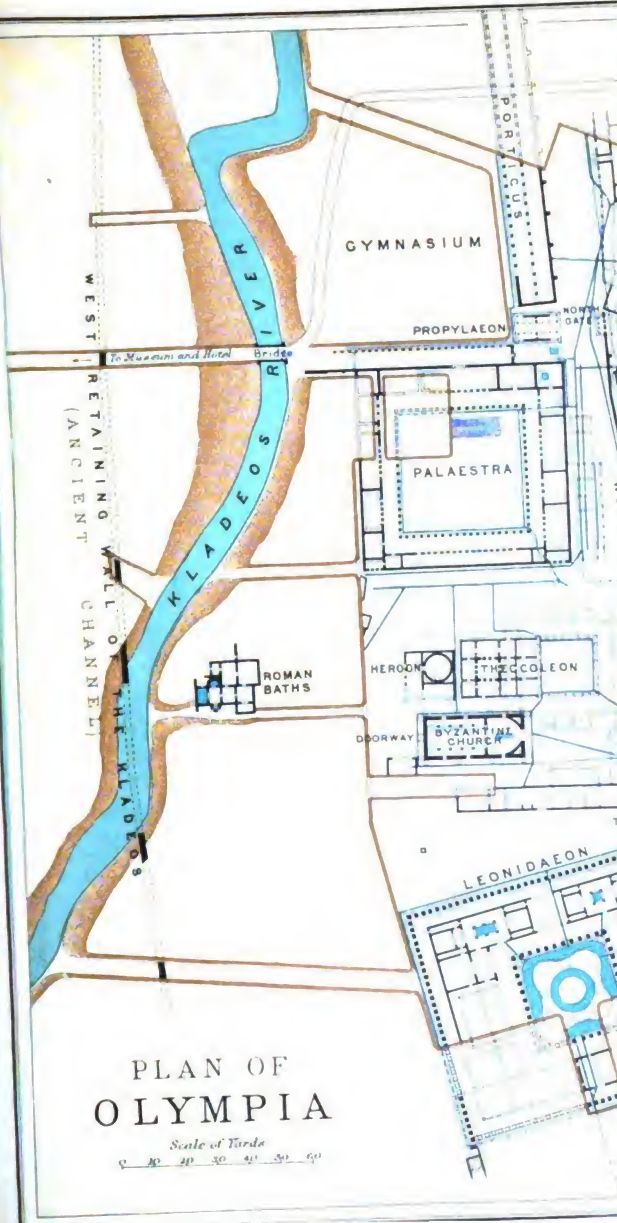
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OLYMPIA ♂ (140 ft.) is beautifully situated in the angle formed by the confluence of the *Kladeos* with the

Alpheios, the former stream bounding the sacred precinct on the W., the latter on the S. To the N. rises the conical Hill of **Kronos** (405 ft.), on the seat of a temple of extreme antiquity. The space thus enclosed was occupied exclusively by temple-dwellings for the priests, and public buildings in connection with the games, and there were no streets or private houses. In point of date and style the buildings cover almost the entire period of classical art, the *Heraeon* being probably the oldest Greek temple in existence, while the reconstruction of the *Leonidaeon* at the foundation of various Baths and other edifices in brick took place in Roman times.

The Olympic games exercised an immense influence on the character and fortunes of the whole Hellenic nation from Marseilles and Sicily to Trebizond and Cyprus, and from Crete and Cyrene to Coreyra and Epidamnus. The athletic nature of the contests prevented the influx of Oriental weakness, while their publicity and the concurrence of people made them act the part of an organ of public opinion. For upwards of 1000 years, the full moon after the summer solstice, every fourth year witnessed these games.

The first traditional victory is that of **Pelops**, who overcame **Oenomaos**, king of **Pisa**, in a chariot race, and won the hand of his daughter **Hippodamia**. The games were revived by **Iphitos**, king of **Elis**, in the 9th cent. B.C., with the assistance of **Lycurgus** and **Cleomenes**. At the same time was established the *Ekecheiria* or sacred armistice, which prohibited all warfare during the month of celebration. A decree to this effect was inscribed upon a disk of bronze, and preserved in the *Heraeon*. Only persons of pure Greek blood might contend for a prize; barbarians were admitted as spectators, but slaves were entirely excluded. No woman might be present, or even cross the river *Alpheios* while the games were going on, under penalty of being hurled from the *Typhaeon* (p. 222).



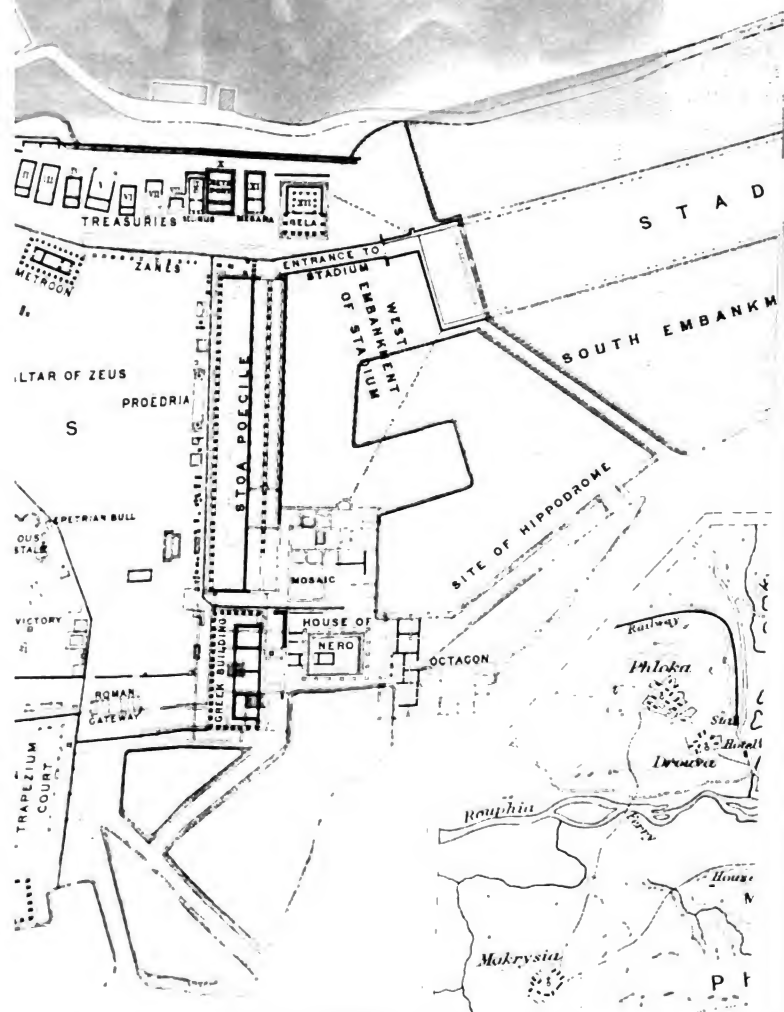
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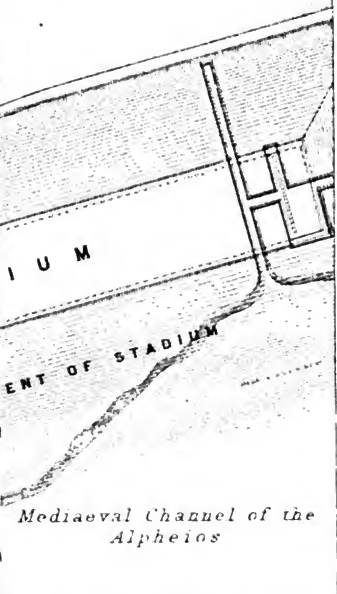
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The first celebration of which we have any record was in B.C. 776, and the last in A.D. 393. In the following year they were finally suppressed by an edict of the Emp. Theodosius I.† 'To the Olympic games we owe not merely the odes of Pindar, but the chronology of all history, literary or political. Amid all the intricacies or complications of policy, through all changes of fortune in the component States, in spite of pestilence and war, the Olympic festival recurred with the regularity of a solar phenomenon.'—*W. G. Clark.*

During the first fifty years the games consisted exclusively of foot races, which were run once down the length of the Stadium. Afterwards the course was doubled, and later on was further increased in length. Then came the *Pentathlon*, or five-fold exercise of leaping, running, throwing the discus, throwing the spear, and wrestling. To this succeeded the introduction of the chariot race, horse race, and various sports for boys—such as running, wrestling, and boxing. The foot race in heavy armour, several varieties of the horse and chariot race, and a horse race for boys, were established in later years. Owners of chariots and horses were not obliged to contend in person, but might be represented by jockeys and professional charioteers. Competitors were required to prove that they had undergone ten months' training, and were obliged to go through a course of exercises in the gymnasium at Elis thirty days before the festival. The only prize was a garland of wild olive cut from a tree which grew in the sacred grove of Altis; but victors were entertained by the Eleians at a public banquet in the Prytaneion, and entered their native city in a triumphal procession on their return home. They also had the right of erecting a statue in the Altis, which might represent the features of the

dedicator, if he had conquered in three games.

Orators, historians, and other authors of celebrity, also read their works aloud to the spectators assembled at the games—not as taking any part in the contests, but by way of making their compositions known.

The festival ended in processions, and in solemn sacrifices to the gods, especially to Zeus, in whose honour the Olympic games were primarily celebrated.

After the suppression of the games in 394, a Christian Church was established at the S.W. corner of the *Theocoleon*, and most of the other buildings were converted into houses. The inhabitants of the newly formed town built a wall 10 ft. thick to protect them from invasion, using up the first ancient material that came to hand. In the early part of the 6th cent. the great Temple and other structures were thrown down by earthquakes, while a landslip from Mt. Kronos destroyed the buildings at its S. foot, preserving, however, some Roman statues in the Exedra. Shortly afterwards an overflow of the Kladeos buried all the edifices on the W. side of the precinct, near its l. bank, 3 ft. deep in mud and sand. About a century later more serious inundations of the same river occurred, followed up by damaging floods from the Alpheios, which swept away the Hippodrome and part of the Stadium.

The first traveller who described Olympia in modern times was Dr. Chandler, who visited the spot in 1766, and noticed some remains of a great Doric temple, identified as part of the cella of the Temple of Zeus by M. Fauvel in 1787. Mr. Hawkins (1795) appears to have found the remains further reduced; and when Col. Leake came, in 1805, the Turks were removing the stones for building purposes. Other travellers followed; Gell and Dodwell in 1806, Cockerell in 1811, and Stanhope in 1813, who employed an architect (Allason) to make the first topographical plan published of the site. In 1829 another plan was made by the French expedition, who, during the

† In the same year, the Emperor removed to Constantinople the famous chryselephantine statue of Zeus, which remained there until accidentally destroyed by fire. In A.D. 395, Olympia was sacked by Alaric and his Goths, who doubtless melted down many of the bronze statues.

six weeks they remained, partly excavated the Temple of Zeus. In 1852, Prof. E. Curtius revived a scheme of Winckelmann's for the excavation of Olympia, but it was not until many years later that the project, under the auspices of the Crown Prince and Princess of Germany, acquired definite form.

At last, in 1874, a convention with Greece was concluded, by which the German Government was permitted to make excavations in the plain of Olympia during five years, for which object the German Parliament voted a subsidy. All objects discovered (exclusive of duplicates) were to be made over to Greece. From Nov. 1875 when the works were commenced, to April 1881, the excavations were carried on yearly from Oct. to May.

The first grant was £8550; the actual sum ultimately expended by the German Government on Olympia was upwards of thirty thousand pounds. The results of the work have been published in the most sumptuous style.

The visitor to Olympia has the advantage of studying the objects discovered amid the surroundings in which they originally stood. Everything of importance has been housed in the new museum with the exception of the bronzes, which it was found advisable to transfer to the National Museum in Athens, where they will be less liable to injury. The sculptures from the temple of Zeus are admirably exhibited. The lovely Hermes of Praxiteles has unfortunately been restored (lower part of his legs and arms of the infant Dionysos), and a great part of its beauty is now lost. In the autumn of 1898 an alarming report was spread that the Museum was in great danger owing to floods and earthquake disturbances, but up till now it has happily not suffered any essential damage. The temples of Zeus and Hera, however, have been considerably injured by weather since they were first uncovered in the German excavations.

We follow a broad path which runs

below the large Hotel and Museum, at some distance from the rt. bank of the river, and after 5 min. turn to the l., and cross a bridge. On the rt., immediately beyond it, is the **Palaestra**, an open court, surrounded by a Doric colonnade, about 70 yds. square, behind which were small chambers of irregular size and various character, some of which retain their ancient stone benches set against the wall, as well as remains of their Ionic columns. The N. side is paved with grooved tiles about 14 in. square, and panels about 2 ft. by 1½ with upturned edges, to afford foothold in wrestling matches. The entrances were at the E. and W. extremities of the S. front, and had Corinthian columns. Layers of sand in the low cliffs to the N. and W. indicate successive inundations of the Kladeos. A path running E. from the S.E. corner of the Palaestra leads to a small gateway in the wall of the Altis, probably for the use of the priests.

To the S. lies the **Theocoleon**, or official residence of the Priesthood. One of these ecclesiastical dwellings is Roman, the other Greek. In the court of the latter is an ancient well lined with blocks of sandstone. To the W. is a round ***Heroon** enclosed within a square, in which was found an altar of earth and ashes, coated with stucco, now in the Museum. The lowest course of wall is well preserved.

The material employed almost everywhere in Olympia is a remarkably hard one *lumachella*, or shell-marble, thickly crowded with conchyliferous remains, which appears to have been found in extraordinary abundance near at hand.

Adjacent on the S. is a 5th cent. ***Byzantine Church** of very peculiar interest, built on the foundations of an ancient Greek edifice, the walls of which are still standing to the height of about 6 ft., and are in blocks of sandstone. The masonry here is of the best time, but the upper part is of brick. The Church is entered by steps at a doorway on the S. side, formerly a window. Near the E. end

on the l. is a ruined *ambo*, with two flights of steps, and beyond it a good perforated marble screen. There is a single apse; scraps of alabaster and coloured marble are built up among the bricks and stones. The columns of the nave were oval in sectional plan, fancifully fluted, and faced with very beautiful Byzantine scroll-work in relief. Fragments of them are scattered about in the N. aisle and elsewhere. The lines of the foundations exhibit so remarkable a correspondence in scale with the *cella* of the Temple of Zeus as to have led to the conjecture that here stood the workshop of Pheidias, which in the time of Pausanias was still shown to visitors at Olympia. Others think that the workshop was in the long narrow building to the S. of the Church.

Further S., but set at a slightly different angle, is the *Leonidaeon*, built by Leonidas the Eleian in the 4th cent. B.C., but reconstructed as a residence for the Roman Governor about the 2nd cent. A.D. It measures 87 yds. by 79. The middle of the quadrangle was occupied in Roman times by an ornamental tank and garden, laid out in brickwork, surrounded by a spacious Doric colonnade, into which opened the dwelling-rooms. The palace was enclosed by a stately Ionic colonnade, the closely-set bases of which are very imposing. Its 138 shafts were built up into the Byzantine fortress wall. All the architectural fragments recovered show great richness of decoration. The bases and capitals are made of grey limestone; the shafts of *lumachella*.

Immediately opposite the N.E. corner of the *Leonidaeon* is the *Triumphal Gateway*, through which the festival processions entered the *Altis*. It is very small, in three equal divisions, only 4 ft. wide, and stands in the line of walls, which are here three or four courses high. The piers of brick arches belong to an aqueduct which was carried above the walls, and supplied with water from the *Eredra* of Herodes.

The *Altis*, or sacred precinct, was, according to ancient tradition, marked out by Heracles, who enclosed the space with a wall, and dedicated it to Zeus. 'H *Ἀλτῖς*, the name the place bore from the most ancient times, is the Peloponne-ian Aeolic form of *ἄλσος*, a grove. It measures about 218 yds. by 153. It had five gates—

North, leading to the Gymnasium.

West, leading towards the Priests' dwelling.

South, opening into the Bouleuterion (site unknown).

Triumphal Arch, near the S.W. corner.

Secret Gate, or *κρυπτή*, leading into the Stadium, and reserved to the use of the Hellanodicae and the Agonistae (judges and competitors).

Entering the sacred enclosure, on the rt. is a row of large oblong pedestals, chiefly belonging to equestrian statues. On the l. are some fine specimen blocks of local *lumachella*, literally crowded with shells. Beyond them are two pedestals in grey breccia, bearing the names of *PHILONIDES*, courier of Alexander the Great, and *SOPHOCLES* the sculptor.

Turning to the rt., we pass on the rt. a wilderness of scattered remains, recovered from the Byzantine wall, but originally forming part of the *Leonidaeon*, Bouleuterion, and adjacent buildings. The short column with Doric capital and abacus belongs to the Treasury of Megara. Passing between two unknown Greek buildings with several small partitions, we reach the

Bouleuterion, best preserved in its S. portion. This important building consists of a square central hall flanked N. and S. with wings which project far beyond it, and end towards the W. in apses. These wings are of oblong shape, divided longitudinally by a central row of columns. All three divisions open on the E. into a spacious Ionic portico, which forms the only communication between them. East

of this portico is an irregular trapezeshaped court surrounded by columns of very late construction.

It is supposed that the square central hall was the Council Chamber (*Βουλή*) and the wings offices, while the apses, which are cut off in each case by a wall, served as treasuries. Somewhere within the building probably stood the statue of ZEUS HORKIOS, where the competitors took the oaths.

South of the Bouleuterion is the **South Porticus**, upwards of 86 yds. long, built of tufa, raised on three white limestone steps. It was closed by a wall on the N. except at the extremities, where passage-room was left, and open on the other sides with Doric columns. Within, it was divided longitudinally by a central row of sandstone columns of the Corinthian order. The general plan points to the Roman period, and the character of the Corinthian columns more especially to the time of Hadrian. Passing N. through the Trapezium court we reach a heap of oblong blocks, belonging to a pedestal which once supported equestrian statues of MUMMIUS AND THE TEN LEGATES. Opposite is an inscription to TELEMACHOS. Close by to the E. are the remains of a **Roman Gateway**, probably erected in honour of Nero's visit. It is built, in great part, of old materials, including pedestals of statues. The floor is in large slabs of grey limestone, slightly conchyliferous in formation.

30 yds. E. are the foundations of a Greek building in four compartments running N. and S., and faced on all sides except the E. by a Doric colonnade of the 4th cent. B.C. Over it was built the **House of Nero**, the peristyle of which lies further E. The Greek building had 19 columns along the front and 8 at each end. It was paved, like the majority of buildings at Olympia, with small pebbles embedded in plaster. When rebuilt in the Roman period as a dwelling-house, its Doric columns were broken up into small pieces to form the *opus incertum* of the walls.

The Roman building shows throughout its construction abundant evidence

of the haste with which the work had been carried out. It was already apparent that the probable occasion of the erection of this luxurious but ill-built house was the visit of Nero to Olympia in A.D. 67;† but all doubt on the subject was removed by the discovery in the house itself of a leader water-pipe inscribed NER. AVG.

At a later date, a large *Roman Villa* was erected immediately E. of the House of Nero, which was partly sacrificed to the new building. It contained upwards of 30 rooms, one of which is an **Octagon**. This brick building is not very easy of access, and stands in the extreme S.E. corner of the excavated space.

Returning N.W., in a room to the N. of Nero's house is a late **Roman Mosaic** in small square scraps of coloured marbles.

We now turn W. into the

Porticus of the Echo, so named from its sevenfold reverberations. It was also known as the **STOA POECILE**, from having been anciently decorated with paintings. Along the W. front were 46 slender columns, a second row in the middle divided it into two long corridors. Its original dimensions were about 110 yds. by 12.

At some subsequent date (probably in Macedonian times), the E. boundary of the Altis, forming the back wall of the Stoa, was moved a few yards further W., which change necessitated an alteration in the plan of the porticus. The central row of columns was therefore removed, and the length of the edifice curtailed by about 13 ft.

The Doric columns and their entablature were built up into the Byzantine wall, but the restored marble steps, with their elegantly pannelled surface, still remain.

In front of the Stoa are some long

† The celebration of the Olympic Festival had been deferred from A.D. 65, in order that the Emperor might honour it with his presence. 'To commemorate his visit, he declared all Achæa to be free, which was publicly proclaimed at Corinth on the day of the celebration of the Isthmian games. But the Greeks paid dear for what they got, by the price of everything being raised in consequence of Nero's visit.'—*Geo. Long*.

narrow rectangular foundations (30), which may probably be those of the *proedria*, or honorary seats, and a conspicuous row of pedestals for votive statues. These were terminated at their extremity by a colossal Ionic column, surmounted by statues of Ptolemy II. and his queen Arsinoë. Remains of the columns may yet be seen. Exactly in the middle of the N. wall of the Stoa may be traced some eight foundations of the *Propylaea*, which formed the approach to the *Stadium*. Portions of the Ionic columns and architraves have been found, and a partial restoration published in the German reports.

We now stand in front of the vaulted entrance to the *Stadium*, the roof of which has been preserved for the length about 7 ft. At the end of the narrow passage we reach a small oblong excavated space, across which runs the low wall which formed the starting point for the races. A space has been cleared out at the E. end of the course, in which a similar wall indicates the goal. The distance between the two points is 0·818 Eng. ft., the 600th part of which (1·05 Eng. ft.) was adopted as a standard Olympic Foot. Seats, probably moveable, were placed on the natural slopes to the N. and on artificial embankments to the S., and there appears to have been accommodation for 45,000 spectators. Beyond the S. embankment was a large *Hippodrome*, which since washed away by inundations the *Alpheios* (p. 183).

Returning W., we pass on the right a long row of pedestals which supported the *Zanes*, so called from a Doric form of Zeus. These were bronze statues of the deity, raised by fines levied on athletes who had violated the regulations of the games. The pedestals are mostly of grey breccia; one of them has grey stones embedded in yellowish red clay. The first is the name of Daedalos, the last but one that of Cleon.

We now ascend to the *Treasuries*, which are backed by a substantial wall of embankment at the foot of the acropolis, and were built by different cities for the reception of their offerings,

and for storing the weapons and implements used in the games. Nearly all of them were in the form of small temples in *antis*, of which little remains but the foundations. They are twelve in number, though Pausanias mentions only ten; but it is probable that the 2nd and 3rd from the W. end had been thrown down by Herodes before his visit, to make way for the aqueduct.

Starting from the *Exedra*, the first treasury is that of *Sikyon*, many parts of which have been used up in subsequent buildings, and are now scattered about the precinct. The names of the two following treasuries are unknown (see above). The next (IV.) was the treasury of *Syracuse*, founded by Gelon and his subjects to commemorate their victory over the Carthaginians at Himera, a battle fought, according to tradition, on the same day as that of Salamis. As the battle took place in B.C. 480, and Gelon died in B.C. 478, there can be little doubt as to the date of the monument. The architectural details of the scanty remains confirm this view. Fragments of inscribed architraves show the use of the Corinthian and Syracusan alphabet, a fact which makes it very probable that the architects were Syracusan.

Nos. V., VI., and VII. were the treasuries of *Epidamnos*, *Byzantium*, and *Sybaris*,† but the foundations alone remain. VIII. was the treasury of *Cyrene*, and part of the dedicatory inscription has been recovered. IX. Treasury of *Selinus*, interesting for its double floor, which resembles a hypocaust. Its terra-cotta cornice is also noteworthy. X. Treasury of *Metapontum*, the roof of which was ornamented with rosettes. It was very rich in plate; Polemo (2nd cent. B.C.) mentions 132 silver basins as among its possessions, besides wine jugs and other things. XI. Treasury of *Megara*. Extensive fragments of this building, recovered from the Byzantine wall, now lie W. of the Bouleuterion, and nearly all the sculpture from the pedi-

† As the city of Sybaris was entirely destroyed in B.C. 510, this must be one of the most ancient of the treasuries.

ment has been preserved in the Museum.

By far the most interesting of these monuments is (XII.) the *Treasury of Gela*, which terminated the terrace on the E. As originally built, probably in the 6th cent. B.C., this treasury was a plain, oblong, Doric naos, measuring 14 yds. by 12, with its fronts facing E. and W. At a later date, the plan of the edifice was completely altered by opening the S. wall, and building in front of it a hexastyle portico $6\frac{1}{2}$ yds. deep. The treasury was built of the usual conchyliferous stone, but those parts of the masonry which were most exposed to injury from the weather (e.g. the cornices of the pediments) were cased in painted terra-cotta, attached by nails. The distinctive peculiarities of the form of the Doric capitals used in the portico, which are very remarkable, have been traced to Gela.† We now return to the 1st treasury, immediately beyond which is an ALTAR TO HERACLES, and N. of this a very ancient square SHRINE, with a pronaos facing S.

Descending an ancient flight of steps, on the l. is the **Metroon**, a small Doric temple dedicated to the mother of the gods, and built not earlier than the 3rd or 4th cent. B.C. At what period the worship of Cybele was introduced at Olympia is unknown, but it had ceased in the time of Pausanias, when the temple contained no image of that deity, and had been converted into a Pantheon for Roman emperors. Portions of statues of Marcus Aurelius and Titus have been found here. The shrine was roughly restored in Roman times, when many of the architectural details were overlaid with a thick coating of plaster. In the 5th or 6th cent. A.D. the whole building was broken up and the materials used for the local defences. The foundations with three steps, containing bronze clamps and a single drum on the N., alone remain. The peristyle had 11 columns in the sides, and 6 in the fronts — an unusual arrangement.

† For plans and restoration, see *Olympia*, *Ergebnisse*, plates 27-41.

About 8 yds. W. of the temple are remains of an ALTAR to CYMEL.

We now walk S., passing on the E. a green oval depression which marks the site of the

Altar of Zeus, which was surrounded by stone steps. The upper portion of the altar was formed of the consolidated ashes of successive sacrifices. The Eleians and others sacrificed here to Zeus at this altar, using always for this purpose the thighs of the victims burnt with the wood of the white poplar. We now ascend to the

TEMPLE OF ZEUS, erected by the Eleians between 472 and 469 B.C. from the spoils of Pisa, which had been taken and destroyed about 572 B.C. The colossal chryselephantine statue of Zeus, in the cella of which was executed by Pheidias, but whether before or after his work on the Athenaion is still uncertain. The architect was an Eleian named Libon, of whom nothing more is known. The Temple was built of the local conchyliferous limestone, overlaid in its unfinished parts by fine stucco, which gave it the appearance of marble. It was a peripteral hexastyle building of the Doric order, with six fluted columns at the extremities and 13 at the sides. Their diameter was 7 ft. 3 in., the height 34 ft. 4 in., being the largest Grecian columns known. The dimensions of the Temple are 70 yds. 3 ft. in length and 66 ft. 5 in. in height.

The Temple stands on three steps, which again rest on a platform or terrace, rising $2\frac{1}{2}$ or 3 ft. above the general level of the Altis. The steps of the stylobate (1 ft. 7 in.) were too high to be used as stairs, but access to the Temple was provided by an inclined ascent at the E. end. The foundations are complete, and on the S. the columns lie alongside in the positions into which they fell at the two great earthquakes which shattered the whole edifice in the first half of the 6th cent. A.D. Near them are some well-preserved and beautifully moulded capitals, and at the N.E. corner is an enormous block from the entablature. In the pronaos is a

salc representing Tritons, now covered. The rest of the pavement here in slabs of *Rosso antico* and other marbles, with hexagons or squares of basalt, and lozenges of breccia.

The **Cella** was raised 2 ft. above the level, and divided into a nave and two aisles by two rows of seven columns. Before the first column, on either side, was a wooden staircase leading to the *hyperoon*, or upper story, in which the Statue could be viewed. The space between the entrance and the second column on each side was narrow and formed a sort of inner vestibule. The remaining columns were protected partly by low walls, and partly by metal gratings, between which and the walls of the cella the aisles remained open. The space thus enclosed was further divided into two portions, of which the larger and innermost was occupied by the colossal statue of Zeus. Remains of its dark limestone pedestal lie scattered around. It is a disputed point whether the paintings by *Maenios*, the nephew of Pheidias, were on barriers connecting the legs of the throne, or on low walls connecting the four central columns. The statues were secured by small metal plates and paved with river pebbles bedded in plaster. 'There is a curious rent running longitudinally through the pavement of the nave, which may have given rise to the story that Zeus signified his approval of the work of Pheidias by striking the pavement with a thunderbolt, of which the mark was still recorded in the time of Pausanias by a bronze inscription on the spot.'—*Newton*.

The Temple was roofed with tiles of red marble, many of which are now in the *Pelopion* (see below). The flat roof was of wood. From the cornice projected gargoyles of lions' heads. In the apex of the pediment stood a bronze Victory, below which was a shield, with an inscription recording its dedication by the Lacedaemonians after their victory over the Persians (B.C. 457).

In front of the Temple towards the east are some interesting **Pedestals of**

Statues, which had been built up into the Byzantine wall. To the S.E. is the semicircular base of a group of nine GREEK HEROES of the Trojan war, drawing lots for the duel with Hector. On a round base 6 yds. E. stood NESTOR, shaking the lots in his helmet. Close by is a large marble base on which appears to have stood a four-horsed chariot. 10 yds. S. of it is the triangular base of the famous VICTORY, now in the Museum. 30 yds. W. of this, at the S.E. angle of the Temple, a large marble pedestal has been rebuilt, bearing ancient inscriptions to Praxiteles the founder. Behind is a round base which bore a STATUE OF ZEUS, with an epigrammatic inscription on its upper edge.

20 yds. N. of the chariot base (see above) is the pedestal of the ERETRIAN BULL, fragments of which are now in the Museum, with inscription on its S. margin. S. of it is the base of a monument to KALLIAS, the Athenian Champion; and W. of this are three semicircular moulded plinths which bore statues of the ELEIAN WOMEN. The central plinth almost touches the corner of an oblong outline which runs from N.W. to S.E., and is supposed to mark the site of the HOUSE OF OENOMAOS.

From its opposite corner the channel of a water-course leads N.W. to the

Pelopion, a barrow, enclosed by a wall, and dedicated to the local hero Pelops (p. 181), who, as Pausanias observes, was as much revered above the other heroes in Olympia, as Zeus above the other gods. It is of irregular shape, and has a S.W. portal of very peculiar form. The mound is strewn with tiles and tubes from the Temple of Zeus (see above).

Turning N.E., in front of the **Exedra** of Herodes are some barely visible remains of an extremely ancient **Altar of Hera**. Among the pebbles and cinders, of which it was formed, were found many very archaic votive offerings, now in the Museum.

The **Exedra of Herodes Atticus** is a brick structure, in the centre of which

is a semicircular apse recessed into the side of the hill. Below it runs a terrace, bounded on either side by two walls built at rt. angles, which form wings to the apse. A small circular Corinthian temple stood in either wing. In the middle of the terrace was a great basin, lined with marble, which received a stream of water issuing from two lions' heads. An aqueduct which passed from the E. through the vale of Miraka, and part of which is still in working order, supplied this water, which afterwards descended through many channels into the Altis. An inscription on a marble bull, which stood in front of the basin, and is now in the Museum, records that Herodes dedicated the aqueduct to Zeus in the name of his wife Regilla. In the niches within the apse between Corinthian pilasters were portrait statues of the family of Herodes and of the imperial house.

The **Heraeon**, the most ancient Greek temple hitherto discovered, and supposed to have been originally dedicated to ZEUS and HERA, is of the Doric order, with six columns at the front and 16 at the sides—a very unusual arrangement. Other peculiarities are the relative length and breadth of the edifice (nearly as 5.5 to 2), and that it stands on two steps instead of three. Its length along the top of the stylobate is 55 yds., and its breadth 21. The more usual proportions are as 7 to 3.

The columns of the peristyle were 17 ft. in height, but varied to a remarkable degree in diameter and character. Some of them were monolithic, while in others drums were used. The capitals are all of a different type, and the intercolumniation shows the unusually wide interval of 10 ft. 8 in. This fact makes it appear highly probable that the columns were originally of wood, and that they were gradually replaced by stone pillars as the original structure gave way. Even in the 2nd cent. A.D., Pausanias found one of the two columns of the opisthodomos to be of oak. The entrances were on the S. side, between the last two columns rt. and l.

The **Cella** measures 30½ yds. by 17½ and is enclosed by a very thick wall of which the four lower courses forming the inner face are well preserved. Outside, these courses are covered by a slab set on end—the whole of the masonry being extremely well fitted. The superstructure appears to have been of brick. From either of the side walls projected internal buttresses, recalling the structure of the much later temple of Bassae (p. 233). On the walls, which are standing to a height of about 2 ft., are the marks where bronze plates have been attached. The positions of the bronze doors and metallic grates can also be clearly made out. At a subsequent date the interior of the cella was divided by two rows of columns into three divisions, of which the central one was three times the breadth of the others. The roof was not left open, according to the common custom, but was ceiled underneath either wholly or in part, probably with wooden panels.

Pausanias mentions that he found in the Heraeon a greater number of ancient chryselephantine statues than in all the rest of Greece; the most recent of these were of the 6th cent. B.C. Here, too, were kept the trophies made by Kolotes of ivory and gold, which were laid the wreaths prepared for the victors in the games, as well as the famous chest of Kypselos, and the disk of Iphitos, on which was inscribed the proclamation of the Olympian truce (p. 181).

The celebrated HERMES OF PAUSANIAS was found in the Heraeon, buried in clay at the foot of its peristyle (the 2nd on the rt.), which remains. A colossal HEAD OF HERAKLES also in the Museum, probably forming part of a group, including Zeus and Ares, which adorned this temple.

Further W. is the circular **Proileion**, a monument erected by Philip of Macedon after the battle of Chaeroneia, B.C. 338. It is of great interest as affording the earliest known example of the use of the *Corinthian* order (see p. 269). A circular cella of the work, surrounded by a peristyle of

mic columns, rested on a stylobate with three steps of Pentelic marble. The diameter, measured on the top edge, was $16\frac{1}{2}$ yds. The design of the cornice was in part Corinthian, and in part Ionic; a bronze poppy surmounted and held together the rafters of the roof. The cella was decorated on the exterior by Corinthian semi-columns, and contained gold and ivory statues of Philip and his family by *Leochares*. Their marble bases, fragments of which are yet to be seen, are excellently carved. A little N. stood the *Prytaneion*, the official residence of the magistrates who had charge of the Altis, and the place where the Olympian victors were seated (p. 182). In the middle of the court stood an Altar to Hestia, on which fire burnt without ceasing day and night.

From the S.W. corner we pass W. through the N. gate of the Altis to the *pylaeon*, which formed the entrance to the Gymnasium. Several of its Corinthian capitals lie on the ground close by.

The *Gymnasium*, of which a portion only has been cleared, is of the highest possible interest as the training-ground of all the athletes who competed in the Olympic games. The *Sticticus*, which separates the enclosure from the Palaestra, probably extended as far as the river; the Doric *Ectico* is 220 yds. long, and is divided by a row of columns into two corridors. On the S. and E. side of the third column in the inner row are the remains of a starting place.

Further N. under the hill are some remains of *Roman Thermae*, with an interesting mosaic floor, now covered. A few yds. N. of it a pathway, turning to the rt., forms the best ascent to the (15 min.) *Kronion*, or *Hill of Kronos* (405 ft.), which is thickly overgrown with shrubs. An open space, just below the highest point, affords an admirable view of the ruins of the plain. The rough track descending S. to the Treasuries is not recommended.

On returning to cross the bridge, a path on the l. leads in 2 min. to some

Roman Baths on the l. bank of the Kladeos, considerable portions of which have recently fallen into the stream.

On the loftier hill which rises above the rt. bank of the Kladeos stands the village of (20 min.) *Druva* (515 ft.), which also commands a charming *view of the idyllic country around. From the N. trickles the streamlet, winding between vineyards and broken sandy banks, till it falls into the broad Alpheios a mile further down. Above its l. bank rise at some distance E. a succession of curious hillocks, clothed with arbutus, dwarf ilex, and diminutive pines. In the plain towards the S. are visible the ruins which have made the place so famous, backed by an irregular but scantily wooded range of hills on the l. bank of the Alpheios; while to the N. runs a range of richly-clothed summits, most picturesque in form.

The well-built cottage on the brow of the hill at *Druva* was the home of the German excavators from 1876 to 1881. Half-way up the ascent is an excellent spring—the only one in Olympia.

The very important **MUSEUM* was erected at the expense of Mr. Syngros, a banker in Athens, from the designs of Messrs. *Adler* and *Dörpfeld*. (Adm. free; closed from 12 to 1.) It is entered from the S. portico, between two columns which are copied from the Temple of Zeus. Beyond the vestibule we reach the

Central Hall, the length of which was made to correspond with the breadth of the Temple, so that the two pediments might be exhibited to their full extent on either side. The E. pediment was attributed by Pausanias to *Paeonios*; the W. to *Alcamenes*.

The *EASTERN PEDIMENT* represented the preparation for the contest between *Oenomaos* and *Pelops*. None of the figures are entire. The centre of the composition is a majestic figure of Zeus; on his rt. stands *Pelops* and *Hippodameia*; on his l. *Oenomaos* and his queen *Sterope*. On each side is a four-horsed chariot, held by the

sitting figures of Myrtilos (rt.) and Killas (left). Myrtilos was the charioteer whom Pelops bribed to help him win the race, by a promise of half the kingdom, and who took out the linchpins of his master's chariot, so that he was thrown and killed. Next come in pairs rt. and l. two sitting men, a girl and a very beautiful headless crouching boy, and in the angles the two rivers, Kladeos to the l. of Zeus, and Alpheios to his rt., bounding the scene of the contest.

The WESTERN PEDIMENT depicts the contest between the Lapiths and Centaurs at the marriage feast of Peirithoos. In the centre is the magnificent figure of Apollo, appearing suddenly to stay the tumult. On the l. is a Centaur carrying off a woman, and at the same time defending himself against Peirithoos; on the rt. a Centaur has seized a woman, whom Theseus tries to rescue. In the next group to the l. a Centaur bites a kneeling Lapith in the arm; on the rt. a Centaur carries off a boy. Then follows on either side another struggle between a Centaur and a woman, while two recumbent females in each angle of the pediment watch the conflict.

The sculptures are all of Parian marble with the exception of the heads of the old women in the W. pediment and that of the young woman in the l. corner of the same, which are of Pentelic marble and are believed to be antique restorations.

From the traces of colour discovered, it is clear that all these figures, as well as those in the metopes (see below), were painted.

It is generally admitted that Pausanias was mistaken in ascribing the pediment sculptures to Alcamenes and Paconios. The pediment assigned to the latter shows no affinity of style with his statue of Victory (see below). Still less is it conceivable that Alcamenes, the pupil of Pheidias, was the author of the other pediment. It is clear that these sculptures belong to an earlier period and a less accomplished school. Nevertheless, the style is large, and the conception

though simple is grand. Altogether these works (including the Metopes) are worthy examples of the great period of transition from the minute finish of the archaic age to the magnificent period of Pheidias, whose perfect grandeur of manner was combined with a sufficiency of finish in detail. On the end walls are the **Metopes**, which decorated the frieze outside the cella, and represented the Labours of Heracles. All the fine pieces discovered by the French expedition in 1829, and now in the Louvre are here exhibited in plaster casts.

On the S. wall of the saloon are:—

1 *Heracles and the Nemean Lion.*—

The original lion is in the Louvre. Beside the hero stands Athena.

2 *Fight with the Lernean Hydra.*

3 *Heracles presenting Athena with the Stymphalian Birds.*

4 *Stag of Ceryneia.*

5 *Girdle of the Queen of the Amazon*

6 *Cleansing of the Stables of Augeas.*—To the rt. Athena stands erect looking towards Heracles, who labours with a shovel.

7 *Heracles fighting with Geryon.*—

The three-bodied giant occupies the whole rt. half of the composition.

The greater portion of this metope is in the Louvre; some additional pieces have been recovered by the Germans.

8 *Heracles dragging away Cerberus*

9 *Theft of the mares of Diomedes.*

10 *Heracles and the Erymanthian boar.*

11 *Heracles winning the Apples of the Hesperides.*—This is the best preserved of all the metopes. Heracles is represented as standing in an attitude of studied awkwardness in the act of receiving the apples from Atlas while the Heavens are obviously in danger of falling. The Hesperidean nymph, who stands behind the hero, has raised her hand to steady the burden.

12 *Taming of the Cretan Bull.*—This is the well-known metope in the Louvre. In addition the Germans have found the split bull's head, and a fragment of the l. hind hoof.

At the end of the Saloon, on the upper part of its original pedestal

stands the celebrated VICTORY by *Phanias* of Mende, discovered lying close to its pedestal. On the uppermost of the blocks is an inscription recording its erection and dedication to Zeus, by the Messenians and Naupartians, in gratitude for victories over their enemies (probably about the year 420 B.C. for the victory at *Sphacteria*). The Victory was represented newly lighted on earth. She is clad in a long *chiton*, the flying movements of which indicate the rapidity of her descent. The wings were doubtless nearly upright on the shoulders, and the body had a forward inclination. The ground on which the figure is alighting is irregularly carved to represent rock, and at the side of the right foot is a head of a bird.

Nearly three centuries after the erection of this statue and its dedication, a second inscription was engraved on the pedestal of the Victory. It relates to the settlement by the Romans of an old dispute between the Laedaemonians and Messenians, about a certain territory on the west slope of Mt. Taygetos, called by Tacitus the *Ager Denthelites*. It was probably first fought for in the Messenian wars. In 146 B.C. Mummius assigned it to Messenia; Augustus restored it to Sparta, but Tiberius gave it back again to Messenia (Tac. *Ann.* iv. 43; Paus. iv. 1, 30).

In a room at the N. end of the building stands on the l. the celebrated *HERMES OF PRAXITELES*, at present the only statue known which can with certainty be referred to that master. It represents Hermes carrying the infant Dionysos: χρόνῳ δὲ ὑστερον αἰετὰ ἀνέθεσαν ἐς τὸ Ἡραῖον, Ἐρμῆν ἄλυσαν, Διόνυσον δὲ φέρει νήπιον, τέχνην ἔστι Πραξιτέλους. (Paus. v. 17. 3.)

The statue was found on 7th May, 1877, lying on its face in a mass of broken tiles, in the cella of the Hameon.

Hermes stands in an attitude of easy grace the left knee slightly bent, leaning his left arm on the trunk of a tree. His *chlamys* is carelessly thrown across the arm, and falls in simple, graceful folds over the tree stump. Lightly

poised on this arm sits the infant Dionysos, reaching up towards a bunch of grapes which Hermes held in his right hand, as is known from a fresco found at Pompeii, and from other sources. The right arm of Hermes is broken off below the shoulder; his right leg is broken off just above, the left leg just below, the knee. With these exceptions the Hermes is, even to the tip of the nose, intact. The form of Hermes, which is entirely nude, presents a happy combination of grace and strength. The head is slightly turned and bent towards his little charge. The hair is in short crisp locks, rather indicated than sculptured in detail. Both behind and before may be traced the groove of a metal fillet or wreath—more probably the latter. Faint traces of colour have been detected on the hair and lips. The statue is carved in the finest Parian marble.

Turning to the W. side of the building, Room I. contains INSCRIPTIONS, not yet arranged.

II. LION GARGOYLE HEADS from the Temple of Zeus. Two large bronze vessels, and a BRONZE FOOT.

III. Small bronzes. Bull's head. Horn and ear of the ERETRIAN BULL by *Philesios* (p. 195). SPHINX, with a double face. Weapons and armour. DISK, with inscription recording its use in the 255th Olympiad (A.D. 241). Various utensils. Terra-cotta HEADS OF ZEUS and HERA; marble HEAD OF APHRODITE.

IV. Prostrate statues of CLAUDIUS as Jupiter, and TITUS with reliefs on his armour. Standing figure of HADRIAN, with the Wolf of the Capitol on his armour.

Crossing the vestibule, we enter the rooms on the E. side.

V. Roman draped Statues. TERRA-COTTA CORNICE from the Leonidaeon. ALTAR from the Heroon (p. 185).

VI. Lion clutching at a sheep. Parts of a COLOSSAL ZEUS in Pentelic marble, found in the Metroon. BULL from the Exedra of Herodes (p. 195).

VII. Reliefs from the pediment of the TREASURY OF MEGARA (p. 191), representing the contest of the gods

and giants, in a very fragmentary condition. The central giant is airy well preserved, and affords a very fine specimen of the archaic sculpture of the 6th cent. B.C. Colossal HEAD OF HERA, sculptured in a soft yellowish-white limestone, and discovered in the Heraeon. Terra-cotta ACROTERION, from the same Temple.

VIII. Roman female Statues. Ornamental TERRA-COTTA TILES.

IX. Architectural ornaments in terra-cotta, including an ACROTERION from the Heraeon. Tiles from the pediment and cornice of the TREASURY OF GELA. Cornice from the TREASURY OF MEGARA, with red and black ornamentation on yellow ground.

About $1\frac{1}{2}$ hr. E. of Olympia, near the rt. bank of the Alpheios, is the so-called *Suitors' Hill*, a mound which is supposed to mark the graves of the unsuccessful candidates for the hand of Hippodameia, slain by Oenomaos (p. 181). For Rly. to *Patras*, see Rte. 32.

ROUTE 27.

TRIPOLITZA TO SPARTA, BY TEGEA.—
CARRIAGE-ROAD.

[37 miles.]

On leaving Tripolitza (Rte. 23), the carriage-road runs S. to (3 m.) *Kerasitza*. [A by-road on the l. leads to (1 m.) *Piali*, on the site of the ancient TEGEA.

Traditionally founded by Tegeates, son of Lycaon, it was formed out of 9 small townships united into one city by Aleus, a story which points to a *συναικισμός*, or grouping of towns like that of Attica, though on a smaller scale. It had 4 tribes, whose tutelary deity was Apollo (cf. Virg. *Georg.* i. 16). The Spartans conquered it in early times (Hdt. i. 67), and Tegea was a subject ally of Sparta until the battle of Leuctra, 371 B.C., when this city joined the other Arcadians in establishing independence.

It must have had a circuit of at least four miles, its remains having been traced from the hill of *Hagios Sostis* on the N. over the hamlets of *Ibrahim Effendi*, *Palaeo-Episcopi*, and *Achuria*, as well as *Piali*.

Its celebrated TEMPLE OF ATHENA ALEA (B.C. 394), to the W. of the

Church, was excavated in 1879, but the site was filled up again, and nothing now remains except some scattered fragments of the building. In 1862 were discovered here bronze and terra-cottas, most of which are now in the Museum at Athens (p. 382). Some marble heads by *Scopas*, from the pediment of the temple, have also been recovered. In the little piazza is a square stone with a bull's head sculptured on one of its sides. The adjacent Museum has a good relief of the front part of a lion, and a round corn measure in marble. The marble here employed came from the quarries of *Doliana*, 3 hrs. S.W. (p. 135).

At *Palaeo-Episcopi*, $\frac{1}{2}$ m. further on, is a restored Byzantine church, which rests on an artificial, curvilinear, basement of stone. This appears to be the cavea of a theatre, possibly the splendid marble one built by Antiochus IV. Epiphanes, in B.C. 175, as mentioned by Livy (xli. 20). Here too was probably the Agora. The final destruction of Tegea was the work of Alaric, towards the end of the 4th cent. A.D. The Byzantine town of *Nicli*, of which *Palaeo-Episcopi* mark the centre, afterwards rose on nearly the same site, but has also in turn passed away. *Nicli* was one of the very few towns which offered any resistance to the French in 1205; its citizens fought at the battle of Kouroudoura, and the place was afterwards besieged and taken by William of Champlitte.

The Church has a triple apse, with a double lancet in the centre, and a single one at each side. The N. and S. fronts have two round turrets flanked by a gable, with a double lancet below each. There is a good cupola, with 12 windows. The interior has no columns. On the screen is a good tapestry relief in silver and gold thread, representing the Death of the Virgin.]

Beyond *Kerasitza* the road passes on the rt. the *Lake of Tuka*, which terminates in a cavern, or *καταβόθρα* at the foot of a short cliff. The road now ascends above the lake and beyond *Kapareli* reaches the

mit of a low col. After a succession of ascents and descents, passing two villages on the rt., we descend towards the rt. and cross the *Saranda Potamo*, and soon reach the new khan of

17 m. **Kryavrysis** (*Κρύα Βρύσις*), called from a cold fountain situated at the junction of two torrents on the l. mule path l. below the road. Near the Chapel of the *Ascension* (*ἀνάληψις*), about 20 min. S.E. of the spring, are the ruins which have been suggested as the more probable site of Caryae (see below).

4 m. further a road branches off on the l. to *Arachova* (Rte. 17), passing about 3 m. on the l. some ruins which mark the generally supposed site of the ancient CARYAE (p. lxxxii.), famous for its sanctuary of Artemis Karyatis. Beyond *Kokkini Loutza*, we descend a vine which opens out lower down to a cultivated basin on the l. The road now ascends in long sweeps, and the scenery becomes extremely fine. on the

22 m. **Summit of the Col** there is a magnificent view of the Taygetos range on the rt. A little further on we pass *Monodendri*, so called from a solitary ash on the opposite side of the road. We continue to descend along the hillside, enjoying fine views, first to the l. and then to the rt., over the plain of Sparta, with *Mistra* rising in terraces at the foot of Mount Taygetos behind the city. The usual fitting place for luncheon is at the

28 m. **Khan of Vurliá** (2005 ft.), from which is gained a good view of Sparta beyond the river far below.

About 1 hr. E., on the rt. bank of the *Kelephina*, the ancient OENUS, on a hill crowned by a Chapel of *St. Constantine* (2725 ft.), are extensive remains of encircling walls, which closed the citadel of SELLASIA. This place is famous for the great battle close to it in which the Macedonians, under Antigonus Doson, and the Achaeans, under Philopoemen, defeated the Spartans under Cleomenes,

B.C. 221, and finally broke the Spartan power. The army of Cleomenes, 20,000 strong, was posted on the slopes of Mt. Evas, just N. of Sellasia. It was attacked and defeated by 30,000 Macedonians and Achaeans. The town was sacked and burnt by Antigonus (Pol. ii. 65).

The upper fortress to the N.E., forming the strongest portion, is divided by a cross wall from the lower. There are remains of massive walls, with square or round towers at intervals, but no traces of an entrance; it has been suggested therefore that the gates were at a higher level, and approached by temporary steps' (*Loring*). The walls are of unhewn stones, merely piled together, but with larger and more carefully fitted blocks on the faces than in the middle.

A few miles further the *Kelephina* is crossed by a stone bridge. Soon afterwards a long iron bridge carries the road across the *Eurotas*, and we soon reach

37 m. **SPARTA** ♂ ♀ (3600), chief town of *Laconia* (735 ft.), which gives a dual title to the Crown Prince of Greece.

The present town occupies a small portion of the site of the ancient city, but is itself entirely new. It was commenced in 1834, and laid out from plans prepared for King Otho by Baron Jochmus, who in his youth served on the staff of Sir Richard Church. The streets are broad, but the houses mean and poor.

Sparta is the residence of the Bishop, the Nomarch, and other chief functionaries of the province. In mediaeval and Turkish times the principal town was *Mistra* (see below), a far better position in a military point of view.

Sparta was built upon a range of low hills, and upon an adjoining plain stretching S.E. to the river. These hills are offshoots to Mt. Taygetos, and rise almost immediately above the river. The site of Sparta differs from that of almost all Grecian cities. Protected by the lofty ramparts of mountains, with which nature had surrounded their fertile valley,

the Spartans were not obliged, like the other Greeks, to live within the walls of a city, pent up in narrow streets, but continued to dwell in the midst of their plantations and gardens, in their original village trim. It was this rural freedom and comfort which formed the chief charm and beauty of Sparta. Its present appearance corresponds wonderfully to the anticipation of Thucydides, who remarks (i. 10), that if the city of the Lacedaemonians were deserted, and nothing remained but its temples and the foundations of its buildings, men of a distant age would find a difficulty in believing in the existence of its former power. Compared with the Acropolis of Athens, the low hills on the Eurotas, and the shapeless heap of ruins, appear perfectly insignificant, and present nothing to remind the spectator of the city that once ruled the Peloponnesus and the greater part of Greece.'—*Sir William Smith*.

The valley of Sparta is like the hollow of a stadium—*κολλήν Λακεδαίμονα κητώεσσαν*. This latter epithet is derived from the numerous ravines and chasms into which the valley of the Eurotas is broken.

5 min. N. of the town is the so-called **Tomb of Leonidas**, an oblong structure of good Hellenic masonry, in large oblong blocks standing upon a plinth, and measuring about 12 yds. by 7½. It has the form of a temple *in antis*, and is too distant from the theatre to be that of Leonidas.

10 min. N.N.W. is the **Theatre**, one of the largest in Greece, and facing S. The interval between the two wings was about 144 yds., and the diameter of the orchestra about 27 yds. The middle part of the cavea was excavated in the hillside, but the entire structure of the wings was of masonry. Under the Romans, the theatre appears to have been repaired with brick-work. The seats have mostly disappeared. At the E. corner is a wall in 12 or 14 courses of oblong blocks, well preserved, and there are some scanty remains on the hill above. This hill was the **ACROPOLIS** of Sparta, and on its summit stood the famous *Temple of*

Athena Chalkioekos, the tutelary goddess of the city. It is a matter of dispute whether the name was due to the walls being plated with bronze, or whether it was the image itself, which was wrought in this manner. It was within the precincts of this temple that Pausanias, the victor of Plataea, on the discovery of his subsequent intrigues with the King of Persia, was immured and starved to death. He was buried opposite to the theatre, and to the same spot were subsequently brought from Thermopylae the bones of his uncle Leonidas (Thucyd. i. 134; Paus. iii. 14).

Turning to the rt., we reach in 5 min. a steep flight of three or four steps on Roman foundations, and in another 3 min. a round building with remains of columns in handsome breccia. When cleared by the American School in 1892 the base of a statue was found upon its floor, and it is now believed to have served as a pedestal for statues of Zeus and Aphrodite. Below is a long stretch of wall built by the Romans out of ancient materials, partly marble, partly brick, with used-up marble blocks and drums of columns. Further E. are some remains of a supposed **Agora**, also Roman work on Greek foundations.

10 min. due N. of this spot a mediaeval bridge crosses the Eurotas, resting on ancient foundations which are believed to be those of the **ΒΑΝΥΚΑ**, mentioned by Aristotle.

The ancient city is said to have measured between 5 and 6 m. in circumference, and the entire area N. of the modern town is scantily covered with its ruins; but all sites except the above-mentioned are conjectural, and the remains themselves shapeless and undefinable.

At the E. end of the town is a large **Museum**, for the custodian of which a boy should be dispatched from the Inn. The sculpture preserved here is, for the most part, of Roman date and no great artistic beauty; but the collection includes a small series of early reliefs, which are peculiar from the flat treatment of the surface, suggesting that details may

ave been filled in with colour. They represent a figure, or pair of figures, sacrificing, possibly with reference to the existence of the dead in another world. In one of them we see two figures seated to the rt. with two diminutive suppliants before them. In a second, a man seated to the l. with the figure of a horse in the field above, possibly to indicate his rank when in the field and his heroization in the other world. In a third, a woman is seated to the l. with her face turned round full to the front. A fourth has a man and a woman seated to the l., more advanced in style than the preceding. The drapery at the side falls in fine folds. There is less of the system of flat lines than in the others (3, 4, 505). Different from these in technique, but still very archaic, is a STELE WITH DOUBLE RELIEF, in the middle of the room on the l., about 2 ft. 3 in. high. On either side is sculptured a serpent. Each of the larger faces of the slab is occupied by a group of two figures: (A) a bearded man in the act of stabbing a draped and veiled woman (murder of Clytemnestra); (B) a man and a woman standing peaceably opposite each other, and apparently holding hands (Orestes and Electra). Among the other sculptures may be noticed (468) a relief of good Attic style, representing a young woman offering a libation to Apollo Citharoeus (his head gone). On the ground between these two figures the omphalos of Delphi with the two eagles. There is also a curious relief (6), Zeus seated to the rt. in a cave with animals about him, and two rudely-cut figures. A relief in red marble has the two Dioscuri facing each other, each with his horse and with two *ae* (flagons) between them. There are several other reliefs of the Dioscuri, among which may be noticed one (201), where there stands between them an archaic image (*Xoanon*), with a *lathos* or basket on the head. 201 is a similar image, but poor in style, holding a string of beads or fillet in each hand. The Dioscuri wear the pointed caps, but have not horses. All in low fine relief.

[Freece.]

The numbers are not consecutive, and the collection is by no means finally arranged; but the most important sculptures occur at present in the following order, beginning on the rt. of the entrance into the left-hand room. 279, 35 Combat of Amazons. 355, 5 Snakes. 6 *Orpheus. 7, 356 *Dioscuri. 468 *Libation to Apollo. 4 *Sacrificing figures. 291 *Dioscuri. 505, 3 *Sacrificing figures. 201, 202 *Dioscuri. 22 Recumbent Satyr (fountain piece). 52 Head of Heracles. 20 Sleeping Eros. 338 Female head. 103 Apollo. 364 Woman with two boys, archaic, in grey stone, much damaged. The Dioscuri are variously grouped, sometimes appearing without their horses, and sometimes being accompanied by their sister Helen. Those sculptures marked * are mentioned in detail above.

Under glass in the room on the rt. are a number of small archaic leaden figures from the Menelaion (see p. 212). Many of these are warriors, with helmet, lance, and shield; others are wasp-waisted female figures; besides these, there are a few horses, both with and without riders. There is also a very curious minute Athena brandishing her spear. These figures average only 1 to 2 in. in height. In the corner near the door, 440 STELE OF DAMONON, victor in a chariot race; the relief represents him guiding a quadriga, while a long mutilated inscription below records the circumstances of the dedication (5th cent. B.C.).

At the entrance to the square W. of the Museum, over the door of the *Apothecary Kopsomanikas*, on the rt., is a small triglyph and two metopes, with a fine Amazonomachia. In a garden N.E. of the town (apply to the custode of the Museum) is a fine mosaic floor of many colours on a white ground, representing the *Flight of Europa*. Over a door further W. is a medallion in bluish-grey marble, with a relief of the Gorgon.

To the l., at the upper end of the main street, stands a large Church in an open square. It commands a good view of the heights S.W. of Sparta,

which present very curious forms. Four or five hills arrange themselves in symmetrical order at the base of Mount Taygetos, separated from one another by a fine ravine, and mostly crowned with a chapel, to which a zigzag path ascends.

S.E. of the city, on the opposite side of the river, rises the *Chapel of St. Elias*, on the site of the ancient *The-rapne* (760 ft.). Here stood the *MENELAÏON*, or Sanctuary of *Menelaos* and *Helen*. The foundations were discovered by Dr. Ross in 1834, who found here a great number of clay and leaden figures, probably the offerings of the poorer classes. The *Menelaion* was the object of solemn processions of the Spartans; the men imploring *Menelaos* to grant them courage and success in war, the women beseeching *Helen* to bestow beauty on them and their children.

ROUTE 28.

SPARTA TO GYTHEION.—CARRIAGE-ROAD.

Sparta (p. 207). The carriage-road runs S., crosses three tributaries of the *Eurotas*, and after 3 m. passes an eminence on the l., crowned with the *Chapel of Hagia Kyriaké*, the foundations of which are ancient. Here was the sacred precinct of the *AMYCLAEON*, dedicated to *Apollo* and his favourite *Hyaecinthus*, the son of *Amyclas*, and here stood the famous throne of *Apollo* made by *Bathyces*, of *Magnesia*. N.W. of the chapel a semi-circular foundation has been discovered, which, according to a somewhat doubtful conjecture, may have supported the throne. It is probable that no temple stood within the enclosure, the object of pilgrimage being the *Tomb of Hyaecinthus*, which was surmounted with a statue of *Apollo*.

On a lower hill towards the S. are the ruins of the *Tomb of Vaphio*, in which some beautiful gold cups and other treasures were discovered in 1889. It was approached by a passage 33 yds. long, and still retains the lower part of its walls, though the dome, which resembled that of *Menid* (p. 442), has been destroyed. A hill yet further S., with the remains of two towers, is supposed to mark the site of the ancient *PHARAE*.

4½ m. from *Sparta*, on the rt., is the village of *Slavochorio*, where several slight and scattered architectural remains exist of the ancient *AMYCLAE* in early times one of the most important cities of *Laconia* (*II.* ii. 584 *Strab.* p. 364). The ruins extend to the village of *Mahmoud Bey*, on the l. of the road.

We now turn S.E., and at the distance of about 11 m. from *Sparta* cross the *Rasina*, the ancient *ERASINOS*. A path leads W. in ½ hr. to the village of *Xerócampos*, at the foot of Mount *Taygetos*. Here a torrent issues from a deep and romantic ravine in the mountain, and, at the spot where it enters the plain, is spanned by a single arch of masonry of which the materials appear to be ancient, but not the plan. The road now ascends in curves, passing through the country formerly inhabited by the *Bardouniots*, a lawless Mussulman tribe, expelled at the Revolution. Beyond the village of the same name on the rt. we reach the

18 m. *Khan of Tarapsa*, from whence, looking back, there is a good view of *Sparta*. Further on, a road on the l. leads by *Scala* to (35 m. *Monemvasia* (Rte. 16). It passes on the l., after 3 m., some ancient quarries of porphyry. *Scala*, 3 m. further on, stands at the N. edge of the plain of *Helos*, through which the *Eurotas* flows into the sea. At the S.E. corner of the district is *Trinisa* the ancient *TRINASOS*, so called from three rocky islets here lying off the coast. The supposed site of the Homeric maritime city of *HELOS* is

a little E. of the village of *Dourali*. The Helots were enslaved by the Spartans, who, later, extended the name to their other serfs.

Our road continues S., ascending and descending by turns, and affording fine views of the Taygetos range. Lower down it turns E., and reaches the sea at

28 m. Gytheion (Rte. 16).

ROUTE 29.

SPARTA TO MEGALOPOLIS.—HORSE-PATH.

Sparta	H. M.
Kopānos Bridge . . .	1 15
Vivari . . .	1 30
Georgitsi . . .	1 30
Longaniko . . .	2 30
Vura . . .	3 0
Leonidari . . .	1 30
Megalopolis . . .	2 30

13 45

From Sparta (Rte. 27) the bridle-path runs N. as far as the ($1\frac{1}{4}$ hr.) *Kopānos Bridge* (A.D. 1730), where a lofty single Turkish arch spans the *Eurotus*, on the old road to Tripolitza. On the rt. bank of the river are remains of a late Roman or mediaeval aqueduct (see below). Here we turn to the l., without crossing the stream, and ascend the valley, passing on the rt. some ruins of polygonal walls. Between the hill and the river, on the narrow strip of land which separates them, are the lower courses of a long wall consisting partly of Hellenic and partly of later masonry' (*Loring*). Ancient cart-ruts are visible along the road, especially at a point 5 min. further on, where a piece of Hellenic wall runs close to the path and the river.

We now pass on the l. a Cavern in the cliff, supposed by some authorities to be the **TOMB OF LADAS**. It is locally known as the *Phournos* (oven). The cave itself is mostly natural, but its entrance is formed by an arch in

the Aqueduct from the Vivari (see below). Following the river, which is bordered with luxuriant vegetation, we reach in 20 min. some curious cuttings on the l., known as the *Mageiriá* (kitchen). 20 min. further is a massive piece of wall called the *Hellenicó*, restored in brick, which has also been identified with the burial-place of Ladas, the Olympian athlete (Paus. iii. 21).

About $\frac{3}{4}$ hr. further is the *Vivari* spring, rising at the foot of a Chapel-crowned hill on the l. bank of the river, the water of which was once conducted to Sparta by an aqueduct, whose ruins are visible here and at the *Kopānos Bridge* (see above). The river is here restrained by a stretch of low wall nearly 200 yds. in length, formed of large and roughly squared stones without mortar. In and below the village, a little further on, are two other large springs. Hereabouts is the probable site of **PELLANA**.

After about $1\frac{1}{4}$ hr. we reach the **Spring of Georgitsi**, near which are some ancient remains, probably of a fort, on a low rocky hill to the l. of the path. Beyond them are two circular bee-hive tombs; and on the E. side of the a-ropolis is a recently excavated ancient well, about 2 yds. in diameter. The track now quits the river, and passes on the rt. the village of ($\frac{3}{4}$ hr.) *Voutoukos*, with another spring gushing from beneath some rocks on the l., and forming a pool which is enclosed by ancient walls. $1\frac{1}{4}$ hr. beyond this point is the *Khan of Longaniko*, from which the Laconian **Mount Chelmos** (2555 ft.) may be ascended in an hour. On the summit are the well-preserved remains of a mediaeval Castle, and of an ancient polygonal wall with towers at intervals. These ruins have generally been considered to mark the site of **BELMINA**, a fortress of Laconia, occupying a remarkably strong position on the side towards Megalopolis. In plan as well as in construction it resembled that of *Sellasia* (Rte. 27), consisting of an upper and lower enclosure, the former

at the S. end of the hill. The walls of Sellasia are, however, uniform in style throughout, while those on the summit of Chelmos differ considerably in the size of the stones employed. The outer wall enclosing both fortresses is made of large unhewn blocks without mortar, while the W. half of the wall which separates the two is built of smaller stones. The E. half, and other walls within the upper fortress, show traces of mortar and tiles, and are clearly mediaeval. It has been recently suggested that these ruins belong to the ATHENAEON, and that Belmina lay to the S.W. in the valley below. The springs on the mountain form the source of the Eurotas.

A mule-path, marked by telegraph wires, leads from the khan N.W. to *Megalopolis* in about 5 hrs. Our track runs W., leaving the loftily situated village of *Petrina* on the rt., and ascends through a succession of gullies to (3 hrs.) *Vura*. Thence the path descends in 1½ hr. to

Leondari T (1895 ft.), a mediaeval village of 600 inhab. It occupies a commanding position at the top of a hill terminating the chain of Mt. Taygetos to the N., and overlooks a narrow pass, separating Arcadia from Messenia. It was considered a position of much importance during the Revolution, as commanding one of the principal lines of communication of the enemy.

The interesting little Church of the *Apostles* is supposed to date from the 10th cent., and bears traces of the period when it was used as a Mosque. Near it are some splendid cypresses. Within are some Byzantine remains. The so-called *Metropolis*, another Church of venerable date, stands at the N. end of the village. About ¾ hr. N.E. of Leondari is the picturesque hill and Castle of *Gardiki*, captured by Mahomet II. in 1460. Within its limits are the ruins of a Chapel.

[From Leondari a path leads S.W. in 3 hrs. to the *Khan of Macri-*

plagi (Rte. 24), crossing the *Xerillas*, and passing between the hill of *Samdra* and the heights of the *Hellenitza* (4255 ft.). In 2 hrs. we reach a col, commanding a good view of *Mount Ithome*, and descend thence to the plain.]

Our path runs N., leaves on the rt. the road to Tripolitza, crosses the *Theius*, and continues along the level plain to (2½ hrs.) **Megalopolis** (Rte. 24).

ROUTE 30.

MEGALOPOLIS TO OLYMPIA, BY KARYTAENA AND ANDRITSAENA. — CARRIAGE-ROAD AND HORSE-PATH.

Megalopolis	H. M.
Karytaena	3 0
Dragomani	1 0
Andritsaena	4 0
Nerovitsa	2 0
24 hrs. Nemesa	
8 hrs. Olympia	
Platiana	4 0
Krestena	4 0
Olympia	2 0
	20 0

The road is well engineered, but badly kept, and in several places broken away. There are also two of three unfinished bridges. Horses or mules must therefore be taken throughout.

The carriage-road crosses the *Helisson* (Rte. 26), and 6 m. further passes over another stone bridge which spans one of the tributaries of the *Alpheios*. On uncertain sites in this neighbourhood stood several ancient cities, the most important of which was *TRAPEZUS*. Soon afterwards we leave on the rt. the road to *Mulaki*, and cross the *Alpheios* over a bridge of six arches. 2 m. further we enter the very picturesque and striking town of

10 m. **Karytaena T** (1400), on the site of the ancient *BRENTHE*. Its interest

ing mediaeval Castle, which in modern times was long the stronghold of the celebrated chief Colocotroni, is one of the most important military points in the Peloponnesus. It occupies the summit of a high rock, extremely steep towards the Alpheios, and connected on the E. with a mountain spur; on the N. and S. the hill slopes more gradually, and on these sides the town is situated. Several of its churches are worth a visit.

[A road leads N. in 4 hrs. to *Stemnita*, ascending the valley of the *Gortynios*, which falls into the *Alpheios* below *Karytaena*. The scenery is very fine. Half-way, on the l. bank of the river, is *Atzikola*, with a church and monastery on a rock platform. It stands above the site of the ancient *Gortys*. Part of the city walls may be traced, and the foundations of a temple of *Asclepios* have been discovered S.W. of the village.]

The carriage-road now returns to the six-arched bridge, and ascends thence to the khan of (3 m.) *Dragomani*. The mule-path runs further S., on the other side of the hill, and reaches the khan in about an hour. 1 m. higher up is a low col, where again there is a choice of routes, the bridle-path descending to the l. in $\frac{1}{2}$ hr. to a bridge, while the carriage-road winds round the hill to the rt., and makes a circuit of 3 m. A mile beyond the bridge there is another short cut, after which the high road runs nearly level, commanding fine views, to (6 m.)

Andrítsaena ☆ T (2510 ft.), a pleasant little town of 2100 inhab., beautifully situated in an elevated hollow, and watered by a mountain stream. There is a good Library in the School-house, but no antiquities are here preserved. 3 hrs. S. is the *Temple of Bassae* (Rte. 37). To *Stala* (Rte. 39).

A bridle-path now descends N.W. and passes below the large village of (1 hr.) *Phanari*, on the slopes of the *Palaeócastro* (4395 ft.). Thence N. to (1 hr.) *Nerovitsa*, on the site of the ancient *ALIPHERA*, where there are

considerable remains of an Acropolis, entered from the E. The town was destroyed during the war, but was soon restored.

From this point there is a choice of ways to Olympia. We may descend, in $2\frac{1}{2}$ hrs., to *Nemesa*, at the confluence of the *Alpheios* with the *Ladon*, and cross the stream to ($1\frac{1}{2}$ hr.) *Piri*, whence it is a ride of $6\frac{1}{2}$ hrs. to Olympia (Rte. 26). [A local guide must be taken across the swollen river.] A more interesting but less picturesque path leads to (4 hrs.) *Platiana*, above which are the extensive ruins of *AEPION*, ranged in seven tiers upon the hill. Thence to (4 hrs.) *Kréstena* T (1370). 2 m. E. of *Skillis* (p. 222), beyond which we reach in $\frac{3}{4}$ hr. a ferry over the *Alpheios*, and *Olympia* in $\frac{3}{4}$ hr. more (Rte. 26).

ROUTE 31.

MEGALOPOLIS TO OLYMPIA; BY LYCOSURA, PHIGALIA, AND SAMIKON.—HORSE-PATH.

Megalopolis	H. M.
Lycosura	1 30
Stala	0 45
Kakaletri	3 30
Dragol	4 15
Phigalia	1 30
Zouriza	4 0
Strovitsi	2 0
Gyphitocastro . . .	1 30
Zacharo	2 30
Calapha	1 30
Tavla	1 0
Olympia	3 0
	27 0

From **Megalopolis** (Rte. 24) the Messene road is followed S.W. for $\frac{1}{2}$ hr., when the path turns to the rt., crosses the *Xerillas* (*Alpheios*), and reaches the village of *Choremi*. Passing a number of small wine-presses, with a hole in the corner for letting off the liquor, we reach in an hour a

spring by a chapel under an oak, and in another hour ascend slightly to a platform, on which stand the ruins of

Lykósura, excavated in 1889-95. This very ancient city, said to have been founded by Lykaon, is chiefly celebrated for its Temple of *Despoína* (p. 383). At the extreme E. end are the foundations and other remains of the Church of *St. Athanasius*, built up with stones from the Temple.

At the W. end of the platform is a **DORIC TEMPLE**, 22 yds. by 11, which had a front of six fluted white marble columns, only two drums of which on the S.E. are standing. Adjacent is a drum of one of the side columns, also of marble. The columns of the cella and the pavement are of local grey stone, veined with brown. In front are scattered fragments, including several panels from the under surface of the architrave, adorned with guttae. On the N. side within the building are some short columns with inscriptions. At the W. end lies a trough with a lion's head, and guttae on its lower surface, apparently for draining the roof of the temple. There are also some remains of the colossal group by *Damophon* of Messene, the heads of which are in Athens. The temple shows signs of reparation in Roman times.

The **MUSEUM**, founded in 1890, has several inscriptions, ornaments in marble and terra-cotta, fragments of statues, and a curious square flat tank 2 ft. by 1½, with a drain-hole, the water issuing from a lion's mouth. The situation is extremely picturesque, and the ruins are surrounded by a scanty grove of oaks. Higher up on the S. side are some slight remains of walls and of a gateway.

We ascend in 10 min. W. to the Acropolis, which has a few traces of walls, and a *Chapel of St. George*, containing stumps of ancient unfluted columns. 25 min. further W., near the head of a pretty ravine, lies the village of **Stala**, with two panels of ancient ornamentation in guttae, probably from the under surface of a

temple architrave, built up over each side door of its Church. Within there is an admirably carved modern oak screen, with vines and figures surrounded by foliage. In a pool under the rock, 100 yds. below the stone bridge over the ravine, is the source of the river *Gastritzi*. High up to the N. is seen *Dervuni*, beyond which 6 hrs. from Stala, is *Ambeliona* (fair quarters). 3 hrs. further is *Bassa* (Rte. 37).

Crossing the bridge, we now ascend in 1½ hr. to a col between Mt. Lykaon and the *Tetrasi* (5210 ft.), whence there is a fine view. A descent through woods leads by the source of the *Neda* to (2 hrs.) *Kakaletri* (2000 ft.), where there is a good spring. [900 ft. above the village rises the Hill of **St. Athanasius**, the conjectured site of *EIRA*, a fortress in which *Aristomenes*, the legendary Messenian hero is said to have defied the Spartans for 11 years during the second great war (B.C. 685). The summit is enclosed by two circles of walls, the hasty construction of which favour the above identification. *Fine view.

On the lower summit of *Paraskeve* 1 hr. distant, are some mediæval ruins on old foundations and built up of ancient materials, which may probably belong to a more recent city of *Eira* built after the abandonment of the fortress. This digression must be made on foot, the horses being sent round to *Paraskeve*.]

A steep but attractive path leads hence by the winding river, passing in 1½ hr. opposite the village of *Mavromati*, and descending thence in ¾ hr. to *Dragoi*, whence we proceed to (1½ hr.) **Phigalia** (Rte. 19).

Continuing N.W., we cross a brook and ascend, gaining a glimpse of the sea, and reaching in 4 hrs. the village of **Zurtza T** (1545 ft.). The path now turns W. again, and leads in 2 hrs. to *Stravitzi*, where is a rock crowned with a mediæval ruin and some ancient remains. To the N. rises a hill, on which stood the ancient city of **LEPREON**, for the possession of

high the Spartans and Eleians long intended. Rectangular as well as polygonal walls are found extensively upon the slope, while within the acropolis are some foundations of a small but interesting Temple. *Fine view over the sea.

Our path runs below the Acropolis for some little distance to the W., and then turns N. to the very ancient fortress now called (1½ hr.) *Gyphocastro*, or *Gipsy's Castle*. The walls are nearly 6 ft. thick, and rise 10 ft. above the ground.

We now proceed by (1½ hr.) *Piskini* (1 hr.) *Zacháro*, T on the edge of the Peloponnesian Plain. Turning N., we reach in 1 hr. the *Baths of Caiápha*, on a peninsula jutting into a lake. The mineral sulphurous baths, which are much frequented by Greeks in summer, are supplied from springs rising at the foot of Mount Caiápha on the E. They are good for rheumatism, scrofula, eczema, and other skin diseases, nervous affections, and cancers.

About ½ hr. further the road runs through the narrow *Pass of Klidi* (defended by a Turkish fort, and separating the Lake of Caiápha from that of *Agulenitsa*. On a hill to the E. of the Pass lies the ruins of *nikón* (Rte. 22).

The next village is (½ hr.) *Taela*, in which the coast-road continues N. in 5 hrs. to *Pyrgos* (Rte. 32), passing the village of (3 hrs.) *Agulitsa*. T Our track leaves the sea, and runs N. to cross in 2 hrs. the river *Stena*, the ancient *SELINÓS*. On the left is the site of *SKILLÓS*, where Sappho spent many years, and to most of his works, while he also enjoyed his favourite pastime of hunting.

On the rt. lies the village of *Stena* (p. 219). Hence we turn N.E. 1 hr.) *Olympia* (Rte. 32), passing the rt. after ¾ hr. the steep rock of *aeon*, from which it was decreed that any woman who had been a spectator of the Olympian games should be thrown (p. 181).

ROUTE 32.

OLYMPIA TO PATRAS, BY PYRGOS.—RAIL.

Miles.	Stations.	Route.
	Olympia	
2	Platanos	
3	Krekuki	
5	Strephi	
6	Koukura	
9	Barbásena	
13	Pyrgos	
15	Lastéika	
17	Scurochóri	
19	Myrtiá	
21	Hagios Elias	
23	Dounéika	
24	Kardamá	
27	Amalias	
30	Karacuzi	
33	Gastuni	
35	Kavásila	
	4 Vartholomio	
	3 Loutrá	
	11 Kyllene	
37	Andravída	
39	Léchaena	
42	Kurtezi	
47	Manolada	
51	Alitselepi	
53	Láppa	
56	Sagéika	
62	Achaia	
64	Alyssós	
66	Kamínia	
67	Tsukaléika	
68	Hagios Vasílios	
69	Monodendri	
70	Roítika	
71	Minditógli	
73	Itiá	
74	Hagios Andreas	
75	Patras	11

On quitting *Olympia* (Rte. 26) the train runs N. as far as *Plátanos*, and then turns W., following the rt. bank of the *Alpheios*. At *Krekuki* T it crosses the *Lestenitsa*, the ancient *ENIPEUS*, which flows into the *Alpheios* a little further on. Most of the villages stand upon low eminences,

at some distance from the Rly. Beyond *Barbásena* (Μπαρβάσενα) we cross the SACRED WAY which led from Elis to Olympia.

13 m. **Pyrgos** ✱ T (13,000), the largest town in the Peloponnesus, except Patras, exhibits appearances of industry and activity greater than are to be found in most parts of Greece. It consists chiefly of one long street running E. and W., upon a well-watered slope between Mount Olonos and the Alpheios. The bazaar is thronged and busy. A fairly brisk export and import traffic is maintained here, but the town has suffered much of late years from earthquakes. From a mound to the S. of the main street there is a good view of the sea and coast-line.

Rly. W. to (8 m.) *Katakolon* (p. 229). The line has a station of its own at the S.W. corner of the town.

Beyond Pyrgos the Rly. runs through currant plantations as far as

19 m. **Myrtiá**, and crosses the brook *Voros*. To the l. is the village of *Skaphidiá* with its convent, and a view of the sea. Beyond *Dounéika* the coast is quitted.

27 m. **Amalias** T (4300), with a tower and a fine view of the distant hills on the rt. The Rly. now runs through swampy pastures to

33 m. **Gastuni** T (1830), a little town built of bricks baked in the sun. The name is a corruption of *Gastogne*, a neighbouring castle, which was the summer residence of the Ville-Hardouin princes.

[A road leads a little N. of E. from Gastuni to (8 m.)

Palaeopolis, which lies on the l. bank of the *Peneios*, and marks the site of the ancient ELIS. The city lay at the foot of a steep hill (400 ft.), upon the summit of which stood the acropolis, now occupied by a ruined tower. Of ancient remains there is nothing ap-

parent but confused scattered masses of Roman brickwork. Under the synonymous names of *Beauvoir*, *Pulchrum Videre*, and *Belvedere*, this fortress is repeatedly mentioned in mediæval history, and its present designation *Kalaskopí* has the same meaning. Its foundations are in blocks of Hellenic masonry.]

Beyond Gastuni we gain a fine view of the ruined Castle of *Chlemutzi*, on the summit of a flattened dome (see below). The Rly. crosses the *Peneios*. On the l. falls in the branch line to *Kyllene*.

35 m. **Kavásila** T [Hence a Rly. runs W. to *Vartholomio*, and there divides, the N.E. branch going on to *Kyllene*, the E. to the *Loutrá*, ✱ or *Baths of Kyllene*, where there is a large Establishment, laid out by the Rly. Co. at a cost of 2,000,000 dr., and much frequented in the summer. The springs are five in number (69° to 77° Fahr.), and the waters are held in high repute for affections of the throat and lungs, skin diseases, and dyspepsia. There are also mud-baths, and good bathing may be had in the sea.

Kyllene ✱ T (430), the official but erroneous name of *Glarentza* (Rte. 6), lies at the foot of a promontory, the ancient *CHELONATAS*, and is surmounted by the ruined *Castle of *Chlemutzi*, called by the Italians *Castel Tornese* (p. 73).

When the French knights conquered the country in 1205, they divided it into fiefs to be held on condition of military service. The clergy took their share, but afterwards refused to fulfil the conditions, whereupon Geoffrey II., of Ville-Hardouin, confiscated their revenues, and with them built this Castle to overawe the disaffected Greeks, and afford a secure stronghold into which the Frank population could retreat in case of disaster. It was of immense strength, as the ruins yet testify, and by its builders believed to form the key of the Morea. The fortress was destroyed by Ibrahim Pasha in 1825.]

37 m. **Andravída** (1760), formerly an important city of the French Ionians, who chose it for their capital about 1205 under the name of *Andrellé*, and founded here the metropolitan Church of *St. Sophia*—more than three-fourths of which have been demolished by the peasants for building materials. It retains a fine Norman church. The Church of *St. Stephen*, which also exists, was that of the order of the Teutonic Knights. That of *St. James* (*Ἅγιος Ἰάκωβος*), of which only the outline of the walls can be traced, was built by Geoffrey de Villehardouin, and by him granted to the Knights Templars. The founder and his sons Geoffrey II. and William I. were afterwards interred here, by order of the latter.

39 m **Léchaena** T (2450), with a poor y. Restaurant.

47 m. **Manolada**, in a well-wooded country, the property of the Crown Prince of Greece. Between the Rly. and the sea is a large marshy lake. Full of fish. Hereabouts was the ancient **BUPRASION**.

The train now crosses the *Larisos*, which divided Elis from Achaia, and passes through pleasant oak woods as

56 m. **Sagélka**, where the country becomes more open. Low hills are seen on the l., and higher ranges on the rt. Among the latter are the *Tri* group (2620 ft.), and behind them the *Santameri* (3330 ft.), the ancient **SKOLLION**. They owe their name—a corruption of Saint Omer—to the Sire Nicolas de St. Omer who, in 1273, built the castle, now in ruins, on the summit of the highest peak. Within its walls died, in 1430, Theodora, wife of Constantine, last of the Byzantine Emperors. Her body was moved to Mistra (Rte. 18). Further on are more oak woods, beyond which we reach a district of chestnuts and olives, bounded by low hills. A view of the sea is enjoyed to the l. before reaching

62 m. **Achaia**, T the Stat. for two villages, Upper and Lower Achaia, which have retained the ancient name of N. Peloponnesus. To the S. of the lower village are some scanty ruins, supposed to belong to **OLENOS**, one of the twelve confederated cities of Achaia. The train crosses the *Peiros*; higher up the stream stood **PHARAE**. Beyond

64 m. **Alyssós** we reach the sea. On the rt., close to the line, runs a picturesque range of low broken sandy hills; currant plantations cover the more level ground. The rivulet *Glaukos* is crossed before reaching

73 m. **Itiá**, after which the mountains of Acarnania come finely into view on the l. Passing on the rt. the large Church of *St. Andrew* (p. 79), the train now runs slowly close to the sea, and reaches

75 m. **Patras** (Rte. 11).

ROUTE 33.

OLYMPIA TO PATRAS, BY TRIPOTAMO.—HORSE-PATH.

Olympia	H. M.
Lala	3 30
Tripotamo	6 0
H. Vlasios	6 0
Patras	7 0
	<hr/>
	22 30

This journey may be shortened by telegraphing from Olympia for a carriage, to meet the traveller at H. Vlasios.

On leaving **Olympia** (Rte. 26) the bridle-path leads N. along the l. bank of the Kladeos, and then turning to the rt. ascends the ridge behind the Hill of **Kronos**, through the finest forest scenery.

In 3½ hrs. we reach **Lala**, formerly a place of some importance, but now

reduced to ruins. Previous to the Revolution it was chiefly inhabited by Mussulmans. The village occupies a ledge on the slopes of *Mount Pholoe*; its Turkish fort commands a fine view. After passing through a succession of forests and ravines, we descend in $3\frac{1}{2}$ hrs. more to the **Gorge of the Erymanthos*. High up to the l., not visible from the path, lies the village of *Divri*. T $2\frac{1}{2}$ hrs. further is the Khan of *Tripotamo*, at the junction of the three rivers *Erymanthos*, *Aroanios*, and *Liopesi*. Across the river is the site of *PSOPHIS*. Crossing the *Erymanthos* by a lofty Turkish bridge, and taking a path to the rt., we reach the Church of *Tripotamo*. The pronaos is composed of three arches, the central, or highest, supporting two cupolas. The arches rest on Doric pillars, not of the earliest order, with their echinus and abacus entire. Other similar pillars are interspersed throughout the building and amid the habitations which surround the court. These remains have been identified with the Temple of the Erycinian Aphrodite. Higher up are some scanty ruins of the Acropolis.

An oblong building, of which only the foundations remain (near a fountain S. of the convent), is probably the Temple of *Erymanthos* mentioned by *Pausanias*. The legend of the *Erymanthine boar*, which *Heracles* is said to have slain on the spot, referred to the overflow of the torrent. An hour further we quit the channel of the *Erymanthos*, by which a path leads in $2\frac{1}{2}$ hrs. to the village of *Anastásova*, a pretty place embowered in walnut trees, passing near *Sopotón*, T which lies on the rt. From thence to *Kalavryta* is 6 hrs.

Our path turns N. on leaving the valley of the *Erymanthos*, and ascends, in 4 hrs., to a lofty shoulder of the *Kalliphónē Mountains*, descending thence to (2 hrs.) *Hagias Vlasios*, from which a new carriage-road leads, in 7 hrs., to *Patras* (Rte. 11).

ROUTE 34.

PATRAS TO THE PIRAEUS, BY KATAKOLON, CORONE, AND KALAMATA.—STEAMER.

Miles.

	Patras
51	Zante
75	Katakolon
105	Kyparissia
117	H. Kyriake
121	Marathos
131	Pylos
165	Corone
179	Kalamata
191	Kardamyli
204	Limeni
248	Githelion
379	Piræus

[Page 943, G.]

Greek steamers four times a week in 51 to 60 hrs.

For the voyage as far as *Zante*, see Rte. 6. Thence S.E.E. to

Katakolon ✱ T (Rte. 32), the port of *Pyrgos*, and connected with that town by Rly. Immediately below the castle, on the W. side, is the ancient harbour of *Pheia*. Between the hills which form the headland stands the old French Castle of *Beauvoir*, now known as *Pondikocastro*. The rocky promontory of *Ichthys* is so called from its fish-like shape.

Katakolon is an important harbour for the export of currants, and has a fine new mole, much damaged by heavy seas in 1894. Hence to *Kyparissia* (Rte. 20).

We next touch at *Hagia Kyriaké*, the Port of *Philiatrâ* ✱ (Rte. 20), and *Marathos*, off which lies the little island of *Prote* (It. *Pródano*). High up to the l. stands *Gargaliani*. Beyond the promontory of *Koryphasion*, at the N. entrance to the Bay of *Navarino*, we round the narrow island of *Sphacteria*, and reach *Pylos* (Rte. 20). Further on we pass *Modon*, once the chief port of the *Morea*, but now silted up.

Modon, T Ital. *Castel Modone* (1530), consists of a fortress and a suburb on the site of the ancient **METHONE**. The walls are Venetian, and defended by a fosse. The fort was repaired by Marshal Maison, who built a bridge over the ditch.

An old granite column, 3 ft. in diameter, and 12 ft. high, has a base and capital added by the Venetians.

At the S. extremity of the town is an old lighthouse, and beneath it an ancient wall, enclosing a port for small craft. At the foot of the hills behind **Modon** are the remains of an ancient city, supposed to be *Methone*, consisting of some fragments of marble and broken columns, with the traces of an acropolis. They are 2 m. from the gate of the fortress.

Then follow the **OENUSSAE**, a group of uninhabited islands of which the largest are *Sapienza* and *Cabrera*, both dangerous from their storms.

Beyond the island of *Sapienza* the steamer rounds *Capo Gallo*, the ancient **ACRITAS**, and steers N.E. for

is **Nisi** (6300), now officially called *Messene*. Rly. E. to (6 m.) *Kalamata* (Rte. 19). The steamer now turns E. to the ($\frac{1}{2}$ hr.) *Dogana*, or *Neae Kalamae*, the port of *Kalamata* (Rte. 18).

The remainder of the voyage, as far as *Cythera* (*Cerigo*), is described in Rte. 16, and the passage thence to the *Piræus* in Rte. 14.

ROUTE 35.

VURKANO TO PYLOS (NAVARINO), BY MESSENE AND SAMARI.—HORSE-PATH.

Vurkano	H. M.
Mavromati	0 50
Samari	1 50
Loghi	2 0
Kumbé	5 30
Navarino	2 30
	<hr/>
	12 40

Corone T (2270), on a promontory, at the foot of a Venetian castle. The town is supposed to owe its name to an immigration of the inhabitants of *Corone* (Rte. 6), and occupies the site of the ancient **ASINE**, which bear traces of having been inhabited from the **Mykenæan** period. Its vicissitudes have been singular. Captured by the French in 1205, it was transferred to Venice in 1248 by William of Ville-Hardouin; in 1538 it was ceded to the Porte; in 1622 it passed to Spain. Thenceforward it was alternately in the hands of the Venetians and the Turks till 1718, when it was secured to the latter by the Treaty of Passarowitz. 3 m. N. is *Kastelia*, near which, on the hill of *St. Elias*, are some ruins supposed to belong to a temple of Apollo, where the sick came to be healed. Further on, to the l., rises the *Lycodimo* (3140 ft.). Steering N., we now pass *Petalidi* T (*Πεταλίδιον*), a small port on the site of the ancient **CORONE**, founded circ. a. 380 on the site of **ΑΕΡΕΙΑ**. At the head of the bay, $\frac{1}{2}$ hr. further,

From Vurkano to (50 min.) *Mavromati* (Messene), see Rte. 19. Here turning S. we reach in 20 min. the village of *Simísa*, built almost entirely of ancient blocks from the ruins of Messene. 1 hr. further we turn up a side valley to the rt., and reach in $\frac{1}{2}$ hr. the village **Church of Samári*, which is well worth a visit. It has a very elegant portico with columns, surmounted by a turret, and is built in horizontal layers of brick and stone. There are three apses and a central dome, supported by ancient marble columns, and the walls are covered with frescoes. Near the Church are several drums of columns which must have belonged to some ancient building.

2 hrs. further is the large village of *Loghi*, where the road from *Andrusa* (Rte. 36) falls in on the l. After crossing the *Skarias* the path ascends along the flanks of the *Kondo-Vouni*, affording fine views of the sea, to (3 hrs.) *Kandzi*. Soon afterwards we enter the splendid forest of Kumbé, through which the road lies for rather less than $2\frac{1}{2}$ hrs., when the **Khan of Kumbé** is reached. Here falls in the

road from *Liqoudista* (Rte. 20), where an aqueduct built by the Venetians to carry water to Navarino still remains.

From the khan the road gradually descends to (2½ hrs.)

Navarino (Rte. 20).

ROUTE 36.

NISI TO VURKANO, BY ANDRUSA.—HORSE-PATH.

	H. M.
Nisi	
Andrusa	2 30
Messene	2 30
Vurkano	1 0
	<hr/> 6 0

From **Nisi** (p. 149) the bridle-path runs N.W. to (1½ hr.) *Ali Jelebi*, and thence to (½ hr.) *Aidini*. From this village a path turns N., and leads to Vurkano direct in 2 hrs., passing through *Naziri*. Our track continues N.W. to ½ hr.) **Andrusa** (800'), formerly inhabited almost entirely by Turkish families. It is well situated on an elevated platform overlooking the valley of *Stenycleros* and the plains of Nisi. The town was destroyed during the War of Independence, and has now been partly rebuilt. To the N. of the Castle, on the other side of a ravine, is the Byzantine Chapel of **St. George**, a well-preserved and interesting little structure in brick and stone, without aisles or columns.

Beyond Andrusa (*Ἀνδρουσα*) we ascend towards the foot of *Mount Psoriari*, leaving on the l. the path which leads in ½ hr. to *Samari* (Rte. 35), and in 2 hrs. reach *Simisa*. 20 min. higher up is *Mavronati*, where the path turns to the rt. and ascends in ¾ hr. to the so-called **LACONIAN GATE**. Thence by a gentle descent on the rt. to (¼ hr.) **Vurkano** (Rte. 19).

ROUTE 37.

PHIGALIA TO ANDRITSAENA, BY THE TEMPLE OF BASSAE.—HORSE-PATH.

	H. M.
Phigalia	
Dragoï	1 30
Bassae	1 15
Andritsaena	3 0

5 45

From **Phigalia** (Rte. 20) the bridle-path runs nearly level at some distance above the rt. bank of the *Neda* and soon turns l., away from the river. The conical peak on the rt. is the *Mavro-Punari*; in front rises the *Teträsi* (5210 ft.). In 1 hr. we reach the village of *Volka*, where there is a good spring, and in another ¼ hr. cross the *LYMAX* by a stone bridge above a pretty ravine, where the river forms a small cascade. On the l. bank is a copious spring and a Chapel. The path now mounts steeply in 10 min. to **Dragoï** (*Δραγών*), and continues to ascend. After ¼ hr. *Palaeócastro* (4415 ft.) rises on the l. In 25 min. we reach a false saddle and turn to the rt., ascending through oak woods, and after 5 min. enter a fresh valley. 10 min. further is a spring, 5 min. beyond which we gain a view of the Temple, which is reached in 5 min. more.

The celebrated ***Temple of Apollo Epicurius** (3710 ft.) at Bassae, one of the finest in existence, has given to the whole district, among the peasants, the name of the Columns (*στούς Στύλους* or *κολόννας*). According to Pausanias, it was erected by the Phigaleians in gratitude for relief afforded by Apollo in the Plague (B.C. 430), though Thucydides says that this calamity did not spread beyond Athens. In any case it must have been built about that date, and was the work of *Ictinos*. In modern times it remained unknown (except to the shepherds of the country), until discovered, in 1765, by M. Joachim Bocher, a French architect employed by the Venetians at Zante. From his account, it was

identified and described by Dr. Chandler. The Temple is a peripteral Doric hypæthral hexastyle, and is built of a hard, close-grained, grey limestone, susceptible of a high polish. Three columns only of the outer range are wanting; the foundations of the antæ of the interior still exist, as does the pavement. The latter has sunk very much, in consequence of the partial subsidence of the central portion of the foundations.

The Temple faces nearly N. and S., and measured originally about 42 yds. by 16, with 15 columns on either side, and 6 on either front. There were also two columns in the pronaos and two in the posticum, so that the total number was 42, of which 36 are standing, and, with three exceptions, surmounted by their architraves.

The cella was too narrow to allow of interior rows of columns, as in the Parthenon, but along either side wall was a range of five fluted Ionic semi-columns, surmounted by the celebrated frieze, now in the British Museum. It represents the battles of the Centaurs and Lapiths, and those of the Athenians and Amazons, and was dug out, in 1812, by the same party of English and foreign archaeologists who had previously obtained the sculptures from Aegina (p. 498). The frieze, upwards of 34 yds. long, and nearly complete in all its members, was exposed to the direct light of the sun, the Temple having been hypæthral, so that its high relief must have told with admirable effect.

The columns are all in drums, which in the cella are only about a foot deep. Those of the latter are Ionic, and are curiously united to a sort of buttress projecting from the wall, the fifth on each side being attached diagonally to the corner, like a buttress in Decorated Gothic. In the floor at the entrance to the cella is a species of shallow tank, perhaps for collecting rain-water. At the S. extremity is a small sanctuary earlier than the main structure, with its original door opening to the E. Opposite the door is the base of a Statue in marble, fragments of which have been found

among the ruins. It must have represented Apollo, and probably replaced an older image in bronze. This sanctuary is the true *cella* of the temple, and has its proper orientation; the rest of the building may be regarded as merely an open court attached to it.

The very curious and beautiful bell-shaped bases of the Ionic columns resemble an inverted Doric capital, except that they are concave instead of convex. The variety of detail in the coffered ceiling is also remarkable. The handsome grey stone of the building is plentifully stained with a delicate pink lichen, which clothes the rocks all over the district, as far S. as Mount Ithome.

[9 hrs. S.E. of Bassæ lies *Stala* (Rte. 31).]

The path from the Temple ascends in 10 min. to a Col (3770 ft.), on the l. of which rises the ancient site of KOTILION. Here stood a Temple of Aphrodite, of which scarcely a trace remains. From hence we gain a magnificent *view of Mount Ithome to the S., and the valley of the Neda with its enclosing heights S.W., both backed by the glittering sea. A near range across the valley shuts out the distant prospect to the E., but on the S.E. three ranges rise finely one behind the other, the snow-clad summit of Taygetos towering above them.

The descent is very steep at first, but the path afterwards becomes nearly level, and in 20 min. from the col reaches a good cold spring. Thence it runs up and down hill through scanty woods, finally ascending rather steeply in 1½ hr. to another col, where a splendid *view suddenly opens out, embracing the island of Ithaca to the l. and the snowy heights of Parnassus and Helicon in front. Immediately below, in a very picturesque situation, lie the four hamlets which constitute the little town of (½ hr.) Andritsaena (Rte. 30). 10 min. after leaving the col is a cold spring.

ROUTE 38.

PHENEOS TO NEMEA, BY STYMPHALOS.—
HORSE-PATH.

Pheneos	H.	M.
Stymphalos . . .	4	0
Botsika . . .	2	30
St. George . . .	2	30
Nemea . . .	1	0
Rly. Stat. . .	1	0
	11	0

From **Pheneos** (Rte. 25) there is a choice of paths as far as *Stymphalos*. The longer track leads by ($\frac{1}{2}$ hr.) *Gura* and ($2\frac{1}{2}$ hrs.) *Basi* to ($\frac{3}{4}$ hr.) *Kionia*, whence *Stymphalos* may be reached in $\frac{1}{4}$ hr.

The other pathway runs further S. along the borders of the lake, at the foot of *Mount Gerontion*, and after $1\frac{1}{2}$ hr. turns E. to cross a low col between that summit and the *Skiathis*. 2 hrs. further it passes below *Kionia*, and soon reaches the scanty outline of an ancient fortified enclosure, within which are the ruins of a fine **Basilica**, 30 yds. by 20. Its walls, constructed of ancient blocks, are pierced with round-headed windows, five on each side, and between the windows are half columns with variegated capitals. 10 min. S. are the ruins of the ancient **STYMPHALOS**, among which the foundations of two temples and some extensive remains of polygonal walls may yet be seen.

The **Lake of Stymphalos** (1930 ft.), originally 4 m. by $1\frac{1}{2}$ m., is celebrated as the abode of the Birds with brazen claws, beaks, and wings, whom *Heracles* slew. It is now only a marshy pond, formed by the damming up of waters which flow into its bed from two mountain streams, and disappear in a *Katavothra* on the E. side. The subterranean channel, after a course of 22 m., is said to come again to the surface at *Kephalari* (Rte. 23).

Our path continues N.E. by (1 hr.) *Psari* and afterwards S.E. by ($1\frac{1}{2}$ hr.) *Botsika*, beyond which it crosses the *Asopos*. To the l. of the track,

$1\frac{1}{2}$ hr. further on, are the ruins of **PHILOUS**, rising in five natural terraces above the rt. bank of the river. They consist chiefly of foundations with some scanty remains of polygonal walls. In another hour we reach the flourishing village of

St. George T (*Άγιος Γεώργιος*), 9 hrs. from *Phonia*. Thence by the (1 hr.) *Temple* to the (1 hr.) Rly. Stat. of **Nemea** (Rte. 12).

ROUTE 39.

ANDRITSAENA TO STALA, BY KARYAES.
—HORSE-PATH.—ASCENT OF MOUNT
LYKAEON.

Andritsaena	H.	M.
Dragonaui . . .	4	0
Kyparissia . . .	3	0
Karyaes . . .	1	0
Stala . . .	2	0
	10	0

Carriage-road to *Karytaena*, well engineered but badly kept, and little used for wheel traffic. In many places it is grass-grown, and several of its bridges are unfinished or broken. It is therefore practically necessary to walk or ride.

Leaving **Andritsaena** (Rte. 30), the road passes a spring, and winds nearly at a level along the mountain-side, affording fine views. In $1\frac{1}{2}$ hr. we follow the old mule-path, joining the high road 10 min. lower down. On the l. is the valley of the *Sultina*, across which the road is seen returning along the rt. bank of the stream. 2-hrs. from *Andritsaena* we cross the river on a stone bridge, quit the road, turn to the rt., and ascend in $\frac{1}{2}$ hr. to a Col, which commands a fine view over the valley of the *Alpheios*. Opposite

a conical height is the Chapel of *St. Elias*, with two solitary trees. The river runs far below, the valley being usually closed by the Castle above Karytaena. The grass-grown and only road now winds round the hill 1 hr. 20 min. to the

Khan of Dragomani (*Δραγομάνοι*). Just beyond the khan the road crosses a stone bridge, and curves to the l. The mule-path mounts steeply over rocky ground to the rt., and in $\frac{1}{2}$ hr. reaches a saddle, with a fine view in front. 10 min. further Karytaena appears below on the l., in a very striking position. We pass in 5 min. an excellent spring, and another $1\frac{1}{4}$ hr. further on. The path now turns rt., and ascends slightly to *Kyfarissia*, nearly 3 hrs. from Dragomani. Hence still ascending through vineyards and groves of figs, past a number of curious little wine-presses, we reach in 40 min. the village of **Karyæes** or *Karyoma*, where are three fine oaks and a ruined Chapel. The country now becomes very attractive, and the path leads through oak woods to a group of low cols which have for some time been conspicuous towards the S. The highest of these is reached in an hour, and we then descend through a wood of dwarf ilex, and in 20 min. cross the stream. 10 min. further a wider brook is crossed, and we ascend a steep and broken path to ($\frac{1}{2}$ hr.) *Kala* (Rte. 31).

From Karyæes the ascent of **LYKAEON**, a mountain specially sacred to Zeus and Pan, may be made in $\frac{3}{4}$ hr. The path leads up in $\frac{1}{2}$ hr. to a depression between rocks, where are some ancient remains, supposed to belong to a **TEMPLE OF PAN** (Hor. *d. i.* 17, 2; Virg. *Georg. i.* 16). To the N. is a similar platform, scantily strewn with blocks of stone and other fragments, which are said to mark the site of a **TEMPLE OF ZEUS**. In another $\frac{1}{4}$ hr. we reach the Chapel of *St. Elias*, a little beyond which is the summit of **Mount Lykæon** (4660 ft.), now called *Diaphorti*. Here was an altar to Zeus, at which human sacrifices were offered. The isolated

position of the mountain ensures a magnificent *VIEW.

ROUTE 40.

PATRAS TO THE PIRÆUS, BY THE GULF OF CORINTH AND THE ISTHMIAN CANAL.
—STEAMER.

Miles.	
	Patras
44	Galaxidi
48	Itea
87	Corinth
123	Piræus

[The number of stopping-places varies considerably in the different lines. See p. 944, H.]

On leaving **Patras** (Rte. 11), the Greek steamer sails N.E., and enters the Gulf of Corinth, here only $1\frac{1}{4}$ m. wide, between the Forts of *Roumelis* and *Moreas* (l. and rt.), anciently **ANTIRRHION** and **RHION**. In 2 hrs. we reach **Naupactus**, in Italian *Lépanto* (Rte. 88), and thence steer S.E. to (2 hrs.) **Ægion** (Rte. 11). To the l. rises *Mt. Kiona* (8240 ft.), the highest mountain in Greece; to the rt. *Vouïlia* (6330 ft.), and behind it *Olonos* (7300 ft.). We now cross the gulf to ($1\frac{1}{2}$ hr.) *Vitrinitza*, and sail along the N. shore to ($1\frac{1}{2}$ hr.) **Galaxidi** (p. 590) on the site of the ancient **OEANTHEIA**, an important trading-post, and noted for its seamen during the war of Independence. The Corinthian Gulf resembles a large inland lake, the heights which enclose it everywhere shutting out the view of the open sea. In beauty of scenery it rivals the lakes of Switzerland and N. Italy.

We now turn N. again to (1 hr.) **Itea**, the port of *Salona* (Rte. 86), where Captain Hastings gained a naval victory over the Turks in the revolutionary war. Thence S.E. to (4 hrs.) **Loutraki**, gaining fine views of *Parnassus* (8070 ft.) on the l.,

and afterwards of *Helicon* (5740 ft.). The most conspicuous summits further on are *Mt. Cithaeron* (4620 ft.) and *Geraneia* (4495 ft.) in front, and *Acro-Corinth* (1885 ft.) on the rt. The N. shore of the gulf is throughout more rugged and abrupt than the S., which is chiefly forest and pasture, while currant vineyards surround Patras and Vostitza, and extend along the shore. The plains are intersected by numerous mountain torrents, most of which become dry in summer. The coast of

Achaia is here formed of alluvial soil brought down by the mountain-torrents, from the lofty highlands that rise immediately at the back of the plain.

From Loutraki we cross in a few minutes to **Corinth** (some of the steamers touch there first). Thence through the Canal to **Isthmia** (Rte. 41), and across the Saronic Gulf between *Salamis* (Rte. 57) and *Aegina* (Rte. 68), in about 4 hrs. to the **Piraeus** (Rte. 56).

SECTION III.

ATHENS AND ATTICA.

LIST OF ROUTES.

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1 Corinth to Athens, by Megara and Eleusis.—Rail . . .	252	50 From the Royal Palace to the National Museum , by the House of Deputies, the Church of St. Theodore, and the Polytechnic Institute . . .	361
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3 From the English Church to the Stadium , by the Zappeion Cemetery and the Old Protestant Cemetery . . .	264	52 From the Royal Palace to Ambelokipi, by the French School, Mount Lycabettus , the British and American Schools, and the Rizarion . . .	436
4 From the Arch of Hadrian to the Monument of Philopappus , by the Monument of Lysicrates , the Theatre of Dionysos , and the Odeion . . .	269	53 From the Royal Palace to the Tomb of Menidi , by Patisia . . .	440
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6 The Acropolis and its dependencies . . .	291	55 Athens to Phaleron , by Carriage-road, Rail, or Steam Tramway . . .	444
7 From the Royal Palace to the Theseion, by the Kapnikarea, St. Mary's, and the Asomaton . . .	337	56 Athens to the Piraeus , by Carriage-road, Steam Tramway, or Rail . . .	446
8 From the Royal Palace to the Theseion, by the Cathedral, the Tower of the Winds , the Stoa of Hadrian , and the Stoa of Attalos . . .	344	57 The Piraeus to Salamis , by Sailing-boat, or by Carriage-road and Ferry . . .	454
9 From the Royal Palace to the Kephisia Railway Station, by the Academy, the University, and the German Institute . . .	356	58 Athens to Eleusis , by Rail or Carriage-road . . .	456
[Greece.]		59 Athens to Phyle , by Rail or Carriage-road, and Footpath . . .	464
		60 Athens to Tatoï , by Kephisia .—Rail and Carriage-road . . .	467
		61 Athens to Marathon .—Carriage-road . . .	470
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ROUTE	PAGE	ROUTE
63 Marathon to Rhamnus.— Horse-path	473	66 Athens to Cape Sunium, by Laurion.—Rail and Car- riage-road
64 Kakosalesi to Rhamnus, by the Amphiarceion and Kala- mós.—Horse-path and Sail- ing-boat	475	67 Laurion to Athens, by Vari.— Horse-path
65 Athens to Hymettus, by Car- riage-road and Footpath	479	68 The Piræus to Aegina, by Steamer
		69 Athens to Pentelicus, by Car- riage-road and Footpath

SPECIAL INTRODUCTION.

THE name of *Attica* is probably derived from the word ἀκτή,† 'promontory,' 'peninsula,' and was given because the whole country forms a projected coast line terminating in Sunium (compare the name *Acte* given to the peninsula of Athos). Its form is approximately that of a scalene triangle, having two of its sides bounded by the sea, and its base the mountain-frontier of Boeotia. From a very early date Attica was divided into three distinct natural regions, which gave their names to characteristics to as many political parties. This classification was already fully established in the time of Solon's archonship (B.C. 594). These regions were the *Highlands* (Διακρία or Ἐπακρία); the *Lowlands or Midlands* (Πεδίαια or Μεσογαία); and the *Coastlands* (Παραλία, or Ἀκτὴ). The *Lowlands* included all the level or undulating country around Hymettus, and extended from the W. to Mt. Aegaleos, on the N. to Parnes and Brilessos, on the E. to the low heights of the sea-board; the *Highlands* included all the mountainous and hilly country between the *Μεσογαία* and the Boeotian frontier; the *Coastlands* embraced all that part of the Attic peninsula which lies between Hymettus and Brauron. The political parties were those of the *Diacrii*, the *Highlanders*, the *Pedieis*, or *Lowlanders*, and the *Parali*, or coast population. The *Diacrii* formed 'that party in Attica which was most disposed for political change . . . ; for while these poor mountaineers had nothing to lose by revolution, the *Pedieis*, or inhabitants of the well-cultivated plains, were landed landholders, whose object it was to retain the chief power in their own hands. The *Parali* represented the commercial and mercantile interests, and moderate views induced them to hold the balance between the two others.'—*H. F. Tozer*.

The soil of Attica is generally thin and far from fertile, but by no means unproductive. The country is more barren than it was five or six centuries ago, under its French and Spanish rulers; nay, even in the past 100 years the destruction of wood in Greece has been something almost incredible and largely due to incendiarism. It should be remembered that Greece, and especially Attica, is by nature rather a pastoral than an agricultural country. The following table gives a general view of the relative agricultural distribution of the land under cultivation in Attica:—

	Sq. Miles.
Cereals	40,101
Vineyards	9,721
Olive-yards (about 142,000 trees)	3,108
Orchards and kitchen-gardens	667
Tobacco, cotton, madder, &c.	499

The wild flora of Attica is singularly interesting and varied, and is richer in species than the more extensive botanical regions of Central France, Sardinia, and Crete. It is especially rich in sweet-herbs, to which circumstance the Hymettian honey owes its enduring fame.

† Properly, the part against which the waves break.—*Liddell and Scott*.

In Attica a large proportion of the cottages, as well as all the boundary-walls of the olive-grounds and vineyards, are built of rammed earth, or *cob* (the French *pisé*), formed in large wooden frames about 4 ft. long by 2 deep and 1½ broad. Many of the Attic cob houses are half a century or more old, and still as solid as when first built. This cob is of historic interest as having constituted a somewhat important element in the military—probably also in the domestic—architecture of ancient Greece. †

The plain of Athens (p. 502) is enclosed on the W. by *Mt. Aegaleos*; on the N.W. by *Parnes*; on the N. and N.E. by *Pentelicus*; and on the S.E. by *Hymettus*. On the S. it is open to the Saronic Gulf.

Athens is situated about 4 m. inland, and is itself partly enclosed by, and partly built upon a subordinate and almost isolated group of small hills rising from the plain. The loftiest and most conspicuous of these is a conical rock (910 ft.), still called by its classical appellation of *Lycabettus*. This remarkable hill is to the Grecian capital what Vesuvius is to Naples, or Arthur's Seat to Edinburgh; from its summit Athens and its plain lie unrolled before the eye as on a map. S.W. of Lycabettus are four hills, all of which were included in ancient Athens. Of these the nearest is the *Acropolis*, or citadel of Athens, an oblong craggy rock, rising abruptly about 150 ft., with a flat summit of about 330 yds. from E. to W., by 170 yds. from N. to S. W.N.W. of the Acropolis is the *Areopagus*, S.W. the *Phnyx*, and to the S. of the latter the *Museion*. On the E. and S. of the city runs the *Ilissos*, and on the W. the *Kephisos*, which flows due S. at the distance of about 1½ from the city, and is joined by the Ilissos nearly 2 m. before reaching the sea. Both streams are almost exhausted by the heats of summer and the demands of irrigation. The prevailing colour of the plain when viewed from a height is during the greater part of the year tawny, except to the W., where a line of dark olive woods winds like a large green river through the heart of the plain. These olive woods, with their changing tints, form by no means the least striking feature in the landscape.

The Athenian soil and climate exercised a distinct influence upon the character and habits of the city and its inhabitants; the most noticeable characteristics of both are alluded to by Milton, who wrote of Athens:—

Where on the Aegean shore a city stands
Built nobly, pure the air and light the soil.

The influences of soil and climate also impressed on the architecture of Athens its leading characteristics.

The simplicity of the earliest public buildings at Athens is very remarkable. Whatever their object, religious, political, judicial, or social, their character in this respect was the same, and it expressed itself by two properties, the one resulting from the nature of the Athenian climate, the other from that of the soil. The beauty and softness of the climate, brightened by the colour of the atmosphere, and refreshed by the breezes of the neighbouring sea, naturally allured the inhabitants of Athens to pass much of their time in the open air. Not only poetically, but literally, might the Athenians be described as

ἀεὶ διὰ λαμπροτάτου
βαίνοντες ἀβρῶς αἰθέρος.

For ever delicately treading
Through pellucid air.—Eurip. Med. 829.

To cover the head, even in the open air, was left to invalids and travellers. Hence also we may in part account for the defects of their domestic architecture, the badness of their streets, and the proverbial meanness of the

† See Mr. Richard Ford's essay on Cob Walls, *Quarterly Review*, vol. LVIII. 1837.

houses of the noblest men among them. Hence, in the best days of Athens the Athenians worshipped, legislated, and viewed dramatic representation under the open sky.

'These buildings, also, possessed a property produced by the Athenian soil. Athens stands on a bed of hard limestone rock, in most places thin covered by a meagre surface of soil, from which the rock frequently projects and is almost always visible, protruded like bones under the integument of an emaciated body, to which Plato compares it. Athenian ingenuity suggested, and Athenian dexterity has realised, the adaptation of such soil to architectural purposes. Walls were hewn in the rocky soil, its pavements were levelled, tombs excavated, steps and seats chiselled, cisterns dug, and niches scooped. Thus the city itself was *αὐτόχθων*, indigenous, its earliest inhabitants were supposed to be.'—*Wordsworth*.

The following remarks by Sir Henry Holland are peculiarly just:—'The stranger who expects to see in Athens only the more splendid and obvious testimonies of its former state, will be agreeably disappointed. The Parthenon, the Temple of Theseus, the Propylææ, are individually the most striking objects; yet it may perhaps be added that they would have been less interesting singly than in their combined relation to that wonderful grouping of nature and art which gives its peculiarity to Athens, and renders the scenery of this spot something which is ever unique to the eye and recollection. Here, everywhere, there is a certain genius of the place, which unites and gives character and colouring to the whole. Every part of the surrounding landscape may be recognised as harmonious and beautiful in itself, and at the same time as furnishing those features which are consecrated by ancient description, by the history of heroic actions, and still more as the scene of those celebrated schools of philosophy which have transmitted their influence to every succeeding age. The stranger who is unable to appreciate the architectural beauties of the temples of Athens, yet can admire the splendour of the assemblage they form in their position, outline, and colouring; can trace on the pictures of the poets in the vale of Kephisos, the hill of Kolonos, and the ridge of Hymettus; can look on one side on the sea of Salamis, on the other on the heights of Phyle. Nowhere is antiquity so well substantiated as at Athens, or its outline more completely filled up to the eye and to the imagination.'

HISTORY.

Popular tradition attributed the foundation of the Acropolis to the mythic Cecrops, but the lower city was supposed to have owed its origin, at a later date, to a national hero, Theseus, who united the 12 districts of Attica in one state, and made Athens the capital. In historical times, the first attempt to embellish the city was made by Peisistratos and his sons (B.C. 560-514) who erected various temples and other public buildings. 'By establishing a public library, and by editing the works of Homer, Peisistratos and his sons fixed the Muses at Athens; while by raising the quadrennial Panathenæan festival to a footing of equality with the other similar assemblies, and by upholding it during their united reigns of about 30 years, they greatly advanced the dignity of the republic among the states of Greece. . . . Hitherto, however, the progress of the useful and ornamental arts had scarcely been so great at Athens as in some other parts of Greece, as at Sikyon, Corinth, Aegina, Argos, Thebes, and Sparta. Still less was she able to bestow that encouragement upon the arts which they received in the opulent republics of Asia: for, although her territory was more extensive and her resources already greater than those of any of the States of Greece Proper, except Sparta, they were still insufficient to bestow adequate ornament upon a city which was already the most populous in Greece. . . .

to an event the most unlikely to produce such a result that Athens was debited for a degree of internal beauty and splendour which no other Grecian city ever attained. The King of Persia, in directing against Greece an expedition of a magnitude unparalleled in the operations of one nation against another, made the capture of Athens his principal object. His success was most fortunate for the Athenians; for by forcing them to concentrate all their exertions on their fleet, in which they were as superior in numbers to any of the other states of Greece as they were in skill to the Persians, it led to their acquisition of the chief honour of having obliged Xerxes to return in disgrace to Persia, followed by such a degree of influence in Greece, that even the rivals of Athens were under the necessity of giving to her the future conduct of the war, now become exclusively naval. By these means the Athenians acquired an increasing command over the resources of the greater part of the islands, as well as of the colonies on the coasts of Asia, Macedonia, and Thrace; and thus, at the very moment when the destruction of their city rendered it necessary for them to renew all their principal buildings, fortune gave them sufficient means both to maintain their ascendancy in Greece, and to apply a part of the wealth at their command in the indulgence of their taste and magnificence.—*Leake*.

A new era begins with the Persian war. Athens was reduced to ashes by Xerxes, but was soon rebuilt and fortified under the administration of Themistocles, and was adorned with public buildings by Cimon, and especially Pericles, in whose time (B.C. 460–429) it reached its greatest splendour. The proceeds of the spoils acquired in the Persian war, by the contributions of the subject states, and by the still more important assistance of Alcibiades, and a group of the greatest sculptors and architects whom the world has known, Pericles was enabled to carry his great designs into execution, and to bequeath to his country monuments which have been the admiration of succeeding ages.†

The Peloponnesian War put a stop to the embellishment of Athens. On the capture of the city in B.C. 404, the fortifications and Long Walls were destroyed by the Lacedæmonians; but they were restored by Conon in 393, after his great victory off Cnidus. The public buildings were repaired and beautified after this period; and though its suburbs were destroyed in B.C. 200 by the last Philip of Macedon, Athens continued under Macedonians and under the Romans to be a great and flourishing city. When it espoused the cause of Mithridates, it was captured by Sulla B.C. 86, its fortifications were razed, and its privileges greatly curtailed. At this period, however, and during the early centuries of the Christian era, it continued to be the chief seat of learning in the ancient world, and the Athenians were accustomed to send their sons thither, as to the University. Christian emperors frequently resided in the city, and adorned it with many new buildings (A.D. 120–128); and his example was followed by Herodes Atticus, a wealthy and munificent citizen, who flourished under Antoninus and Marcus Aurelius. Athens was never more splendid than in the time of the emperors, when it was visited by Pausanias. The great works of the age of Pericles then still retained, after the lapse of five centuries, all their vigour and perfection; nor do they appear to have suffered materially from the incursions of the Goths under Alaric in A.D. 396. The pagan temples and the schools of philosophy continued to flourish at Athens until the time of Justinian, whose fatal Edict (A.D. 529) forbade any one to teach philosophy or expound the law at Athens. Procopius, a contemporary writer, speaks of the sweeping measure by which the Emperor withheld all grants of public money made by former rulers to the interests of learning,

† See 'The Age of Pericles,' by William Watkiss Lloyd, 2 vols. 1875.

and goes on to accuse him even of confiscating all the endowments for the objects, due to the liberality of private citizens. This probably included the little revenues of the Socratic schools, which were at once reduced to poverty and silence.*†—*W. W. Capes.*

Under Justinian, if not earlier, many of the temples were converted into churches, among these the Parthenon and Theseion: the former being consecrated under the name of *Ἁγία Σοφία* (Divine Wisdom), while the latter exchanged the pagan hero Theseus for the Christian hero St. George.

To Justinian Greece owed the introduction of the silk-worm, and the art of weaving its produce into cloth, such as had hitherto only been imported at great expense from the far east.

In the 12th cent. King Roger of Sicily invaded Greece, captured Thessalonica, Corinth, and Athens, and carried off some Greek silk-workers with the materials of their trade. He established a silk factory in the royal palace at Palermo, where specimens of Greek textile handicraft are still preserved; whence, in the next century, the art spread to Lucca, and thence to the rest of Italy. At the close of the 12th cent. Athens appears still to have retained some reputation for learning: for we find mention of a young Arundel prince sent to study there, and catch a passing glimpse of some English students in Athens. Chief among these was Master John of Basingstoke, afterwards Archdeacon of Leicester (d. 1252). He learned Greek from Constantine, a relative of the Archbishop of Athens. Master John is said to have carried back to England the Greek numeral system, as well as some knowledge of certain Greek MSS. On hearing of the latter, Robert Grosseteste, Bishop of Lincoln, was so much interested that he sent to Greece to secure copies.

But while these English ecclesiastics were following their peaceful pursuits with a spirit worthy of later times, a storm was preparing to burst over Greece. At the division of the Empire in 1204, all the Greek provinces north of the Isthmus fell to the share of Boniface VIII, Marquis of Montferrat, with the title of King of Thessalonica. Boniface gave the government of Attica and Boeotia to one of his followers, Otto de la Roche, a knight of distinguished Burgundian descent. Otto was invested with the title of Grand Seigneur (*Megas Kyr* †) of Athens and Thessalonica. Five princes of this house ruled in succession from 1205 to 1258, at the latter date, on the death of Guy II. without male heirs, the duchy passed to his cousin, Walter of Brienne. In 1258, Guy I. exchanged the title of *Grand Sire* for that of Duke, which was conferred on him by Louis IX. of France. Duke Guy is supposed to have owed his promotion to a personal grudge entertained by St. Louis against the rival house of Ville-Hardouin.

The social civilization of the inhabitants, and their command of the necessaries and luxuries of life, were in those days as much superior to the condition of the citizens of Paris and London, as they are now inferior to it. When Walter of Brienne succeeded to the duchy, it occupied a much higher position in the scale of European states than is at present occupied by the kingdom of Greece. The Spaniard Muntaner, who was well acquainted with all the rich countries around the Mediterranean, then the most flourishing portion of the globe, and who was familiar with the most magnificent courts of Europe, says that the dukes of Athens were amongst the greatest princes who did not wear a kingly crown. He has left us a description of the Court of Athens which gives us a high idea of its splendor: and declares that the nobles of the duchy were so entirely French that they spoke their language with as much purity as the Parisians themselves.

† 'University Life in Ancient Athens' (1877).

‡ A corruption of *Μέγας Κύριος*.

city was large and wealthy, the country thickly covered with villages, of which the ruins may still be traced in spots affording no indications of Hellenic sites. Aqueducts and cisterns then gave fertility to land now unproductive. The trade of Athens was considerable, and the luxury of the dual court was celebrated in all the regions of the west, where chivalry flourished.
—Finlay.

Walter de Brienne had no sooner taken possession of his inheritance, than he found his dominions threatened with invasion by the Despot of Epirus and the Chief of the Wallachs. To raise a sufficient force against his enemies, Duke Walter concluded a treaty of alliance with the Catalan Grand Company, which had fixed its winter quarters in Thessaly in 1308. The campaign opened in 1309, and proved entirely successful. With the assistance of the Catalans he defeated all his enemies, and obliged them to surrender to him 30 castles; but now feeling himself strong, Duke Walter rashly quarrelled with his quondam mercenaries on the subject of terms, which (though of the most exorbitant character), having once been granted, could not fairly be altered.

The result of this quarrel was, that in March 1311 the Grand Company marched down into the plain of Boeotia and established itself on the banks of the Kephisos, near Orchomenos.

The level plain appeared to offer great advantages to the party that possessed the most numerous cavalry, and the Duke of Athens, confident in numbers, felt assured of victory. His forces consisted of 6000 cavalry and 2000 infantry. In spring all the rich plains of Greece are covered with green corn. The Catalan leaders carefully conducted the waters of the Kephisos into the fields immediately in front of the ground on which they had drawn up their army; the verdure effectually concealed every appearance of recent irrigation. The Duke of Athens, who expected to drive the Spaniards into Thessaly without much trouble, advanced with all the arrogance of a prince aware of victory. Placing himself at the head of 300 knights and nobles who attended his banner, he rushed forward to overwhelm the ranks of the Grand Company, with the irresistible charge of the Frank chivalry. Everything promised the duke victory, and the shafts of the archers were already beginning to recoil from the panoply of the knights, when Walter of Brienne shouted his war-cry, and charged with all his chivalry in full career. Their course was soon arrested. The whole body plunged simultaneously into the concealed and new-formed marsh, where there was as little possibility of retreat as there was thought of flight. Every exertion was vain: no Frank knight ever crossed the muddy fields. Horse and man floundered about until both fell; and as none that fell could rise again, the confusion soon became inextricable. The Catalan light troops were at last ordered to rush in and slay knights and nobles without mercy. It is reported that of all the nobles present two only escaped alive, and were kept as prisoners. The Duke of Athens was among the first who perished.†—Finlay.

The Grand Company now assumed the sovereignty of Athens and Thebes, and, conscious of the civil incapacity of their own leader, placed Roger Deslaur, a French noble—one of the two survivors above named—at their head as chief (1312). Under his guidance they pursued their career of conquest in N. Greece. Conscious, however, of their own disunited condition, and the consequent weakness of the central power, they in 1326 sent a deputation to Frederick II. of Sicily, begging him to accept the duchy for his second son, Manfred, and that he would appoint a regent to govern the country during

† Walter of Brienne, son of the slain duke, assumed his father's title and made an unsuccessful attempt to recover the duchy in 1331. He was named General of Florence, but was expelled the city for his tyrannical conduct; finally he became Constable of France, and made a gallant ending at the battle of Poitiers, where he fell at the head of the French Horse.

the duke's infancy. Their proposals were accepted, and for 60 years the Duchy of Athens and Neopatria, as it was now styled, formed a part of the Sicilian dominions. But in 1386 a dispute respecting the disposal in marriage of the young Sicilian Countess of Salona brought the Catalans into collision with a formidable adversary, Nerio Acciajuoli, the Florentine governor of Corinth. The Siculo-Catalan forces were defeated, and Nerio seized Athens, Thebes, and Livadia.

Nerio Acciajuoli was one of the famous commercial family of that name Niccolò Acciajuoli, its founder, the contemporary of Petrarch and Boccaccio (who both quarrelled with him), was in his own person the earliest example of a commercial man wielding great political power by wealth only.

In 1394, Ladislas, King of Naples, granted Nerio by patent the title of Duke of Athens, but about the same time the newly made duke was captured by a band of Navarrese troops, who had settled in Messenia. Nerio only obtained his liberty on paying a heavy ransom, part of the funds for which he supplied by rifling all the churches in his dominions, and even selling the silver plates off the doors of St. Mary's in Athens. He died soon after, bequeathing Thebes and Livadia to his son Antony, and placing all his possessions under the protection of the Venetian Republic. Under Antony's rule, Athens enjoyed undisturbed tranquility for forty years, and also recovered some measure of its former prosperity. Antony died in 1435. He was succeeded by his cousin Nerio II., who, however, had no little difficulty in wresting his duchy from Antony's widow (Maria Melissenos), a Greek lady of a resolute and unscrupulous character. Nerio reigned from 1435 to 1453: weak and spiritless in character, he was content to hold his duchy as the vassal of the Sultan. During Nerio's reign, Athens was twice visited by an indefatigable antiquary, Ciriaco de' Pizzicolli (better known as Cyriacus of Ancona), to whom we owe the earliest modern notice of the antiquities of Athens as well as copies of a great number of inscriptions. Ciriaco on his first visit (April 1436) stayed a fortnight with his friend Antonello Badduino, but on the second occasion (March 1447) he was the guest of Duke Nerio, and lived in the Propylæa, then the ducal palace.

Nerio left an infant son whose nominal reign, under his mother's regency, lasted two years. Nerio's widow, however, soon imperilled her son's prospects. 'She fell in love with Pietro Almerio, the Venetian governor of Nauplia, and promised to marry him if he could get a divorce from his wife. Almerio thought he could remove all obstacles most easily by murdering his wife. He was so far successful that he married the duchess, and obtained the direction of the government of Athens. But his crime became known, and the principal Athenians, both Latins and Greeks, fearing to fall under the severe authority of the Venetian Senate, and indignant at the conduct of the duchess, complained to Sultan Mohammed II. Almerio was summoned to the Ottoman Court to defend himself against the accusations of the Athenians. On his arrival he found Franco Acciajuoli (nephew of Nerio) already in high favour at the Porte. Sultan Mohammed II. no sooner heard Almerio's reply to the accusations than he removed the Venetian from the government, and conferred the duchy on Franco, who was received by the inhabitants with great demonstrations of joy.

'The first act of Franco proved that his residence at the Turkish Court had utterly corrupted his morals. He sent his aunt to Megara, where, after keeping her a short time in prison, he ordered her to be secretly put to death. Almerio accused him of the murder at the Porte. Mohammed, finding the Athenians were now equally disgusted with both pretenders, ordered Omar, son of Turakhan, to take possession of the acropolis, and annexed Attica to the Ottoman Empire (1456).'*—Finlay.*

With the advent of the Ottoman power came the restoration of the Greek

Church, so long dispossessed for that of Rome.† The principal churches, however, were soon transformed into mosques. About this time (1456-1460) Athens was described by a Greek writer, whose name has not survived, but who is the author of the earliest known *Guidebook* for Athens. From the fact that his MS. was discovered at Vienna (by Otfried Müller), he is known as the Wiener Anonymus.

A few years later (1465) we find the great architect Sangallo making copies of some (very bad) views of Athens lent him by a Greek.‡

In 1464 the Venetians landed at the Piræus, surprised the city, and carried off plunder and captives to Eubœa. In 1672 Père Babin, a French Capuchin, made the first contribution to the modern literature of Athenian topography, accompanied by the *first plan of Athens*. In 1675 Athens was visited by Francis Vernon,§ whose Letter to the Royal Society is the earliest English account of Athens. Two years later Vernon was cut to pieces by robbers, near Ispahan, for the sake of his English penknife. The same year that Vernon was at Athens the place was visited by Lord Winchilsea, Ambassador to the Porte, who secured some architectural fragments. In 1676 came Spon and Wheler, whose accounts of Athens are well known. In 1687 occurred the memorable siege of Athens by Morosini, in which the Parthenon, then used as a powder-magazine, was fatally shattered by the explosion of a bomb within its area. The German contingent was commanded by Count Königsmark, whose wife had an intelligent, bright-witted waiting gentlewoman in her suite. This lady, Anna Ackerhjelm, was a diligent letter-writer and diarist, and has left a pleasant picture of Athens. While Count Königsmark was completing his conquest, the two ladies explored Athens under the patronage of the English Consul, Wheler's friend Giraud.

In 1749 came young Lord Charlemont, who employed his artist (Dalton) to make drawings of some of the antiquities. A year later he was one of the four Englishmen|| whose liberality despatched Stuart and Revett to Greece, and maintained them there for four years (1751-55). The first volume of the 'Antiquities of Athens' appeared in 1762; that noble work has never been superseded, and will remain as long as our language lasts a splendid memorial of the men who, like their predecessors referred to by Peacham, 'did transplant old Greece into England.'

From this date the visits of travellers to Athens become too numerous to call for individual notice. The more eminent names which occur between 1764 and the outbreak of the Revolution (1821) include Chandler, Worsley, Hawkins, Morritt, Sibthorp, Townley, Choiseul-Goudier, Villosion, Elgin, Clarke, Gell, Dodwell, Walpole, Leake, Byron, Hobhouse, Stackelberg, Cokerell, Brøndsted, Holland, and Donaldson.

From the siege of Athens by Morosini until the outbreak of the Revolution, no event of importance marks the history of Athens. The traveller will find all particulars on the latter subject in Finlay's History (vols. vi. and vii.). The condition of Athens in the second half of the 18th cent. is thus described by Gibbon (*Decline and Fall*, chap. lxii.):—

'Athens, though no more than the shadow of her former self, still contains

† The title of Archbishop of Athens survived in the Roman Church, and in the middle of the sixteenth century was borne by that extraordinary character, Alexander Gordon, brother of the 'Fat Earl' of Huntly.

‡ These are in the Barberini collection; see Laborde. They are mentioned by Spon.

§ Francis Vernon, mathematician and poet, came of the Worcestershire family of that name. Born at Charing Cross and educated at Westminster school, he proceeded, in 1654, to Christ Church, Oxford, where he graduated M.A. He travelled extensively, and was on one occasion sold as a slave. After enduring great misery, he was released, returned to England for a time, and then started on his last fatal journey. His body was rescued and buried at Ispahan. See Ant. à Wood's *Athensæ Ozonienses*, 2nd ed. vol. i. p. 599.

|| These were Lord Charlemont, Lord Malton (afterwards M. of Rockingham), 'Jamaica' Swaine, and Robert Wood, the Irish archaeologist and explorer of Palmyra.

about 8000 or 10,000 inhabitants; of these, three-fourths are Greek religion and language; and the Turks, who compose the remainder, are relaxed, in their intercourse with the citizens, somewhat of the ponderous gravity of their national character. The olive-tree, the gift of Minerva, flourishes in Attica; nor has the honey of Mount Hymettus lost any part of its exquisite flavour: but the languid trade is monopolised by strangers, and the agriculture of a barren land is abandoned to the vagrant Wallachs. The Athenians are still distinguished by the subtlety and acuteness of their understandings: but these qualities, unless ennobled by freedom and enlightened by study, will degenerate into a low and selfish cunning; and there is a proverbial saying of the country, "From the Jews of Thessalonica, the Turks of Negroponte, and the Greeks of Athens, good Lord deliver us." Their private differences are decided by the Archbishop, one of the richest prelates of the Greek Church, since he possesses a revenue of 1000*l.* sterling, and by a tribunal of the eight Elders, chosen in the eight quarters of the city. The noble families cannot trace their pedigree above 300 years, but their principal members are distinguished by a grave demeanour, a blue cap, and the lofty appellation of *archon*.

The map and plans given in this Handbook exhibit all the principal localities and monuments; for special details of topography the traveller is referred to Kaupert's 'Atlas von Athen' (Berlin, 1878), with letterpress by E. Curtius, the work of C. Wachsmuth, entitled 'Die Stadt Athen im Alterthum' (Leipzig, 1874), and the more recent topography by Milchhöfer. Miss Harrison's 'Mythology and Monuments of Ancient Athens' will also be found useful, and so will the treatise on Athens by Milchhöfer and Baumeister's 'Denkmäler des Klass-Alterthums.'

Leake's 'Topography of Athens' needs no recommendation.

Although it is possible to visit the principal sights of Athens in four days, the accurate traveller will require not days but months to appreciate the technical details of the monuments, and to master the topography. See *Skeleton Routes*, see p. xlvii.

Ancient Athens consisted of three distinct parts united within one line of fortifications: (1) The *Acropolis*; (2) the *Upper Town* (ἄστυ), so named in contradistinction to the Piræus, but also sometimes called the *Lower Town* (ἡ κάτω πόλις), in opposition to the Acropolis; (3) the *Port Towns*, *Peiræus* with *Munychia* and *Phaleron*.

Extent.—The entire circuit of the walls of Athens was 175 stadia (22 miles), of which 43 stadia belonged to the city, 75 to the *Long Walls*, and 57 to the port-towns. The *Long Walls* (called the *Legs*, τὰ σκελῆ) connected the city with the sea, and were built under the administrations of Themistocles and Pericles (see p. 448). They were destroyed by the Spartans at the end of the Peloponnesian War, 404 B.C., but rebuilt by Conon twenty years later.

The line followed by the *Walls of the Upper Town* has been successfully traced out by the German Staff-Corps Surveyors, and, in all essentials, is now probably be regarded as finally determined. Traces of the walls have been found along the greater part of the line.

Gates.—The names of ten have been preserved; others existed, but their designations are unknown. Those of which the sites have been fixed to any degree of precision are printed in CAPITAL letters.

On the W. side—

1 DIPYLON (Δίπυλον), called also the *Ceramic Gate* (p. 428).

2 SACRED GATE (αἱ Ἱερὰ Πύλαι), formerly identified with an opening immediately S.W. of the Dipylon (p. 429).

3 **PIRÆIC GATE** (ἡ Πειραικὴ Πύλη), 300 yds. N.W. of the Observatory, on the road to the Piræus (p. 344).

4 **MELITIAN GATE** (αἱ Μελιτιδὲς Πύλαι), occupying the saddle between the *Museion* and the *Pnyx* (p. 284).

On the S. side—

5 **Ionian Gate** (αἱ Ἰωνίαι Πύλαι), which there is little doubt stood on the road to *Phaleron*, about 250 yards S. of the Military Hospital.

On the E. side—

6 **Gate of Diochares** (αἱ Διοχάρους Πύλαι), leading to the *Lycæum*. This stood within the limits of the present Royal Garden, probably at a point about 100 yards S.E. of the ruins of the Roman Villa.

7 **Domeïan Gate** (ἡ Διομηΐς Πύλη), N. of the preceding, leading to the *Erechtheion* (p. 439). Curtius places the site of this gate at the S.W. angle of the present War Office (see, however, p. 264).

On the N. side—

8 **Acharnian Gate** (αἱ Ἀχαρνικαὶ Πύλαι), between the present parallel streets of *Athena* and *Acolus*, on the line of *Euripides Street*.

The positions of the (9) *Equestrian Gate* (αἱ Ἰππιδεὲς Πύλαι) and the (10) *Gate of Aegæus* (αἱ Αἰγέως Πύλαι) are unknown.

Population.—The chief authority for the population of ancient Attica is the census of *Demetrius Phalereus*, taken B.C. 317. According to this census, there were 21,000 Athenian citizens, 10,000 resident aliens (*Μέτοικοι*), and 100,000 slaves. It may be assumed, from various authorities, that by the term citizens are meant all the males above the age of 20. The whole population of Attica must therefore have exceeded half a million, of which about a third part probably may be assigned to Athens alone. *Xenophon* states that the city contained upwards of 10,000 houses (*Mem.* iii. 6, § 14; *Oecon.* 8, § 22).

ROUTE 41.

CORINTH TO ATHENS, BY MEGARA AND ELEUSIS.—RAIL.

Miles.	Stations.	Routes.
	Corinth <i>b</i>	11, 12
6	Kalamáki	
13	H. Theódori	
27	Mégara	
40	Eleusis <i>b</i>	
43	Kalyvia	
50	Ano Liosia	
53	Kato Liosia	
55	Myli	
57	Athens	

On leaving Corinth (Rte. 11) the Rly. runs near the sea for about a mile as far as the little Port of *Poseidonia*, where the cart-track crosses

the Canal by means of a ferry, and leads to (2 m.) *Loutraki* (p. 93), which is visible on the l. The train now turns to the rt., and a mile further crosses the Canal on a bridge 200 ft. high and 36 yds. long—the same bridge serving for the carriage-road. It cost 12,000*l*.

The **Isthmus of Corinth**, a celebrated tract of limestone rock which connects the Peloponnesus with Northern Greece, and unites two chains of lofty mountains, is about 10 m. in length. Its width at Corinth is nearly as much, but at its N. extremity it is barely 4 m. wide.

The idea of cutting a canal across the Isthmus was frequently entertained in antiquity, from the time of *Periander* to that of *Nero*; but *Nero* alone

actually began the work. The commencement was celebrated (A.D. 67) with great pomp, the Emperor cutting out part of the earth with a golden spade. But only a length of 4 stadia was accomplished when he was obliged to give it up in consequence of the insurrection of Vindex in Gaul. The canal was commenced upon the W. shore, close to the *Diolkos* (p. 92), and traces of it may still be seen. In 1881 the Isthmus was surveyed with a view to cutting a canal through it. On the 4th of May, 1882, the first cut was made by the King of Greece, who presided at the formal inauguration of the great national work in Aug. 1893, and the Canal was opened for the passage of ships on the 9th of Nov. It is nearly 4 m. long, 27 yds. wide, and 26 ft. deep, and is protected by two breakwaters 262 yds. in length, which serve to enclose the Port of Poseidonia. This important engineering work shortens the distance between the Piræus and Brindisi by 202 miles, and has turned the Peloponnesus into an island. Its total cost has been 2,800,000*l*.

Few foreign vessels pass through the Canal. In 1894 there were 2084 Greek, 78 Italian, and 46 British—24 of which were yachts. The difficulties of navigation in the gulfs on either side make it more advisable for larger vessels to go round the Peloponnesus. The tolls levied during the same year amounted only to 6077*l*., which could hardly pay the interest on the outlay. The strength of the current in the Canal varies from 1 to 3 knots an hour, and great care is necessary to prevent the vessel from bumping against the sides.

Beyond the bridge the Rly. and carriage-road run close together above the N. bank of the canal, and afterwards descend rather rapidly to the sea, passing on the rt. the small modern town of *Isthmia*, which also has a port, protected by breakwaters. About $\frac{3}{4}$ m. S.E. of the port is the site of the famous ISTHMIAN SANCTUARY, in the Stadium attached to which were celebrated every two years the games instituted according to tradition by Theseus (p. 90).

8 m. **Kalamaki**, the landing-place of the steamers before the opening of the canal. Some slight remains, near the modern village, indicate the site of **SCHOENOS**, which gave its ancient name to this port. On a low tongue of land to the rt. stands a lighthouse showing a fixed red light, visible for 8 m. As the train proceeds, the views of the gulf, the coast line, and the Island of Aegina, become extremely beautiful.

14 m. **Hagii Theodori**, occupying the probable site of **CROMMYON**, where Theseus slew the wild sow. Built into the wall of the Chapel is a Greek inscription, 'composed by some Platonist,' says Mr. Clark, 'probably in the 4th or 5th cent., when traces of the old philosophy still survived the wreck of the old religion.' It runs as follows: 'I, Philostrata, am gone to the sources of my being, leaving the bond wherewith nature bound me; for after completing my fourteenth year, in the fifteenth I left the body, a virgin, childless, unwedded. Whosoever hath a love of life, let him grow to old age unenvied.'

The Rly. now crosses an iron bridge and runs between the cliffs and the shore, along the narrow *Pass of the *Kaki Scala*, the scene of another exploit of the hero Theseus. From the bridge a good view is gained of the road, which runs at the foot of *Mt. Geraneia* (4495 ft.), following a sort of ledge cut in the rock. 'Originally a foot-road, made by the giant Sciron to entrap solitary travellers, whom he threw over the rocks into the sea to fatten a pet turtle withal, it was enlarged by Hadrian into a road wide enough for two carriages to pass. The statement is still attested by many wheel-marks in the rock. In course of time it degenerated into a horse-track. These rocks, over which Theseus kicked Sciron into the sea, were known to the ancients as the *Scironia Suxa*.'—*W. G. Clark* (cf. *Eur. Hippol.* 1208, *Paus.* i. 44).

The train passes over another iron bridge, near the highest point of the line, while the road mounts above the Rly., and presently descends to the

a. A fine view is gained of Pentelics and its quarries to the rt., as the inn runs down the incline.

27 m. **Megara** ✱ T (6250), the capital of Megaris, rises on two low hills the left of the Rly. The population of the surrounding district is almost entirely Albanian. The modern town occupies the site of the ancient. On Easter Tuesday, and again on Aug. 15 (N. S.), a very gay festival is celebrated here, at which men and men, mostly in separate groups, perform their national dances. The men join hands in a long string, and advance in a sort of interrupted procession, retiring and changing hands after every fourth step, and then advancing again. The only music employed is a monotonous chanting by the dancers themselves, and the performance is not attractive. The costumes, however, are brightly coloured, though their gay effect is somewhat marred by a rather pse-like binding under the chin. The head is invariably covered with a low handkerchief, which in the case of girls is made of cotton, while married women wear their bridal veil, beautifully embroidered with lace and gold. Each girl wears a crown and a garland of the coins which form her trousseau. These are generally Turkish silver pieces, but sometimes gold, and in certain cases they hang in pendants over almost the entire surface of the face above the waist. Here and there the coins are set close together, and are worn upon the head as a kind of mitre. The dance of the men is a species of jig, to the accompaniment of any noisy instrument which may be at hand.

Megara, said to be an ancient seat of the Teleges, was subject to the Athenians for a time after the Dorian invasion, but afterwards gained independence and became a rival of Athens in commerce (its seaport being Saeae). Megara founded the colonies Selymbria, Chalcidon and Byzantium, and also the Hyblean Megara in Sicily during the 8th and 7th cent. B.C.; but lost her power when the Athenians captured Salamis about 600 B.C.

In later times, though no longer

a powerful state, Megara gave the name to the Megarian school of philosophers founded by Euclides. Theognis the poet was a native of Megara.

Many of the houses are built of the white conchyliiferous stone, mentioned by Pausanias as peculiar to Megara. Some of the little churches have ancient blocks with inscriptions built up into their walls. There seems good ground for believing that the *Island of Minoa* was a hill surmounted by a fortress, and now dry land, standing on the shore distant a little more than 1 m. S. of Megara—thus corresponding to the 8 stadia of Thucydides (Thuc. iii. 51, iv. 67, 118). The Acropolis of NISAEA was on the E. side of the hill, between the sea and a low rock to the N. in the plain. Here are massive foundations and three small shafts of broken columns erect. It is now crowned with the Chapel of *St. George*. By some authorities, however, the reverse opinion is now held, viz., that the latter hill is Minoa, and that the lower hill to the W., known as Palaeokastro, is the Acropolis of Nisaea.

2 hrs. S.W. lie the ruins of a small Temple of ZEUS APHESIOS, excavated in 1889.

Salamis (Rte. 57) may be conveniently visited from Megara. There is a horse ferry distant 1 hr. 10 min.; the crossing occupies 20 min. To the Monastery of Phaneromene, 20 min.; to Koulouri, 50 min.; to the ferry at Salamis, 1 hr.; crossing, 40 min. To the Piraeus, 2 hrs.

The Rly. now crosses a fertile plain. On the rt. is seen the *Island of Salamis*, with its Convent of *Phaneromene*. [In the Church, which is dedicated to the 'Manifested' Virgin, are some remarkable frescoes, and several ancient fragments may be observed close by.] We now approach a range of wooded hills, which form the boundary between Megara and Attica, and are called *Kérata*, from their horns or peaks.

40 m. **Eleusis**, described, together with the Rly. from thence to (17 m.) *Athens*, in Rte. 58.

57 m. **Athens** (Rtes. 42-54).

ATHENS.

ROUTE 42.

FROM THE ROYAL PALACE TO THE GREEK CEMETERY, BY THE RUSSIAN AND ENGLISH CHURCHES, THE ARCH OF HADRIAN, AND THE OLYMPIEION. (PLAN OF ATHENS, CENTRAL SECTION.)

[For Tramway Routes, see *Index and Directory*.]

The centre of the visitors' quarter in Athens is the **Palace Square**, officially named **SQUARE OF THE CONSTITUTION** (πλατεία τοῦ συντάγματος). On its E. side rises the Palace of the King, while the other sides are bounded by the principal hotels and other large buildings. The Square itself is sunk beneath the level of the road towards the E., and is adorned with orange-trees, oleanders, and lofty cypresses. Beside the gravel walks are copies of two antique figures in bronze (Naples Museum), and at the N.W. corner of the planted space is a marble column with an inscribed boundary stone from an ancient Garden of the Muses (not *in situ*).

The **Royal Palace** (1834-38) is well situated on rising ground at the E. extremity of Athens. The first stone was laid by King Louis I. of Bavaria, who defrayed a large part of the expense. It is a plain quadrangular building, 100 yds. by 94, with numerous small windows. The W. front has a Doric portico of Pentelic marble; but the walls are only of broken limestone faced with cement. The constitution of 1843 was proclaimed from the great balcony over the front portico. On the S. side are the royal apartments. A band plays the national salute to the Greek flag, outside the N.W. angle of the Palace, every morning at 11 or 12.

The Palace is generally open to the

public any day after 3 p.m. by ticket, to be had gratuitously at the hotels.

At the head of the *Drossi's* well-known statue. The 'Hall of the Sacred Frieze' is decorated with a frieze of artists representing scenes of the Revolution. Here, too, entered Turkish and Greek soldiers during the siege of Mesolonghi. The joining hall are portraits of conspicuous characters of the Revolution. The Queen's Chapel (orthodox) is on the second floor. The silver-gilt font is that in which the princes are baptized, when transferred to the Cathedral. The Lutheran Chapel is on the first floor.

The ***Palace Garden**, dedicated to Queen Amalia, is open to the public on Sun., Wed., and Fri. from 3 to 5 p.m. [Adm. only at the entrance, to the l., are some of Roman baths with handsomely well-preserved mosaic pavement. A small room at the further end of the floor laid down with pebbles, as in some chambers of the *Asclepieion* (p. 280). Close to the S.E. corner of the garden may be seen a small part of the ancient city wall. Nightingales are abundant here in spring.

The ὁδὸς Ἀμαλίας, which runs between the Palace and the Square, is traversed by the Steam Tramway to Phaleron (Rte. 55). It forms a wide boulevard, bounded on the S. side by the Palace Garden. Stepping back on the rt., 200 yds. from the corner of the Square, is the Russian Church of **St. Nicodemus**, the largest and finest in Athens, though it is only 21 yds. long by 15 yds. wide. The dome, which is supported on pillars, is 7 yds. in diameter. Considerable architectural effect is, however, obtained even with these small dimensions. The Church was restored by the Russian Government in 1852-56. The external walls have a terra-cotta frieze similar to that of St. Theodore's (p. 363). The be-

Continued on Section 2

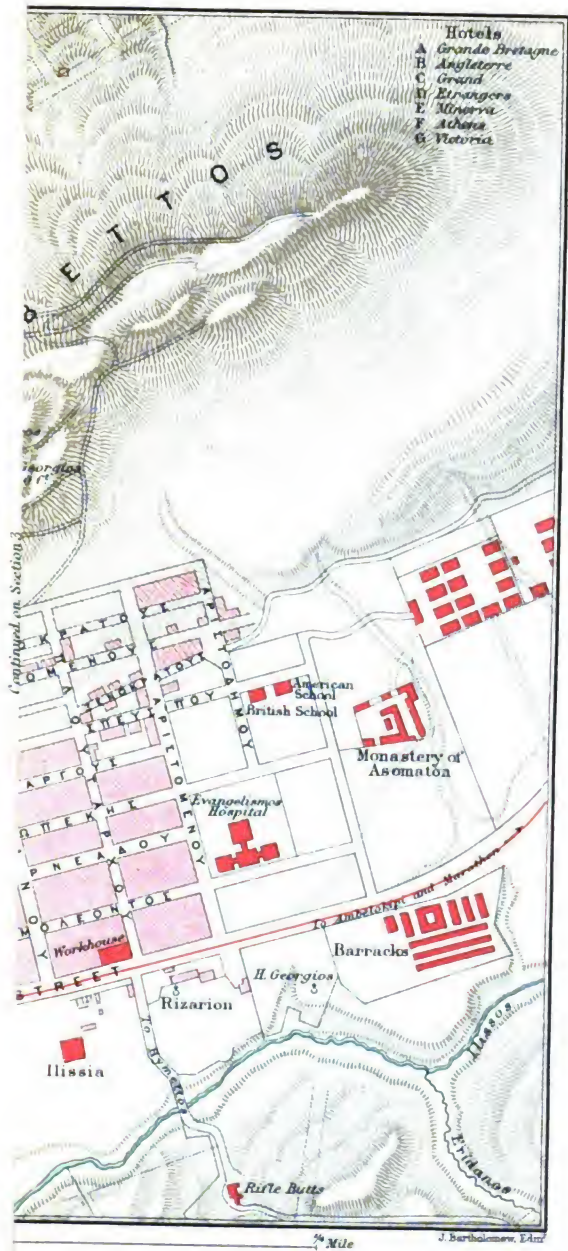
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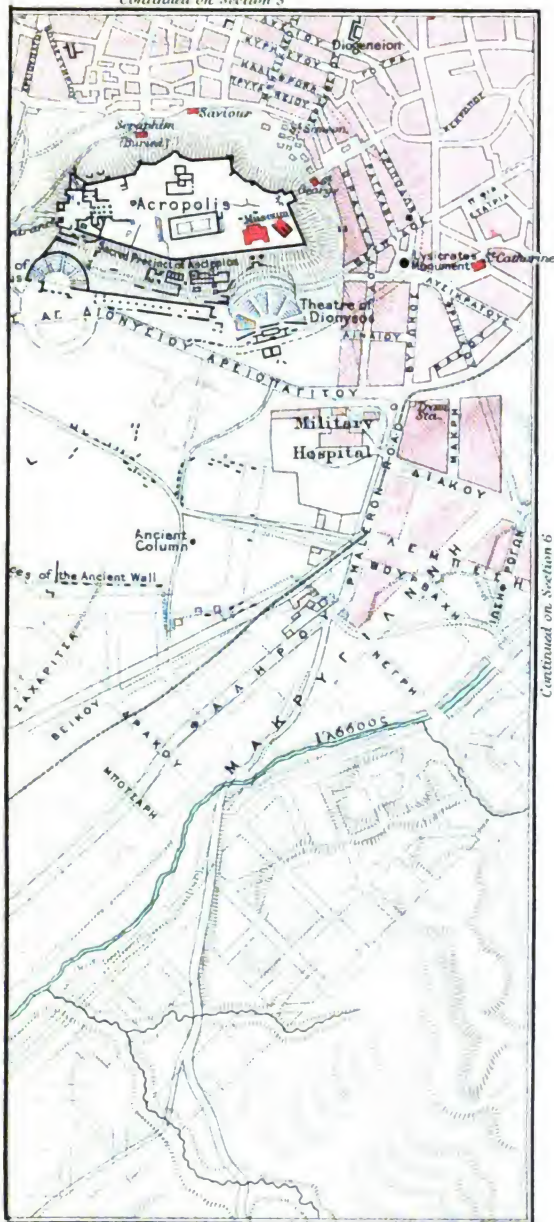
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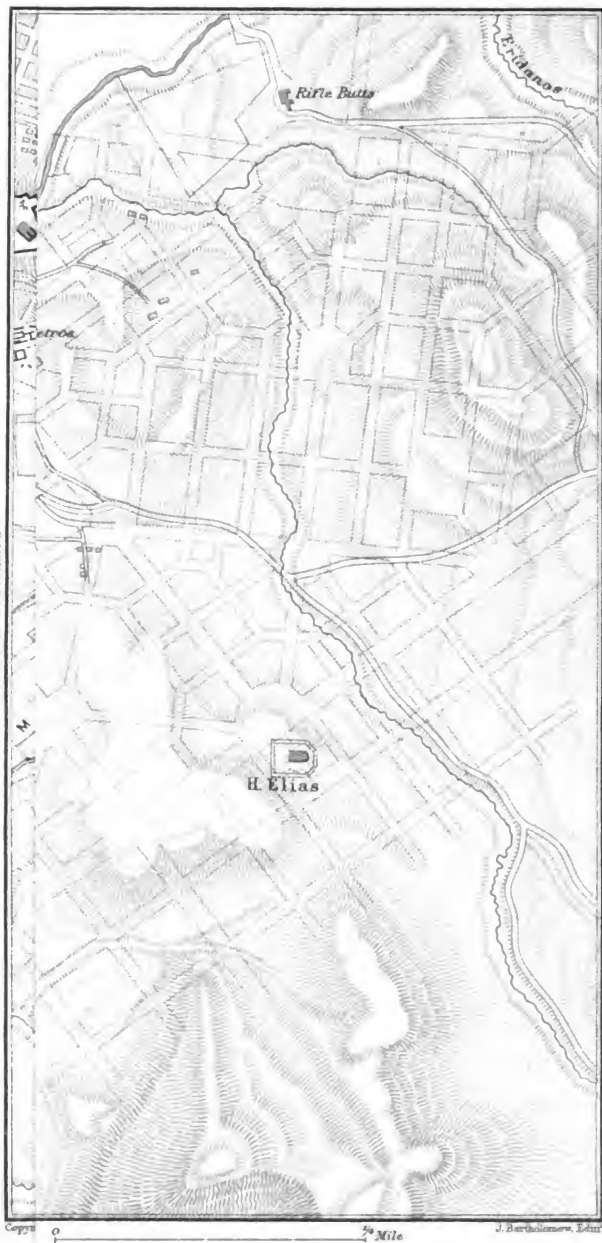


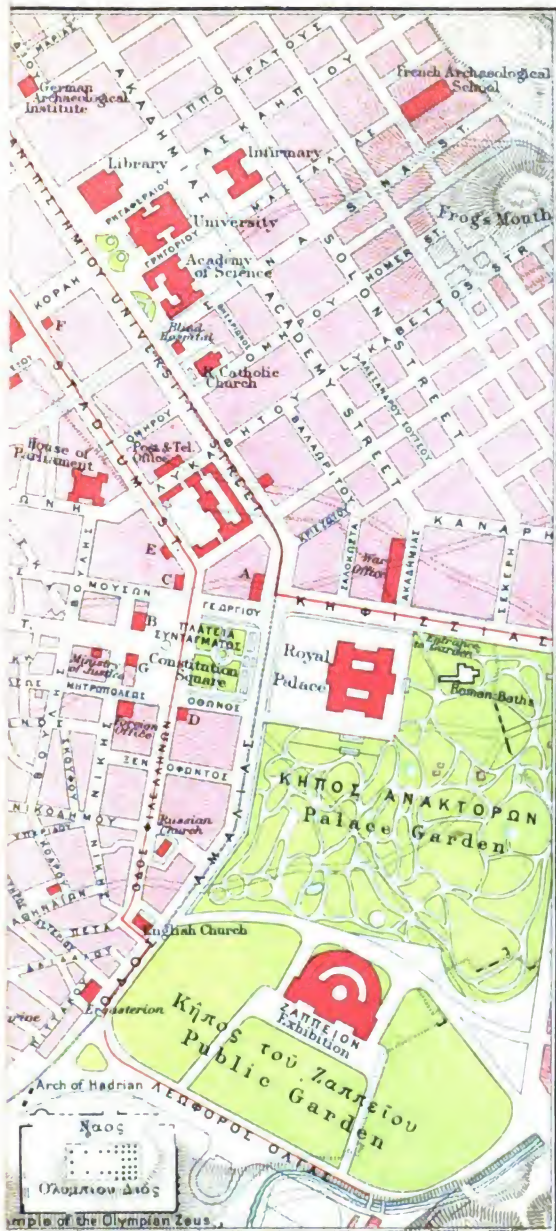
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modern: the great bell, which is remarkably rich and deep in tone, is a gift from the Emp. Alexander II.

Under the Church are the remains of a small ROMAN BATH, with some mosaic pavement in good preservation. The Services here on Sundays and festivals, always announced by the peal tolling of the bell, are very solemn and impressive.

The adjacent **English Church** owes its foundation to the late C. H. Bracegirdle, Esq., of Atherstone, Warwickshire, who resided much in Greece. Descriptions were raised in England, and building was commenced in 1840.

The Church was consecrated, by the Bishop of Gibraltar, on Easter Sunday, 1843. On the N. side is a pointed window to the memory of Sir Hard Church, put up by the English Government, with inscription by Gladstone; on the S. is a memorial window to Mr. Frederick Vyner.

Following the tramway line which runs in front of the Church, and turning l. into the boulevard (ὁδὸς Ἀλίας), we reach a large *Public Garden* (Rte. 43), with several Cafés. Turning it on the rt. is the **Ergasterion**, established in 1872 under the auspices of the Queen of Greece. It provides work for a large number of poor men and girls, in the manufacture of silk and woollen stuffs, carpets, lace, and embroidery, as well as plain needlework. Very pretty lace is made out of fine gold wire.

In connection with this establishment, the Queen has founded a company of trained nurses.

We now reach on the l. the

Arch of Hadrian, a triumphal gateway, erected probably by one of the emperor's successors as the landmark of one traditional boundary. It does not appear to have been connected with any line of walls. The archway is 30 ft. wide; the entire height about 50 ft. The inscriptions upon either side of the frieze, above the centre of the arch, describe it as dividing Athens, the former city of Theseus, from the

city of Hadrian. On the side towards the Acropolis, Αἰὶς εἶς 'Αθῆναι Θησέως ἢ πρὶν πόλιν. Towards the Olympieion, Αἰὶς εἶς 'Αδριανοῦ κοῦχι Θησέως πόλιν. It is surmounted by a triple attic with three fluted Corinthian columns engaged upon each face, and four square moulded piers. The archway was severely shaken and partly dislocated by the earthquake of 1857.

200 yds. S.E. stand the imposing ruins of the ***Olympieion**, or *Temple of Zeus Olympios*. This magnificent structure was commenced by Peisistratos on the site of an earlier shrine, of which the foundation was traditionally ascribed to Deucalion. The names of four architects employed by Peisistratos in its erection are recorded by Vitruvius. The work was continued by the sons of Peisistratos, but after their expulsion from Athens it remained untouched for nearly 400 years, probably on account of the unwillingness of the democratic leaders to perpetuate a monument of despotism. Aristotle (*Pol.* v. 11) mentions it as one of the colossal undertakings of despotic governments, placing it in the same category as the Pyramids of Egypt; and Livy (xli. 20) speaks of it as *Jovis Olympii templum Athenis, unum in terris inchoatum pro magnitudine dei*. Vitruvius quotes it as one of the four most renowned examples of architecture in marble. About B.C. 174, Antiochus Epiphanes commenced the completion of the temple, employing Cossutius, a Roman architect, who made designs for its completion in the Corinthian order. Upon the death of Antiochus (B.C. 164) the work was interrupted; and about 80 years afterwards some of its columns were transported to Rome by Sulla, for the use of the Capitoline temple (Plin. xxxvi. 5, 6). The work was not resumed till the reign of Augustus, when a society of princes, allies or dependents of the Roman Empire, undertook to complete the building at their joint expense (Suet. *Aug.* 60). The honour of its final completion was reserved for Hadrian, who dedicated the temple and set up

the statue of the god within the cella (A.D. 139).

This building, which was happily described by Philostratos as 'a great victory over time' (*χρόνου μέγα ἀγώνισμα*), occupied from its commencement to its completion nearly 700 years. Some huge marble drums, nearly 5 ft. in diameter, lying near the N.E. entrance to the platform, probably belong to the temple of Peisistratos. Only 15 columns are standing of the original 104 which formed the peri-style. These date from the time of Antiochus, or possibly from that of Hadrian. One was overthrown by the great storm of Oct. 26, 1852, and another had been removed in 1774 to the New Mosque (p. 351).

The line of columns which enclosed the cella was double at the sides and triple at each front. Each side had 20 columns and each front 8, counting the corner columns twice. The length was 116 yds., and the breadth 44 yds. It was surrounded by a large peribolus, of which the retaining wall at the S.E. corner remains almost intact, while the limits of that on the N. can easily be traced. Near its E. end is a rectangular opening with foundations of four columns, and at the W. extremity a piece of semi-circular pavement. The foundations, which were laid by Peisistratos, exhibit the same curvilinear disposition as those of the Parthenon (p. 315). The diameter of the columns at the base is 6 ft. 4 in., and the height from the pavement to the top of the capitals 56 ft. The capitals are exceedingly well carved. The abacus is 8½ ft. square. The stones composing the architrave are of enormous size: one of them weighs about 23 tons. The stylobate consists of three steps, the upper of marble and the lower two of poros. This building ranks with the temple of Diana at Ephesus, and some three or four others as the largest of all Greek temples.

Under the peribolus of the temple are some large and deep vaults, which have an exit through a subterranean passage into the Ilissos. One of them forms part of the clasm through which, according to Athenian tra-

dition, the waters escaped after the Flood of Deucalion. Pausanias relates that in commemoration of this event an annual sacrifice of wheaten flour mixed with honey was thrown down the gulf. The ceremony took place on the 13th of Anthestiorion (March), and the day was held as one of solemn public mourning.

Within the precincts of the temple were shrines of the terrene deities Kronos, Rhea, and Gaia Olympia, a bronze statue of Zeus, a statue of Isocrates, dedicated to the same deity, and the tomb of Deucalion. To these were added a long series of monuments in honour of Hadrian. In mediaeval times a *Stylites*, a class of religious enthusiast formerly common in the Greek Church, had his abode on the architrave, which still covers the two W. columns of the S.E. group. His ruined cell, which was cleared away early in King Otho's reign, is shown in Stuart's view of the temple.

Descending from the artificially raised platform on which the Temple stands, and glancing at the fine substruction of well-fitting marble blocks supported by buttresses, at its S.E. corner, we reach in 5 min., beyond a bridge over the Ilissos, the so-called

Spring of Kallirrhœ (Pleasantly flowing). It has commonly been supposed that Thucydides (ii. 15) referred to this spring when he says that the fountain of Enneacrounos, improved by the Peisistratidae, was originally called Kallirrhœ. This is now disputed (see p. 288). It is certain that the spring in the Ilissos was known in ancient times as Kallirrhœ, but Kallirrhœ is a general name for a fountain and therefore affords no strong argument. There may have been an ancient Kallirrhœ in a different quarter. The spring, which is of distinct origin from the Ilissos, flows from a ridge of rock which here crosses the bed of the river. When the Ilissos is full the spring is lost in the cascade formed by the river; but as this is rarely the case, Kallirrhœ forms a small pool, used by Athenian laundresses. Part of the waters of

the spring are drawn off by subterranean channels, one of which is cut in the solid rock, and appears to be of high antiquity. The Enneakrounos, wherever it is located, is closely connected with the earliest records of ancient Athens; for, according to a tradition preserved by Herodotus (vi. 137), it was the ill-treatment inflicted by the Pelasgi on the sons and daughters of the Athenians, when these were sent to fetch water from there, which, with other grievances, led to the expulsion of that people. On the rt. bank of the Ilissos at this point, a portion of the city wall, of late date, and the remains of a small Roman temple, have been laid bare.

A few yards below the pool of Kallirrhœ are some ancient walls, of uncertain character, standing in the desecrated bed of the stream. On the rock above a small Ionic Temple was standing as late as 1770. It had early been converted into a church, under the title of *St. Mary's on the Rock*, and as such had served as a chapel to the Catholic Dukes of Athens. When the Marquis de Nointel visited Athens in 1674, he caused a mass to be celebrated in this chapel, a circumstance so bitterly resented by the Greeks that they treated the church ever after as polluted.† The Greek Archaeological Society has recently excavated here and discovered the foundations of the old temple, which is supposed to be that of Artemis Agrotera. Above the site rises a knoll crowned by a disabled wind-mill, which itself stands nearly in the middle of an ancient temple-site.

A slight ascent through a long straight alley of cypresses leads, in 5 min. from the Spring of Kallirrhœ, to the

Greek Cemetery, the further corner of which, to the l., is now used by Protestants. To the l., outside the entrance, is the Tomb of HEINRICH

† In the reign of James II. three of our countrymen were interred here. Their tomb-case, erected by Consell Launcebot Hobson, was built into the N. wall of the English church.

[Greece.]

SCHLIEMANN (1822-90). The monuments within the Cemetery include the tombs of many persons distinguished in recent Greek history. Close to the central Chapel are the tombs of our eminent countrymen Sir Thomas Wyse and Sir Richard Church. The Cemetery is thickly planted with cypresses.

In the S.W. corner is a small enclosure formerly reserved for Jews; and outside the walls, about 100 yds. S.E., is a disused *Moslem Cemetery*, in which there now remain no tombs.

Nearly opposite this spot, on the rt. bank of the Ilissos, probably stood the Temple of the PYTHIAN APOLLO. No trace of the edifice itself has yet been discovered, but inscribed marbles belonging to it have been found in the neighbourhood (see p. 427).

On the l. bank of the Ilissos, 300 yds. below the above-mentioned bridge, is now supposed to be the site of *Kynosarges*, though the identification is not certain. On this spot, during a recent excavation, the British School discovered underneath numerous remains of Roman date, the foundations of a large and early Greek building, which is probably the Gymnasium frequented by Themistocles (Plut. Them. i.). In a neighbouring field are a few remains of what appears to be a Gymnasium of the age of Hadrian, perhaps erected in place of the older one.

ROUTE 43.

FROM THE ENGLISH CHURCH TO THE STADIUM, BY THE ZAPPEION AND THE OLD PROTESTANT CEMETERY. (PLAN OF ATHENS, SECTION G.)

To the E. of the English Church (p. 259) stretches a large **Public Garden**, adorned with basins of water and several interesting remains of ancient Roman Baths and mosaic pavements. On its N. side rises the **Zappeion** (1888), an extensive building erected by Messrs. Zappas as a place for the exhibition of national products.

A group of cypresses at the S.E. corner of the garden marks the situation of the **Protestant Cemetery**, now closed. The majority of the persons interred here are Germans, but there are also some English, including the distinguished historian of Greece, George Finlay, whose tomb is surmounted by an excellent portrait bust, the work of the Greek sculptor *Broutos*. Among the Germans is H. N. Ulrichs, the able topographer of Athens and Delphi.

In former days our countrymen were generally interred in the Temple of Theseus (p. 343).

Close to the Cemetery a stone Bridge crosses the *Ilissos*, a classical stream which takes its rise from several confluent rills and torrents near the N. extremity of Mount Hymettus. Although an insignificant and sometimes almost invisible brook during the late spring and summer, it acquires considerable volume when swollen by the winter rains and the influx of melted snow from the uplands. The bridge was built in 1873 on the site of an ancient one, which the Turks removed about 1783 for the repair of the city walls.

On a low hill in the suburb to the l. stands the little Church of **St. Peter the Crucified** (*Σταυρωμένος Πέτρος*), supposed to occupy the site of a highly venerated Temple of Artemis. This neighbourhood is usually regarded as the probable scene of the *Dialogue* (*Phaedrus*, 229 A.) in which Plato has immortalised the once shady banks of the *Ilissos*.

We now enter the **Stadium** (*Στάδιον*), a natural amphitheatre formed by three hills, united and modified artificially. The space thus enclosed was anciently traversed by a small torrent, which flowed through the Stadium to the *Ilissos*, and was afterwards utilised for the purpose of drainage. In order to provide a place for the contests of the Panathenaea, Lycurgus (B.C. 331) levelled the bed of the torrent, and raised a wall around the level area at the foot of the slopes. The remains of this wall may be seen flanking the

entrance on either side, and at the further end of the enclosure. The two flanking walls have been restored (see below) to the height reached by the topmost seats, and external stairs in two flights are added—for which the architect has ancient authority.

About five centuries later another benefactor of Athens, Herodes Atticus, was crowned here as victor in the Panathenaea. On this occasion he promised to the assembled spectators that the next celebration of the games should be held in a Stadium of white marble, a promise duly fulfilled in the quadrennial interval.

The first traveller who examined the Stadium systematically was our countryman Francis Vernon, in 1675. In the autumn and winter of 1869-70 a careful excavation of the points of principal interest was carried out by Ernst Ziller, at the expense of the king of Greece, who purchased the site for the public benefit, and laid open the further end.

The length of the Stadium was about 224 yds., and the breadth 39. The course now slopes towards the *Ilissos*, but was doubtless nearly level in ancient times. The racer started from a point at the lower extremity (*ἄφεσις*). All trace of the first *meta* has disappeared, but the third post forming the goal, was discovered *in situ* in the centre of the semi-circular end (*σφαιρόδωμη*), the radius of which is 54 ft. 3 in. It is now in the Museum. The length of the course itself must, according to precedent, have been about 580 ft. (600 Attic feet), or a little short of 200 yds.

The course was enclosed in its entire circuit by a breast-wall, built of small slabs of Pentelic marble in two rows, set on end one above the other; the edges of the upper range were rounded at the top. Behind the breast wall ran a corridor, which made the circuit of the course. It was paved with marble flags, 4 in. thick, of which only one remains *in situ*. Under this pavement was an arched drain of brickwork, which carried off the rain water from the tiers above through square

openings in the pavement. A similar drain ran round the *diazoma*, and both have been reconstructed.

A wall 5 ft. 3 in. in height, with base and entablature, formed the sub-structure of the first row of seats, this height being necessary to enable the spectators to see over the wall into the arena. Little flights of steps, 2 ft. 5 in. broad, led from the corridor to the seats, of which there were seven tiers at the semicircular end and eleven on the straight sides of the Stadium. Not one of the seats was found complete *in situ*, but their position was defined by the cuttings in the hillside.

It is estimated that the Stadium afforded accommodation for from 40,000 to 50,000 spectators.

On the E. side is a subterranean passage about 10 ft. high, and varying in width from 4 to 5 yds. This tunnel is curved, and at the point of greatest flexure are two steps and a threshold, with traces of door-posts. Before its restoration the place had almost the appearance of a natural cavern; but there is no doubt whatever of its artificial origin. Probably it was constructed for the admission of competitors and officials. Similar passages are found at Epidauros and Olympia. The tunnel was long popularly known as *Σπήλαιον τῶν Μοιρῶν*, the Cave of the Fates. A traveller who visited Athens about 1818 relates that the spinsters of Athens 'who had arrived at the age of matrimonial despair, were accustomed to leave offerings here, on a rude pedestal, of cakes and honey to propitiate the apparently adverse sisterhood.'

The Olympic Games of 1896 were held in the Stadium, which was restored as far as possible for the occasion. It is at present being entirely fitted with marble seats at the expense of Mr. Avéroff, a Greek merchant of Alexandria.

On the crest of Mt. Ardettos, 10 min. walk above the W. side of the Stadium, are some scanty foundations assigned to the Temple of Fortune erected by Herodes Atticus. From

hence is gained a fine general *VIEW of Athens, including the Monument of Philopappos, the Odeion, Acropolis, Olympieion, Arch of Hadrian, Royal Palace and Garden, old Cemetery, Lycabettus, Pentelicus, Hymettus, Greek Cemetery, and the Sea. On the opposite height is a terrace of the same kind of masonry (rubble-work eased with blocks of Peiraic limestone), measuring about 60 yds. by 12. No trace remains of the edifice which stood on this foundation; it is commonly, but without any sufficient ground, known as the Tomb of Herodes Atticus, who was interred in or near the Stadium he had adorned. He died at Marathon, but Athens claimed his body, and honoured her great benefactor with a public funeral, which was celebrated on this spot. From the S. end of the Stadium a path between low hills leads S.W. in 10 min. to the Greek Cemetery (Rte. 42).

3 min. below the bridge at the entrance to the Stadium the Ilissos makes a sharp bend to the N. and leaves its ancient desiccated bed on the S. On the low fertile island which lies between the two branches of the river, now chiefly occupied by cafés, are the remains of a large Roman Villa and tombs. About 300 yards below the commencement of this island is the spring of *Kallirrhoe* (pp. 262, 263).

ROUTE 44.

FROM THE ARCH OF HADRIAN TO THE MONUMENT OF PHILOTAPOS, BY THE MONUMENT OF LYSICRATES, THE THEATRE OF DIONYSOS, AND THE ODEION. (PLAN OF ATHENS, CENTRAL SECTION.)

The *Ὁδὸς Ἀνακράτους* leads W. from the Arch of Hadrian, passing on the rt. the little Church of *St. Catharine*. In front of the building are three Ionic columns of *cipollino*, and some ancient fragments, which appear to have formed part of a Colonnade. At the end of the street is the Choragic

***Monument of Lysicrates** (B.C. 335-34). Apart from the elegance of the structure itself, it possesses a peculiar interest as one of the earliest authenticated examples of the use of the Corinthian order. It was the custom of the victorious Choregi to dedicate to Dionysos the tripods which they had gained in the dramatic contests. These were erected either within the precincts of the theatre, or on shrines or columns in a street specially appropriated to them, which extended from the Prytaneion to the Theatre, and was called the *Street of Tripods*. The termination of the street has been discovered at the E. entrance of the Theatre (see below). It is mentioned by Pausanias (i. 20, 10), who gives the origin of its name as explained above, and specifies some of its ornaments, of which the Satyr of Praxiteles appears to have been the most noteworthy. It has been suggested that the small churches so extraordinarily numerous in this district may occupy the sites of the other Choragic structures. The relative positions of these churches, which, when viewed on the map, form a sort of avenue, render this highly probable.

The monument, which is protected by a railing, has a base of *Piræus* stone 13 ft. high, with a cornice of *Hymettian* marble. This basement supports a circular colonnade of *Pentelic* marble 21 ft. high and 9 ft. in

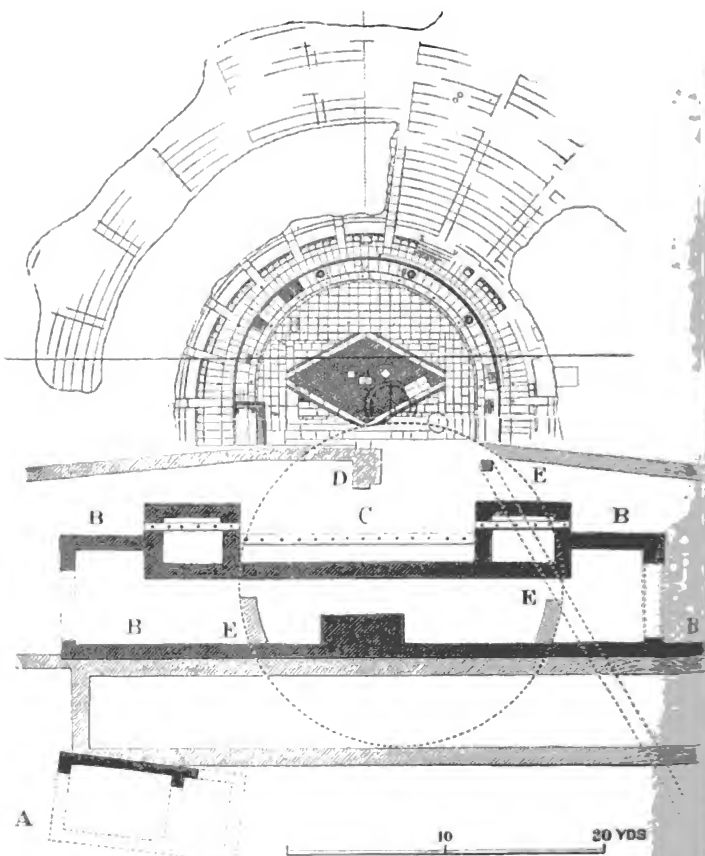
diameter, with six half-columns of the Corinthian order. The architrave and frieze are both formed of a single block of marble. On the architrave is the following inscription:—

ΑΥΣΙΚΡΑΤΗΣ ΑΥΣΙΘΕΙΔΟΥ
ΚΙΚΥΝΕΥΣ ΕΧΟΡΗΓΕΙ
ΑΚΑΜΑΝΤΙΣ ΗΑΙΩΝ ΕΝΙΚΑ
ΘΕΩΝ ΗΥΑΕΙ
ΑΥΣΙΑΔΗΣ ΑΘΗΝΑΙΟΣ ΕΔΙΔΑΣΚΕ
ΕΥΑΙΝΕΤΟΣ ΗΡΧΕ.

*Lysicrates of Cicyna, the son of Lysitheides, was Choregus. The tribe of Acamantis obtained the victory in the chorus of boys. Theon played the flute, Lysiades, an Athenian, trained the chorus. Evainetos was Archon.

Round the frieze is represented the story of Dionysos and the Tyrrhenian pirates. In the centre sits the god on a rock, caressing his panther; to the left are two Satyrs, one of whom brings wine from a vase. Further on, Satyrs are beating and branding the treacherous pirates, who finally leap with dolphins' heads into the sea. On the rt. is a succession of the same scenes, with varied treatment. The outside of the cupola is wrought with much delicacy out of a single block, and terminates in a floral ornament, which sustained the tripod. The cavities into which its feet fitted still remain. Of the six convex wall panels, three only are ancient; these retain traces of a frieze of tripods of the same height as the capitals, two occupying each intercolumniation.

Until the Greek Revolution, the monument was encrusted in the S.E. corner of the Capuchin Convent, a place well known as the usual residence of English travellers at Athens, during nearly a century and a half. Among its later guests was Lord Byron, many of whose letters are dated from hence, and who is said to have used the interior of the monument as his study. In any case, at that period it served the friars as a book-closet and study, and a sketch of the interior fitted up as such may be found in Dodwell's '*Classical Tour*.' For this purpose a door was opened by removing one of the panels, and light supplied in the same manner.



PLAN OF THE THEATRE OF DIONYSOS.

- A. Early Temple.
- B. Stage of Lycurgus.
- C. Late Greek or Early Roman Stage.

- D. Stage front of Phaedrus.
- E. Foundations of original round Orchestra.

On the occupation of Athens by Omar Vrioni, the convent was accidentally burnt, and the same disaster which injured the monument also effected its liberation from the convent walls.

The narrow 'Οδὸς Διονύσου now ascends E. to the slopes below the Acropolis, from which we look down upon the

***THEATRE OF DIONYSOS** (Plan, section 5). Until 1862 the site, though well ascertained by the researches of Leske and others, was buried under so great an accumulation of soil, that no idea of the plan of the theatre could be formed, and all that was known was derived from a representation of it on a bronze Athenian coin of the Roman period (see annexed woodcut).



In that year the Prussian Archaeological Institute sent a mission of some of its most distinguished members to investigate certain points of special interest in the topography and antiquities of Athens. To their exertions is due the discovery of one of the most interesting monuments of ancient Greece. The complete excavation of the site was subsequently carried out by the Archaeological Society of Athens.

In the year B.C. 500, at the exhibition of the first tragedy of Aeschylus, there was a disastrous fall of the wooden scaffolding, which had hitherto served for the Dionysiac representations. But it seems that no permanent stone theatre existed at Athens

before that which was built during the financial administration of the orator Lysurgus about 330 B.C. At that date the great masters of the drama had all passed away; but it is probable that the theatre in which the dramas of Aeschylus, Sophocles, Euripides, and Aristophanes were exhibited occupied the site of the present structure (see below). In A.D. 117-138 the theatre was repaired and embellished by the Emp. Hadrian. There appears to have been accommodation for about 20,000 spectators.

The **Cavea** (κοίλον) where the audience sat, has concentric tiers of seats, radiating, in the shape of a fan, from the orchestra up to the cliffs of the Acropolis, which shut them in on the N. They were intersected by an ancient road, following the curve of their outline, about three-fourths of the distance up the hill, and are divided by staircases into 13 wedge-like sections (κερκίδες). In the lowest tier were 67 thrones of Pentelic marble, forming the places of honour (προεδρία) of the religious and other dignitaries of the State. Exactly opposite the site of the altar of the god, in the middle of the central compartment, is the beautiful carved **THRONE OF THE PRIEST OF DIONYSOS ELEUTHEREUS**, resembling an armchair with lion's claw feet. On the back of the chair is delicately carved, in low relief, a group of two satyrs, supporting on their shoulders a yoke, from which hangs a bunch of grapes. In front of the chair is inscribed the name of the owner; above the inscription is a remarkable relief of two kneeling male figures in Asiatic dress, each of whom grasps a winged lion by the throat with one hand, while the other lifts a sort of bill-hook to strike him. On each arm is a beautiful figure of a winged boy conducting a cock-fight in very low relief.

Behind the chair are some marble plinths, on which was probably raised the throne of Hadrian. On either side are seats reserved to public benefactors and the lesser priesthood, among which on the l. are the priests

of Attalos, King of Pergamon, Diogenes of Phaleron, and the Olympian Nike. On some of the seats are traces of earlier inscriptions effaced to make way for those of Hadrian's time. All the inscriptions indeed are Roman, though the thrones themselves are of the time of Lycurgus. In each of the 13 divisions was a statue of Hadrian, set up by one of the Attic tribes.

The **Orchestra** (where the chorus made its evolutions) is in the form of a semicircle with lengthened sides. The central part is paved with small pieces of grey marble arranged in the form of a lozenge. In the middle of it is the mark of the round pillar which in Roman times, when the Dionysiac rites had lost many of their distinctive characteristics, replaced the original altar (*θυμέλη*) of Dionysus. The thick wall which fences in the front row of seats from the orchestra was erected for the protection of the spectators after the Greek chorus had been supplanted by the combatants of the arena. It may also have served to contain water for the exhibition of mimic sea fights. In front of the orchestra is a low stage of Roman type, built up in a very indifferent style with marbles taken from other parts of the earlier structure; up to this leads a flight of four steps bearing the inscription —

Σοὶ τὸδε καλὸν εἵνευε, Φιλόργγε, βῆμα
θειήτρον

Φαίδρος Ζωΐλου βιοδώτορος Ἀτθίδος ἀρχός.

For thee, O lover of revels, did Phaedrus, son
of Zoilos, governor of life-giving Attica,
complete this fine stage.

It is conjectured that this Phaedrus may have been one of those who, in the 3rd cent., attempted to stem the advancing tide of Christianity by a restoration of the moribund Pagan rites. The reliefs which adorn the front of the stage are considerably earlier than the time of Phaedrus, and have been cut down and adapted to their present position. They may perhaps date from an intermediate restoration by Nero. The first represents the Birth of Dionysos, who is held by

Hermes; his father Zeus sits on a rock. The second is a Sacrifice to the god, who is present to receive it. The third is mutilated beyond interpretation. The fourth has figures of Dionysos seated in his own theatre, with Eirene and others, and a view of the Parthenon in the upper rt. corner. The crouching Silenus, in the position of an Atlas supporting the stage, has been moved from another place. The statue is remarkable for the general power and effectiveness of its outlines. A corresponding figure, part of which may be seen on the left of the steps, filled a niche in the E. division, now destroyed. Near it are the remains of a carved marble chair. To the period of Nero belong also the colossal fragments of several figures representing Silenus near the stage, which probably supported an architrave or canopy.

6 yds. behind the reliefs is a line of thin bluish grey marble slabs bearing marks of columns, on foundation blocks of breccia, returned at each end into a slightly projecting wing. This represents a stage of late Greek or early Roman work, fronted with a colonnade which must have been about 12 ft. high. Similar stages have been found at Epidauros, Eretria, and elsewhere, and are described by Vitruvius as normal in the Greek theatre. To the W. of the earliest stage is the base of a statue to the dramatic poet, Menander.

3 yds. further back is the so-called **Stage of Lycurgus**, consisting of Hymettian marble on blocks of Piræus stone, below which are foundations of breccia. It occupies the line of the earliest stage-building extant, probably contemporaneous with the theatre itself, but its marble, &c., belongs to the stage above described. It was flanked with towers, nearly square in plan, which the front wall of the above-mentioned later stage cut in two. These towers served as side-scenes for the actors, and the long narrow hall behind them as a species of green-room. The space between the towers was probably left free for the erection of temporary stages, there

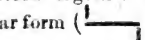


THEATRE OF DIONYSOS, ATHENS.

To face p. 273.

being no evidence of a permanent stage at this date. Parallel with this wall are the foundations of a Stoa, butting on the back wall of the stage, and apparently of like early date.

Standing on the outer edge of the E. tower, and looking S., a rough piece of masonry set in a curve may be detected upon the ground below. This is a remnant of the original round orchestra, dating from the 6th cent. B.C., and perhaps that on which the plays of Aeschylus were performed. The continuation of the curve is faintly traced in two other places—below the inner S. corner of the W. tower, and cut into the rock just outside the S.E. end of the existing orchestra.

The S. wall of the Stoa, which is supposed to have served as a protection for the spectators in case of rain, is built at its W. end over the corner of a small oblong building, whose blocks in Kara limestone from Hymettus are fitted together with clamps of a peculiar form () , not in use

later than the 6th cent. B.C. This was an early Shrine of Dionysos, consisting only of naos and pronaos, and probably intended for the reception of the archaic statue of the god. Further S., but not quite parallel, are the foundations in breccia of a somewhat larger Temple of Dionysos, with the remains of a large pedestal in its naos, on which was placed the seated statue of the god in gold and ivory by *Alcamenes*. If this, as has been conjectured, is the temple dedicated by *Nicias* (Plut. *Nic.* 3), it affords the earliest instance of the use of breccia as foundations which can be dated. At its E. end is a marble *Stele* with an inscription relating to the Guild of Actors. In front of the temple is the foundation of the great altar of Dionysos. A few yds. N.E. is a round white marble Altar of Dionysos (good Roman work), richly sculptured with bacchic masks and festoons of fruit. The inscription records its dedication by *Pistocrates* and *Apollo-dorus* of the gens *Bacchidae*. Nearer the road is the boundary wall of the *temenos*.

In the face of the rock above the Theatre is the site of the Choragic Monument of *Thrasylos*, a small temple erected by *Thrasylos* in B.C. 320, to commemorate the victory of his chorus (p. 269). It originally consisted of a natural cave artificially enlarged to a size of about 11 yds. by 6, fronted by three Doric pilasters in Pentelic marble supporting a pediment. In the middle of the architrave was an inscription in white marble, which now lies on the left of the monument, the central block of three. About B.C. 260 his son *Thrasyceles*, having occasion to erect a memorial of a similar victory, took down his father's tripod and substituted for it a colossal statue of *Dionysos*, now in the British Museum. At the same time he added on the left a tripod for his chorus of boys, and one on the rt. for the men, enlarging the structure by the addition of an attic in grey marble. The inscription belonging to the boys lies towards the W. of the central block, and that of the men towards the E.—the latter much broken. Both are in bluish grey marble. Within the cavern, or on the tripod, were statues of *Apollo* and *Artemis* destroying the children of *Niobe* (*Paus.* i. 21). On the establishment of Christianity, the temple was converted, without alteration, into a chapel of Our Lady of the Cavern (*ἡ Παναγία Χρυσοσπηλιώτισσα*), a character which it still preserves, although the artificial part of the structure was completely shattered by a mine laid by the Greeks during the Revolution. A lamp is lighted within the chapel every evening. Above the cave, immediately at the foot of the *Cimonian* wall, are two Columns, whose triangular Roman capitals show a special adaptation to the form of the tripods which surmounted them. They stand upon bases of five steps, on which, and on the rock near them, are several Roman inscriptions. To the right is a Sundial in Pentelic marble.

Proceeding W. under the cliffs of the Acropolis, along the highest rows of rock-cut seats belonging to the *caracæ*, we soon reach a wall of large

rectangular blocks which runs in a slight curve down the hill, and forms the boundary between the Theatre of Dionysos and the

ASCLEPIEION, or *Sanctuary of Asclepios*. The precinct is bounded on the S. by a similar wall which turns off at rt. angles, and by means of which we may descend to the level of the enclosure. Before doing so, however, the traveller is recommended to stand at the corner of the walls, and to take a general survey of the ruins below him. The platform is now encumbered with a wilderness of stone foundations and marble blocks, from classical, early Christian, and Turkish buildings of various dates; and the confusion is increased by the circumstance that the most conspicuous of the existing remains, has nothing to do with the Sanctuary, being a corridor or possibly a N. aisle of a Byzantine Church, to which the Sacred Spring, within a round-headed doorway, served as a Chapel.

Immediately below the cliff is a wall of which the corner on the rt., with its lowest course of grey Hymettian marble, is probably of the 4th cent. B.C. The remainder, including the round headed doorway, was faced in Byzantine times. In front of this stretches to the left a buttressed wall with remains of round arches or vaulting above it, entirely Byzantine. Parallel to it runs a long white marble plinth, which supported the columns of the *Stoa*. In the middle foreground may be clearly traced the outline of an apse which terminated the nave of a Church, while signs of smaller apses are also visible; but whether they belonged to one large building or to several lesser ones is doubtful. If the corridor leading to the Spring formed part of the building which had the central apse, the Church must have had double aisles. To the left of the apse are the remains of a large Altar, and further W. the foundations of a small Temple. In the corner, immediately below the angle on which we stand, is a piece of wall with two

curiously incised slabs, other blocks of which will be found lying about the enclosure. This wall, to which we must descend for near inspection, is of early polygonal structure, and formed the boundary of the precinct.

An easy descent leads to the platform along the top of the boundary wall. At its foot, just above the path from the high road below the Theatre, are remains of Roman Baths.

We return along the lower level to the wall to examine the interesting blocks in the S.E. corner, and then cross over between the apse and the altar to the **Sacred Spring**, which played so important a part in the religious ceremonies of Asclepios, and was the scene of the legendary murder of Halirrothios by Ares (p. 290). The rock-hewn chamber in which it lies was converted by the early Christians into a chapel, and its walls retain some traces of their paintings. The cave is circular, about 5 yds. in diameter, and receives no light except through its doorway. The water of the spring is pure, but slightly chalybeate. It is probable that the well was sunk long before it became enclosed within the precinct of Asclepios (see below). We now turn to the long plinth of Hymettian marble, which, together with the back wall and intermediate row of bases at the S. end, are the only remains *in situ* of the

Stoa of Asclepios.—This edifice, occupying a very sheltered position and fronting S., was a sort of *Askleion*, used for the temporary reception of the patients of the god (see below). The scene of the cure of *Plautus* by Aristophanes (Plut. 653-747), was not (as is commonly said) laid here, but in the Asclepieion at Peirææ, for it is clear that the temple stood of was near the sea.

The portico was built of Peiræan limestone, embellished in some places with marble, and dates from the 4th cent. B.C. The foundations were conglomerate and measure 54 ft. by 11. It will be observed that the E. half of the plinth has marks of iron clamps once only to every ft.

black, showing that the corridor was open and supported merely by columns; whereas further W. every block is clamped, which proves that this part of the plinth bore not columns but a continuous wall. The closed portion of the corridor was doubtless appropriated as a sleeping place by the patients of Aesclepios, on the night of their mysterious cure. The course of treatment in this health-resort seems to have been the same for all classes, and was undergone by rich and poor together. After having made their donations at the fountain, and offered their sacrifice and prayers at the altar, the patients and their attendants lay down on the leaves with which the floor was strewn, rolled themselves in their blankets and awaited results. A servant of the temple having extinguished the lamps, and enjoined silence and sleep, the ceremony of incubation began. If we are to believe the *Asclepiades*, the first incident was the arrival of the priest, who visiting each altar in turn, surreptitiously picked up all the dried figs, and other offerings into a bag as his perquisite. As the night advanced, the heavy perfumes of incense from the altars, and the strong religious excitement, usually sufficed to produce the dreams through whose medium Aesclepios was supposed to deliver his prescriptions and effect a sudden cure. A large number of the offerings to Aesclepios and Hygieia took the form of small tablets, on which was carved that part of the human body which had been diseased. These tablets were either hung up against the wall, like similar offerings in many existing Roman and Greek churches, or inlaid in the columns. Larger votive stelae were fixed into the steps of the Stoa, and are now in the National Museum.

A few yds. S. of the W. end of the Stoa are the remains of the Temple of Aesclepios. Its foundations are ancient but some of the upper stones are later. The Temple is very small, measuring only about 11 yds. by 6. Just above this point to the N. is a rectangular platform, measuring about 11 yds. by 8, and pro-

jecting several yards beyond the N. wall of the Stoa. In the platform is a circular opening, 3 yds. in diameter and now 7 ft. deep. The shaft is lined with polygonal masonry, in blocks of Acropolis stone; at the mouth it is surrounded by later blocks in conglomerate, forming an octagonal opening. From four sides of this octagon project externally four rectangular bases on which stood columns, also a later addition. The pit probably served as a place of sacrifice. At the *Hephaestaea*, the priest of Aesclepios offered sacrifice to the souls of the departed heroes, and it was customary to slay the animal over a pit, so that the blood might flow into the nether world.

As regards the date of the sanctuary of Aesclepios, it is now generally believed, on the evidence of an inscription, to have been founded in the year 420 B.C. According to a later inscription there were two temples within the precinct, but the second has not been successfully identified.

Further W., on nearly the same level, is a row of four chambers, which are supposed to have served as residences for priests of Aesclepios and the allied divinities. They are paved with thin flat pebbles set on end, as in some Baths in the Royal Palace Garden (p. 258). Beyond these are two small Temples of later date, about which nothing certain is known. The first, which faces diagonally, has been called the *Temple of Themis*; behind it, under the rock, is a piece of polygonal masonry. The second retains nothing but its front plinth, with the square bases of its corner pilasters.

Descending S. between the cottage and a large round Turkish vault, and turning to the rt. along the boundary wall, we find a small stone bearing the inscription *HOPOS KPENEΣ* (boundary of the well) in letters of the 5th cent. B.C. It is built up into the S. wall of the precinct, and proves that the spring was of sufficient importance to give its name to the enclosure.

Below this platform and its ruins stretches the so-called

Stoa of King Eumenes, of which the foundations can be traced in front of the conspicuous row of arches 178 yds. long, extending from the Odeion to the Theatre. The original facing of the wall, which supported the terrace behind, can be seen here and there, but is mostly replaced by a mediaeval wall, supported externally by buttresses.

The Stoa was originally longer than at present, and its W. end, modified in plan, has been built up into the Odeion. It measured about 29 yds. in breadth, and was supported by a central row of columns, the bases of which are still visible. Eumenes II., King of Pergamons, reigned B.C. 197-159. He was the son and immediate successor of Attalos I.; he dedicated the sculpture on the neighbouring Cimonion, and was himself succeeded by his brother Attalos II. (Rte. 48).

The Odeion of **Herodes Atticus** was erected by that public-spirited citizen in memory of his wife Regilla, who died A.D. 160. It is built of limestone and brick mixed; some parts of the interior were faced with marble; the roof was of cedar wood. The front wall is pierced with three large doorways, each of which is flanked with two niches. Above these are large holes for inserting the supports of a second story. A row of windows runs above the doors, and there yet remains one window of a third tier. The picturesque wings were also pierced by windows, and appear to have flanked the main front like towers. The diameter within the walls was about 80 yds., and it seems to have been capable of holding 6000 persons. The Turks converted the theatre into a strong redoubt, without, however, injuring the plan of the building. The Odeion continued to form part of the defences of Athens until the establishment of the kingdom. In 1848-58 the theatre was cleared, when traces of a great fire were discovered, which had probably caused its destruction. A large accumulation of the shells of *Murex brandaris*, brought to light at the

same time, would make it appear that the Byzantine Greeks had established here a factory for Tyrian purple.

The seats were partly hewn out of the rock and faced with marble, the lower ranges being in tolerable good preservation. The orchestra is paved with large square slabs, and is about 21 yds. wide. The stage, 39 yds. in width, was approached from the orchestra by steps, three of which remain at the E. end. Broader flights of steps ascended to the wings of the stage, which retain parts of their mosaic floor. At the entrance is a headless statue of a Roman magistrate.

About 20 yds. N.E. of the uppermost row of seats is supposed to have stood the **Choragic Monument of Nicias** (p. 300).

S.W. of the Odeion rises the **Mussion**, a hill which derives its name from an ancient temple of the Muses, or from tradition that the poet Musaeos, son of Orpheus, was buried upon its slopes.

On the summit, reached in 10 min. by a footpath, stands the conspicuous **Monument of Philopappos**. The persons commemorated were grandsons of Antiochus, exiled King of Commagene in Syria.

The slightly concave front, which presents three niches between Corinthian pilasters, proves that the monument faced a mausoleum. The seated statue in the central niche is that of Philopappos himself. On the l. is the grandfather of the deceased, and on the rt. stood Seleucos Nikator, an earlier king of Commagene. Between the niches and the base is sculptured, in high relief, the triumphal entry of a Roman Emperor. A Latin inscription on the monument, in which the reigning Emperor Trajan is styled *Dacicus*, proves that it was erected after A.D. 101. The Monument of Philopappos was condemned as unsafe, after official inspection by a Prussian architect, in March, 1895, and has now been rendered more secure.

This monument is a convenient starting-point for tracing out the remains of the **City Walls**, within the

of which, according to Pausanias, it enjoyed the very unusual position of standing. The foundations begin about 300 yds. due E. near the bottom of the hill, and are visible at one or two points further on, in a line between the S. side of the Olympian and the Palace Gardens (p. 258). In their extension N., see Rte. 45.

ROUTE 45.

FROM THE MONUMENT OF PHILOPAPPUS TO THE AREOPAGUS, BY THE PRISON OF SOCRATES, THE PNYX, AND THE OBSERVATORY. (PLAN, SECTION 5.)

The path descending a little W. of from the Monument of Philopappos along the ridge of the hill, passes at intervals on the l. some foundation walls of the ancient city walls. After 5 min. it bears to the rt., and reaches the road just opposite the Aule Chapel of

St. Demetrius the Bombardier. In 1686, the Turkish commandant of the citadel took it into his head to destroy this church under cover of the salutes fired in honour of an approaching Moslem festival. Having brought two or three of his guns to bear on the doomed church and completed his preparations, he retired to rest in the Propylaea, which then served as an armoury and powder magazine, as well as forming the residence of the commandant. During the night a violent storm arose, the Propylaea were struck by lightning, the powder magazine exploded, and the Aga and his entire family were blown to atoms.

The Greeks, regarding the storm as a direct intervention of St. Demetrius to preserve his church, named the Saint the Bombardier (*Λουμπάρδης*). According to local tradition it was from a battery near this spot that a Hanoverian lieutenant aimed the shot

which caused the fatal explosion of the ammunition stored in the Parthenon. Just beyond a group of cypresses, 80 yds. S. of the chapel, are three wooden gates which close the so-called

Prison of Socrates, an ancient dwelling-house, excavated out of the rock, and forming part of the system of prehistoric habitations described below. It consists of three chambers, of which that on the l. is about 4 yds. by 2½, and has a flat ceiling. On the floor is a shallow oblong indentation, upon which a sarcophagus may have stood, with a channel for water. From this room a low aperture leads into the central chamber, which is unfinished, as well as the opening which was intended to afford communication with the room on the rt. This last has a slanting roof, and a doorway leading diagonally into a rotunda about 4 yds. in diameter and 20 ft. high, whose sides converge towards the top in pyramid fashion, forming a sort of chimney. The entire structure much resembles a brick-kiln, or a Sardinian *nuraghe*. The round opening at the top, which is on the surface of the field above the cavern, is half closed by a projecting ledge of stone. To the rt. of the front the rock projects at right angles from it about 4 yds., and seems to have formed a sort of vestibule, with which the numerous square holes in the face of the rock were probably connected. To the l. may be seen the upper part of a staircase hewn in the rock.

The road which runs by the Chapel of St. Demetrius is usually identified with the celebrated *κοιλὴ δόδος*, or *Hollow Way*. The road was crossed by one of the city gates, possibly the *Melitian* (p. 252). One hundred yds. to the l. of the Church is a very fine rock-tomb cut in the cliff above the hollow.

Remains of an extraordinary number of **Ancient Dwellings and Tombs** are scattered over these hills. They lie thickest on the E. slopes, especially on the ground immediately behind the Pnyx, but they cover at intervals the entire rocky ground between the

Areopagus and *Kallithea*, a halting-place on the Phaleron tramway (p. 445); they have been estimated at 800. Many more may still exist under the soil, while others have been destroyed by the opening of quarries. In the majority of instances there seems to have been no communication between the different chambers. The back and the two side walls were formed by perpendicular excavation in the rock, while the front was artificial. The doorway may frequently be recognised, sometimes with steps before it, and in two or three instances, with a flight of steps ascending from the basement to the story above. The remains now visible, because hewn out of the solid rock, are chiefly floors, benches, gutters, niches, and staircases. Nearly sixty cisterns, large pear-shaped excavations, may be observed on the hill; they vary in depth from 13 to 20 ft. There are marks of ropes at their mouths. Seven rock-hewn seats, on an elevated spot, may possibly represent a primitive court of justice.

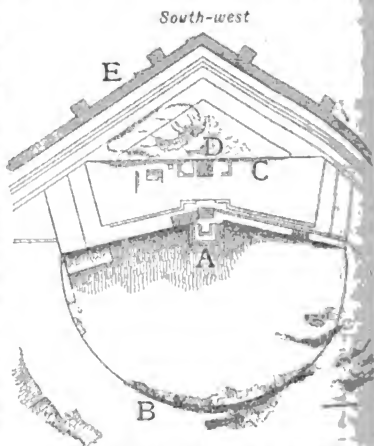
An afternoon spent in exploring these remarkable remains of the primaevae Pelasgic city is almost as interesting as a ramble through the streets of Pompeii.

Our path continues N., leaving the Chapel on the rt., and reaching in 2 min. the supposed site of the

***Pnyx**, or place of political assembly for the Athenians. To the left of the pathway is a rock-hewn wall about 40 yds. long, and 9 ft. from the ground at its highest point, with a niche near its S. end and a flight of three steps at the other. This was formerly supposed to be the ancient **BEMA** (see below), from which the orator addressed the multitude. According to a very doubtful statement of Plutarch, the Thirty Tyrants removed the Bema, so that it might face the land instead of the sea. To the rt. are the remains of a rectangular altar hewn

in the rock, with a broad plinth at its base, measuring about 4 yds. from E. to W. The three steps ascend to a higher platform containing surface excavations, and supported on the side next the sea by a massive artificial wall, upon which may be traced, in a straight line with the Parthenon, the foundations of two square towers.

30 yds. N.E. of the three steps, on a lower level, is a block 5½ ft. high flanked with steps on each side; the entire structure stands



PLAN OF THE PNYX.†

- A. Bema.
- B. Circular supporting wall.
- C. Rock wall, with sockets for stele.
- D. Ancient altar, on upper terrace.
- E. Traces of tower and city wall.

upon a large plinth, from which the wide steps descend to the ground. This is now generally supposed to be the **BEMA**. The block is placed at the centre of a long reach of rock which is not perfectly in a straight line, and has a flight of steps at its N. end. On the left of the block is a shallow niche, below which we find a number of votive offerings of late Roman date, representing different parts of the human body.

† Borrowed from Dr. Smith's Dict. of Rom. Geog., with altered references.

and now in the British Museum. At its highest point this reach of wall is over 14 ft. above the ground. Following it in the direction of the Acropolis we find a large piece of rock cut away vertically as if for removal, but abandoned before the completion of the work.

Descending from this point towards the so-called Theseion, we soon reach the central and best preserved portion of the lowest curved wall, formed of very large blocks, each bordered with a quadruple frame or moulding (*draft*), which serves to raise into relief the surface of the slabs. This wall, now only 16 ft. high at the most, is supposed to have been originally much higher, its upper blocks having been removed by the Turks for purposes of building. It probably rose high enough to support a semicircular arch, sloping downwards in theatre fashion towards the Bema, and capable of accommodating between 5000 and 6000 persons. The higher level of the wall, at the N. and S. extremities of its curve, proves that its central portion must have been considerably lowered since ancient times.

N. of the Pnyx rises the so-called **Hill of the Nymphs**, a name borrowed from a dedication to the Nymphs carved on the rock to the rt. of the path just inside the Observatory garden, and now barely legible. The slopes of the hill are covered with ancient foundations, in the midst of which stands the little Church of *S. Marina*. On the rock below the Church, precisely in a straight line between its wooden belfry and the Temple of Nike on the Acropolis, is a 9th cent. inscription written from rt. to left, which marks the *Precinct of Zeus* (*ὄρος Διός*).

On the summit of the hill stands the conspicuous **Observatory** (*ἀστεροσκοπεῖον*), founded by Baron Sinas, a well-known Greek banker at Vienna, in 1842, and opened in Sept. 1846. Until 1884 it was under the very eminent German director, Dr. Julius Schmidt. Visitors are admitted on presentation of card.

The Observatory has an astronomic, meteorologic, and geodynamic section,

and is supported by an annual grant of 17,000 dr. from the State. The completeness of its meteorological instruments place this department in the first rank, and daily communication is maintained by telegraph with 22 subordinate stations in the provinces. The Observatory has also a large Regulator, for the control of 23 public clocks, distributed over the town of Athens. Director, *Mr. Demetrius Eginitis*.

About 150 yds. W. of the Observatory is a depression, usually identified with the *Bárathron*, the ancient Athenian place of execution (Hdt. vii. 133; Thuc. ii. 67; Plat. *Rep.* p. 439; Xen. *Hell.* i. 7, 20). The word *βάραθρον* (chasm) was used symbolically by Greek rhetoricians in the same sense as the Tarpeian rock by Roman orators. The cavity is now partly choked up by arable soil, and there is little to recall the gloomy associations of the spot. Miltiades was condemned to the *Bárathron* for his futile expedition against Paros (p. 910), although the extreme penalty, in consideration of his services at Marathon, was afterwards commuted to a fine.

Returning past the Observatory, and descending into the valley between the Areopagus and the Pnyx, we reach a tract of ground excavated since 1892 by Dr. Dörpfeld at the expense of the Institute and of German subscribers, with the original object of ascertaining the true position of the Athenian Agora, and the site of the *Enneacroneos* (p. 262).

These questions, now so much in dispute, turn partly upon the value which may reasonably be placed upon the topographical order observed by Pausanias in his rambles through the city. It is argued with much force that the *Kallirrhœe* in the bed of the Ilissos cannot be the ancient *Enneacroneos*, because Pausanias describes the latter immediately after passing through the Agora, and goes back to the Agora afterwards. On the other hand it is possible that Pausanias was *misinformed* on this point. Thucydides, ii. 15, speaks of the *Enneacroneos* together with the *Olympieion*, the *Pythion*, and the shrine of *Dionysos in the Marshes* as situated near the Acropolis, and he seems to imply, though this is not quite clear, that all these sites were more or less to the S. of the Acropolis. Accordingly it was till lately assumed that the *Olympieion* mentioned by Thuc. was the well known sanctuary near the

Ilissos (p. 260), and that the Enneacrounos was the spring in the bed of the Ilissos (p. 262); there are also traces of a Python in this neighbourhood (p. 264); while the shrine of Dionysos in the Marshes has been generally located in the low ground S. of the Acropolis. Dr. Dörpfeld, however, holds that the Python of Thuc. is really the precinct of Apollo at the N.W. corner of the Acropolis (p. 298), that there was a shrine of Zeus Olympios near by, and that he has discovered the actual remains of the temple of Dionysos and of the Enneacrounos in the ground recently excavated (see below). It cannot be said that the literary evidence is decisive, and unfortunately no inscription that would settle the point in dispute has yet been discovered.

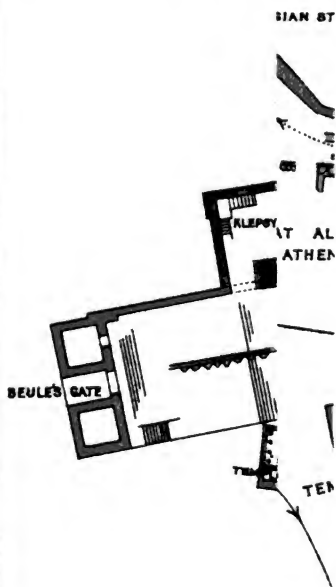
A very ancient road has been laid bare, lined with polygonal masonry, which is believed to have been the main street leading up from the Agora to the Acropolis. To the rt. of it is a diminutive Sanctuary, apparently of the 6th cent. B.C., containing a little shrine with a round altar in front of it, and inscribed with boundary stones. Above it stood a Club, identified by the inscription *ἔπος λέσχης*. Further on is a private house, with a record of two mortgages inscribed on its outer wall, in letters of the 4th cent. B.C. Below the road and adjacent houses runs an extensive system of earthenware drains or water channels. On the other side of the ancient road, between it and the Pnyx, is a very early triangular precinct. In its W. corner are the remains of a primitive wine press, near the S. corner a small temple, and in the middle an altar in the form of a table. This seems to be an early shrine of Dionysos, and Dr. Dörpfeld identifies it with the temple of Dionysos *ἐν Αἰναις*. It cannot be said that this is yet proved; but if it can be established it would strengthen the arguments for placing the Enneacrounos here. Some archaeologists believe further that the precinct of Dionysos *ἐν Αἰναις* is identical with the *Leuæion*.

Above it have been excavated the foundations of a Roman building of basilica form, bearing on one of its columns an inscription relating to the religious guild of the *Iobacchi*, to whom it doubtless belonged. Further on, still to the E. of the ancient road, is a small shrine of Aesclepios and Amaryn. Opposite this are traces of a large cistern hewn out of the natural

rock below the Pnyx, beneath the modern received the water by an aqueduct of 6th cent. from the valley of the some remains of a identified by Dr. Dör Enneacrounos of Peis been found built into a on the spot. Close to chambers hewn out of the Pnyx itself, one of which at its back, believed by to be the original Kallir channels taken from a up the Ilissos may be which the Peisistratidae Thucydides to have const ancient road continues further S. and S.E., above the 6th cent. aqueduct bends sharply N.E. to Acropolis. Under the hill close to the N. end of the excavated space, is a large Cavern, identified by so with the *Cave of the I* below). Passing it on the the slope, and reach a flight hewn steps leading up to the

Areopagus (375 ft.). This gave its name to a body which once the Senate and the Judicial Court of the Athen was so called from the tradition that Ares was here tried for the murder of Halirrhothios, son of Poseidon. Others regard it as the *Hill of Ares*, because the Cave of the Furies lay beneath it. Here Ares placed the camp of the Amazons (Aesch. *Eum.* 6; Hdt. viii. 52; Paus. 1. 28). The crest of the knoll are a number of stone benches, corners, and plaques connected probably with the activities of the Tribunal. It is a difficult point whether the well-known scene in the life of St. Paul (Acts xviii. 12) took place here, or in the King's Hall facing the Agora (p. 355). Looking down from the summit we trace the narrow aisles, each with its round apse, of the ancient and interesting Church of

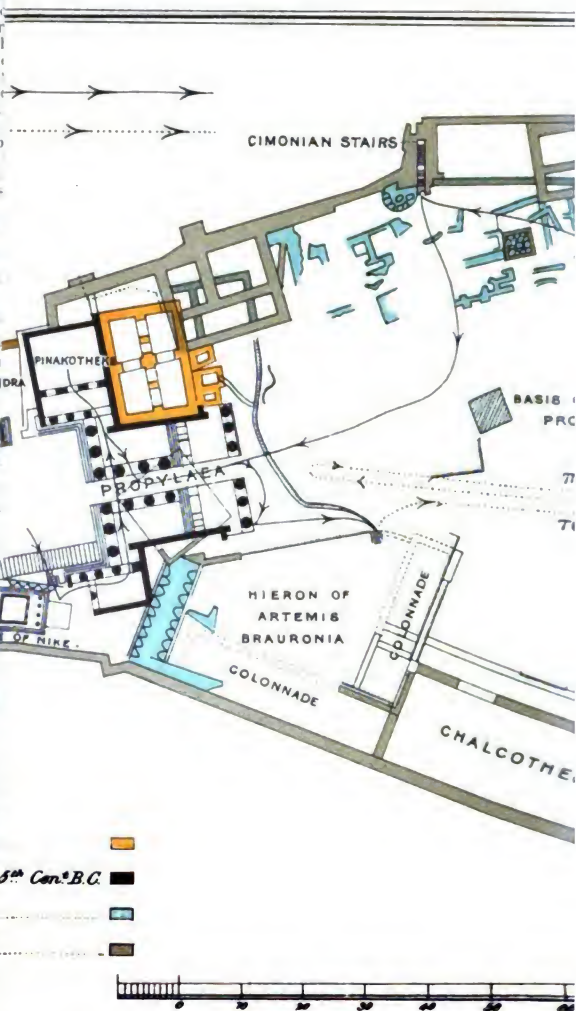
St. Dionysius the Areopagite, which stood on a level platform beneath the

*Route of Pausanias -**Conjectural* ➔

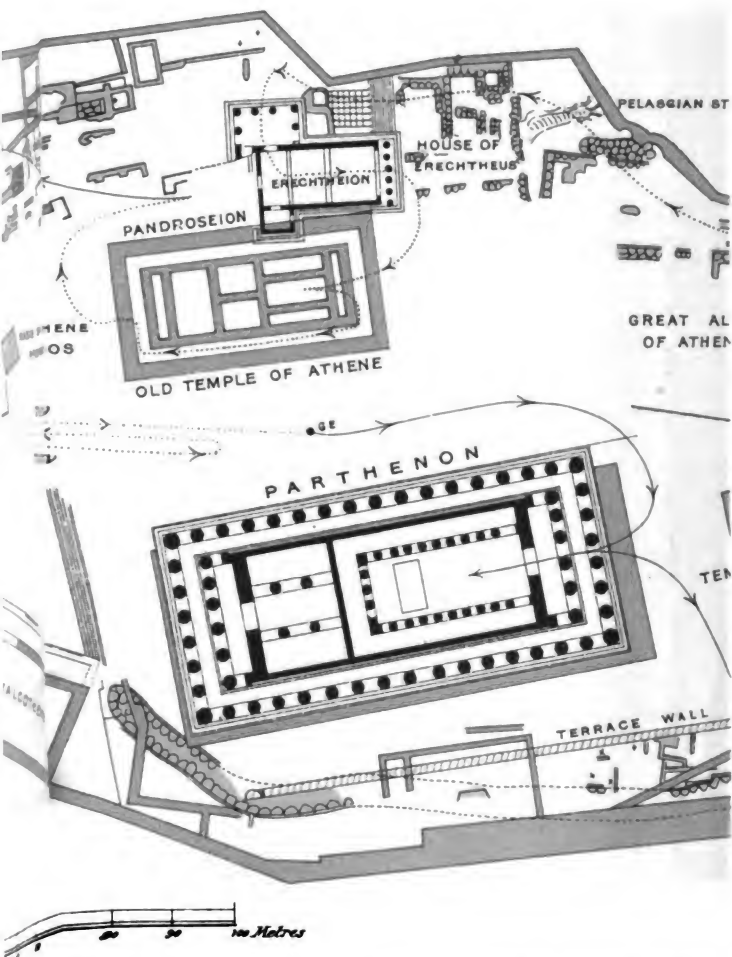
PLAN OF THE ACROPS

Ilissos (p. 11) was the spring there are a number of neighbouring Dionysos in located in the Dr. Dörpfeld of Thuc. 1. 1. N.W. corner there was a and that he of the temple (crouches in below). It evidence is inscription dispute has

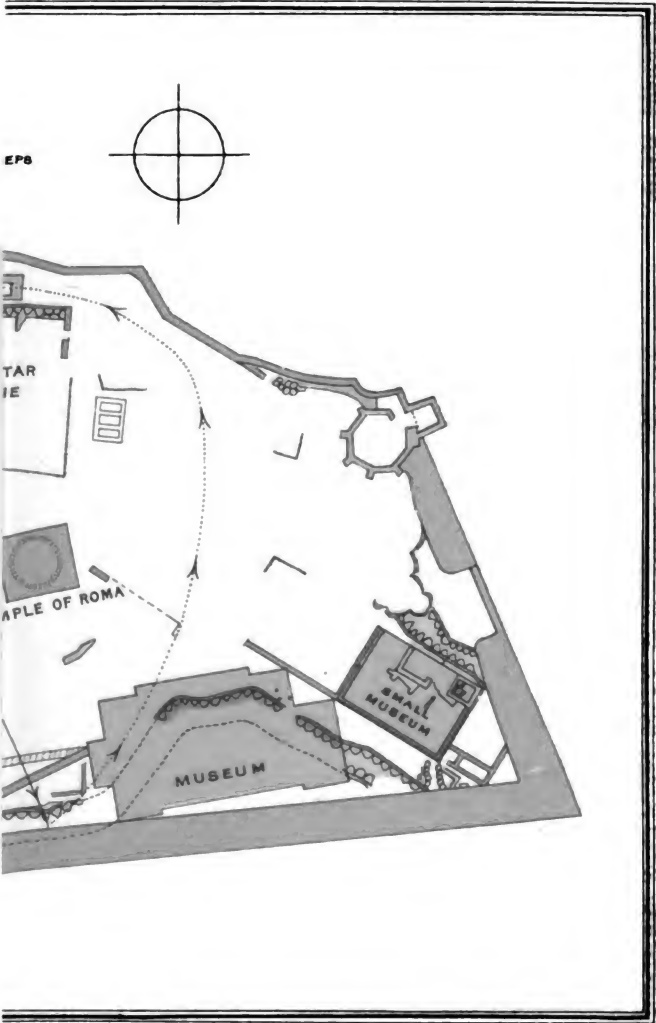
A very bare, line which is main street to the A is a dimin of the 6th shrine with and inscri Above it the inscri on is a p two mort wall, in Below th runs an ware drai other side it and th angular p the remai near the in the mi a table. shrine of identifies sos &v Ate this is y establish argument nos here. further t &v Atyais Above foundatio basilica columnas religious whom it on, still t is a sma Amynos. a large ci



ACROPOLIS AFTER THE EXCAVATION



S 1885 - 1889



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l. side of the hill. Under the N.E. row is a chasm between the rocks, supposed to be the *Adytum of the Eumenides*. Here was laid the closing scene of Aeschylus's tragedy of that name, and within the sanctuary stood the *Tomb of Oedipus*, the possession of which was long regarded as essential to the safety of Athens. Like the *Heseion*, the *Temenos of the Furies* was an appointed refuge for fugitive slaves. On the S. side of the chasm is a spring of black water, locally credited with medicinal virtues. A little W. of the *Basilica* foundations are some traces of ancient buildings and a staircase. Continuing W., we pass several remains of rock-hewn dwellings, similar to those upon the hill of the *Pnyx*. Somewhere on the N. slopes of the *Areopagus* must have stood the venerable *Temple of Theseus*, not a vestige of which remains, here is an ancient narrow street leading up to the *Areopagus* on the N. side, and it is evident from the remains here that the slope was covered with houses in antiquity.

ROUTE 46.

THE ACROPOLIS AND ITS DEPENDENCIES.

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VII. WALK INSIDE THE WALLS	306
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IX. ERECHTHEION	322
X. MUSEUM	328

I. INTRODUCTION.—No other spot in the world can rival the Athenian Acropolis in its unique combination of natural grandeur, of artistic beauty, and of sublime historical associations. For more than two centuries it has been a chosen field, the favourite tilting ground, of all writers on Greek topography; it has been made the object of the most assiduous and minute researches of some, and of the wildest speculations of others. Under these circumstances, the accumulation of a

special literature on the subject, most of it of high value, has now reached dimensions which are almost overwhelming. In the following notice, we have given a brief, but sufficiently comprehensive, description of the Acropolis and its existing remains. Such travellers as desire a fuller knowledge of the subject may select one or more of the under-mentioned works for reference or study :—

MICHAELIS, *Plan of the Acropolis* (with explanatory pamphlet). Berlin, 1876.

STUART and REVETT, *Antiquities of Athens* (revised edition). 4 vols. 1825-30.

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WORDSWORTH, *Athens and Attica*, 4th ed. 1869.

WACHSMUTH, *Die Stadt im Alterthum*. Leipzig, 1874. Vol. i.

SMITH, *Athenae* (*Dict. of Greek and Roman Geography*).

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GREGOROVIVS, *Geschichte der Stadt Athen im Mittelalter*. Stuttgart, 1889.

DE LABORDE, *Athènes aux XV. XVI. et XVII. Siècles*. Paris, 1854.

PENROSE, *Principles of Athenian Architecture*. 1851.

FERGUSON, *The Parthenon*. 1883. (An essay on the lighting of Greek temples in general.)

BOHN, *Die Propyläen der Akropolis zu Athen*. Berlin, 1882.

KEKULÉ, *Die Reliefs an der Balustrade der Athena Nike*. Stuttgart, 1881.

MICHAELIS, *Der Parthenon*. Leipzig, 1871.

INWOOD, *The Erechtheion at Athens*, 1827.

FERGUSON, *The Erechtheion*. London, 1878.

JULIUS, *Ueber das Erechtheion*. Munich, 1878.

GIRARD, *L'Asclépietion d'Athènes*. Paris, 1882.

CURTIUS, *Stadt-Geschichte von Athen*. Berlin, 1891.

DÖRFELD and others in the *Mittheilungen Deut. Arch. Inst. in Athen*.

PENROSE, FRAZER, and others in the *Journal of Hellenic Studies*.

TÉTAZ and others in the *Revue Archéologique*.

HARRISON and VERRALL, *Mythology and Monuments of Ancient Athens*.

Physically considered, the Acropolis is a rock of coarse semi-crystalline limestone and red schist, of very irregular form, measuring about 350 yds. by 140. At its E. extremity the rock runs out in two bold projections, like natural bastions; the space between the projecting cliffs has been, in great part, artificially filled up, and a straight wall carried across the saddle. The wall, as at present restored, is mostly mediæval. The projecting rock in the S.E. corner forms a distinct human profile. The N. contour of the Acropolis is almost as jagged as an oak-leaf, and still retains traces of the fury of the Pliocene sea in its numerous caves, mostly standing nearly at one level. Towards the E. end is a very remarkable line of outlying rocks, a former reef. On the N.W. were the cliffs called Μακρά, where lay the scene of those early legends which Euripides has embodied in his *Ion*. The Acropolis, when seen from a distance, seems to be a flat table-land surrounded by precipitous sides, but this conformation is, in a great measure, artificial. The highest point of the rock, N.E. of the Parthenon, is about 300 ft. above the general level of the town, 287 ft. above the pavement of the Theseion, 250 ft. above that of the Olympieion, and 512 ft. above the level of the sea.

II. History.—As was the case with most of the early towns in Greece, the first settlement in Attica was made on the most defensible eminence of the plain, near to the sea, yet safe from a sudden attack of sea-rovers. This was the Acropolis, which was at once a more convenient height and a more convenient shape than the peaked Lycabettus. Here was the nucleus round which later Athens grouped itself, when it had grown to be the head of a united Attica formed by the union of twelve "demes" (see p. 245). Certain quarters of

the city, such as Collytus, Mœliæ, and Diomœa, probably preserved in historical times the names of old "demes," or rural settlements, near the Acropolis. The more distant settlements, such as Colônus, were not included within the walls, and were the "demes" of Attica history. Foundations of some buildings belonging to prehistoric settlements have been laid bare by excavations. Traces have been found of old rock dwellings about the Acropolis, the Museum Hill, and the Pnyx; the foundations (probably) of the king's palace and of ancient temples have been discovered on the Acropolis, and a fortified stairway to the spring on the north side of the rock.

It was probably not till the time of Peisistratus and his sons (560-514 B.C.) that the city began to assume any degree of splendour, though the Acropolis was undoubtedly fortified before that time. Peisistratus built the temple of Athena on the Acropolis, called the Hecatompedon, which was destroyed by the Persians in 480, thirty years after the expulsion of the Peisistratidae. The troops of Xerxes were opposed only by a remnant of the Athenians, who trusted to the wooden palisade (ξύλινον τεῖχος), which they had added to comply with what they took to be the meaning of the oracle of Delphi. However, they made good their defence for some time, till at length the Persians effected an entrance by the steep stairway in the rock beside the sanctuary of Aglauros (p. 298). When the Athenians saw that the Persians had ascended to the Acropolis, some threw themselves down from the wall and perished, and others took refuge in the sanctuary of the temple. But the Persians put the suppliants to death; and then, having pillaged the temple, set fire to the whole Acropolis.†

It was probably from the S.W. wall, a small part of which is still standing (p. 310), that the vanquished Athenians threw themselves, when taken in the rear.

When the Persians returned to Athens in the following year, they demolished almost all the buildings which had escaped previous destruction. Therefore, when in that same year (B.C. 479) the Athenians re-entered the city, the entire work of reconstruction lay before them. The whole population, slave and free, laboured at the defences of the town, under the energetic guidance of Themistocles, and the walls were at length completed, in spite of the jealousy of Aegina, Corinth, Megara, and Sparta, and the vexatious hindrances which these rival States interposed. There is no evidence that the Acropolis was restored as a fortress after the Persian destruction. The extent and strength

† Herod. viii. 52, 53.

of the town fortifications caused the Athenians to believe themselves able to dispense with their original citadel, and it was decided to convert the Acropolis into a religious sanctuary, a single great votive offering (*ἀνάθημα*) to the gods. At the same time its area was enlarged by the building of a terrace wall all round it; this was begun by Cimon, who provided the S. side of the Acropolis with the fine wall which still remains. He also built the great substruction for the Parthenon.

The Parthenon was finished in B.C. 438, the Erechtheion was probably begun about the same period, and the Propylaea, commenced B.C. 437, were completed in B.C. 432. From the administration of Pericles to the death of Augustus (A.D. 14), the general appearance of the Acropolis appears to have undergone no material change; but about A.D. 165 a flight of broad marble steps was added to the Propylaea in place of the winding road by which it had been formerly approached. To a somewhat later date probably belongs the gateway discovered by Beulé (p. 300). In the 6th cent. Justinian, who converted the temples on the Acropolis into churches, also restored to it its military character, and provided for the water-supply of the garrison (p. 306). In 1204 the Acropolis was successfully defended against Leon Sgouros, the ambitious archon of Nauplia, by Michael Aceminator, Bishop of Athens, but the bishop afterwards capitulated to the Marquess of Montferrat, and at the end of the same year the Acropolis was occupied by De la Roche, who plundered the Parthenon and other churches. He took the title of Duke of Athens, which was continued in various families for two centuries and a half (p. 247).

In 1387 the Florentine, Nerio Acciajuoli, captured the citadel after a long and arduous siege, during which the Acropolis was defended with determined valour by the Siculo-Spanish garrison, commanded by Don Pedro de Pau. After the death of Nerio I. the succession was disputed, and the Turks took advantage of the

general confusion to seize the lower town of Athens; meantime the Acropolis was successfully defended by Matteo di Mentona. Soon afterwards a Venetian garrison occupied the citadel, and retained possession until 1403, when Duke Antony, after 17 months' siege, reduced and reoccupied the Acropolis. It was probably under the long and prosperous reign of the latter Duke that the Propylaea underwent those extensive alterations which converted it into a magnificent Italian palace (p. 303). In 1458, Franco, last Duke of Athens, surrendered the Acropolis, after two years' heroic defence, to Omar. The capture of Athens by the Turks coincided in date with great changes in the art of war, chiefly due to the extension and improvement of firearms, and this circumstance caused the defences of the Acropolis to be in great part remodelled. Additional works were introduced at several subsequent dates, and about 1684 the Temple of Wingless Victory was removed to make way for a new battery. In 1656 a powder magazine in the Propylaea was struck by lightning, and exploded, causing the first serious injury to the edifice. On the 21st Sept. 1687, the Venetian army landed at the Piræus, and on the 23rd two batteries opened fire on the works before the Propylaea. After the explosion of the Parthenon, on the evening of the 26th, a fire raged on the Acropolis for two days and nights. In spite of these disasters, the Turks still refused to treat; it was only after they had witnessed the defeat of the force sent to their relief that, on the 3rd Oct., they capitulated. On the 4th Oct. the Veneto-German garrison entered the citadel. In April 1688, the Acropolis was reoccupied by the Turks, who were not again dislodged until 1822, when the garrison were compelled to capitulate to the Greek insurgents, by want of water, after the capture of their only well (p. 237).

The Acropolis was recovered by Reshid Pasha, after 11 months' desultory siege, in June 1827. The Turks retained possession until after

the end of the war, and only quitted the citadel in 1833, when they were succeeded by a Bavarian garrison. On 30th March, 1835, this last garrison evacuated the place, which was thenceforth surrendered to the disputes of archaeologists alone. In 1801 Lord Elgin, then British Ambassador to the Porte, obtained permission by a firman to carry off such marbles as were lying about unprotected, and to make casts and drawings of the rest. His agents also removed some portions still standing on the Parthenon and Erechtheion, but mostly only such as were exposed to the weather or other cause of damage.

During the half century which has elapsed since the departure of the last garrison, the site has been entirely cleared of all post-classical buildings, with a completeness which in some instances is to be regretted (p. vi.).

III. WALK OUTSIDE THE WALLS.

—Immediately under the N.W. angle of the Propylaea a bastion was built, in 1822, by the revolutionary leader Odysseus Androutsos, to protect a well, and pulled down in 1888. This well was anciently called *Clepsydra*, and was reached from above by a flight of 69 steps, mostly cut in the rock, and now closed. The lower part can be ascended for some distance. The well stands within the Grotto-chapel of the **Holy Apostles**, and is still used by dwellers in the vicinity. It was called *Clepsydra* because intermittent; the supply of water was said to be greatest at the beginning, and least at the cessation, of the Etesian winds. At an earlier date it was called *Empedo*, and was supposed to have a subterranean communication with Phaleron. The Chapel measures only about 13 ft. by 8, and is partly cut out of the rock. There is nothing to be seen inside which cannot be seen just as well through one of its two iron gates, except some rude 10th cent. paintings of the Apostles, now almost effaced, upon the N. wall. The roof is domed and vaulted over the well. On the flat rock above is an inscribed stone, recording the construction of the Bastion by Androutsos.

The ground in this region was thoroughly cleared in 1896. Between the Acropolis and the Areopagus are traces of an ancient path from the Agora to the entrance to the Acropolis. Above the Clepsydra, a little to the E., are two caves side by side. That to the W. was sacred to *Apollo*, who was worshipped here under the title of *ἱπ' ἄκραϊς* or *ἱπὸ μακράϊς*. From the dedications found in the cave it has been inferred that it was here that the Archons took the oath to Apollo on entering office. It is probable that the whole precinct originally belonged to Apollo, but when the worship of *Pan* was introduced after the battle of Marathon, the second cave was assigned to him. A little to the E. is a stair leading through a postern up to the Acropolis (Arist. *Iys.* 911).

About 200 feet E. is a large cave which is supposed to be that of *Aglauros* (or *Agraulos*), famous in mythology (p. 322). It has several entrances from one of which a passage ascends to the Acropolis, N.W. of the Erechtheion. According to Herodotus, it was by this entrance that the Persians made their way into the Acropolis (p. 307). A little lower down the hill was the *Anaceion* or Temple of the Dioscuri. About 40 yds. beyond the Agraulion is a smaller cave within which are remains of 13 niches. On the ground below is a ruined Church which was formerly quite buried under the rubbish slope.

To the rt. of the broad path which skirts the houses lower down is the very interesting little **Church of the Saviour** (τοῦ Σωτῆρος), with a triple apse and diminutive aisles less than 4 ft. wide. Two whitewashed columns without bases support the lantern. The arches are much stilted. In a square recess on the S. side is an ancient whitewashed font.

Further on we pass below the curious portion of the Acropolis wall which contains the remains of ancient temples (p. 307), including parts of a Doric entablature of Peiraic lime stone, frusta of columns, and metopes of Pentelic marble.

A mediaeval buttress, about 100 ft. from the N.E. angle of the Erechtheion, terminates the reach of wall which contains the columns. Hence to the N.E. angle of the Acropolis is a reach of Hellenic wall, which contains some large squared stones, apparently derived from a pre-existing edifice. The E. wall of the Acropolis appears to have been entirely rebuilt in the Middle Ages, on the old foundations. On this side a ledge of several feet in width is left between the summit of the precipice and the base of the wall, flanked by a small square bastion, which projects from the N.E. angle of the rock and is now occupied by the *Belvedere*. 30 yds. S. of it there is a large cavern in the rock.

S. of this cave is a remarkable projection of the rock (p. 293); and at the foot of this cliff have been found some scanty ancient remains, formerly supposed to be those of the *temple of Pericles*.† From the S.E. angle stretches the fine **Wall of Cimon**. Twenty-nine courses remain, making a height of 45 ft., but it was almost entirely cased in mediaeval and recent times, and is supported by buttresses. Among the stones which in this casing may be noticed a few all fragments of marble statues. The Hellenic masonry can be traced along, as far as the Propylaea, under the casing, where the latter has been shattered.

The centre of the Theatre is about 100 ft. from the E. end of the Cimon Wall. A little further W. the wall is 65 ft. high—the loftiest part on the S. side, because the rocks are here less precipitous. It then takes a bend to the N.W., and terminates in a solid bastion about 30 ft. high, which is surmounted by the small Ionic temple of *Wingless Victory*.

V. APPROACHES.—The Acropolis is reached by a good carriage-road, which winds up its W. face. It was cut out by Queen Amalia, who also

planted this slope of the hill with trees and aloes. To the S.E. of the platform where the carriages wall stood, in Turkish times, the *Outer Gate* of the Acropolis, removed in 1886. A few steps ascend hence to the **Beulé Gate**, discovered by a French excavator in 1853.

When, in 1684, the advance of the Venetian armada threatened Athens, the Turkish governor hastily strengthened this side of the citadel with additional works. With this object, the Temple of Victory was cleared off (a battery being erected in its place), and its materials, with others, used in the construction of a bastion mounting six guns. M. Beulé, with the sanction of the Greek Government, ran a trench below this work, and discovered the Roman gateway which bears his name. It has a single opening, 6 ft. wide and 12 ft. high, built out of stones from the destroyed Monument of Nicias (p. 282). Other fragments of the same building, such as pieces of a marble cornice and triglyphs in coarse Peiraic stone, lie scattered about within and without the gateway. The two low towers which flank the entrance bear consecutive mason's marks upon their stones, now scarcely legible. On the blocks which form the inner face of the structure are some interesting inscriptions, including a grey slab incised with two large wreaths—a votive offering from some victor in the Panathenaic games; and over the gateway itself on the inner side is the original entablature belonging to the Nicias monument with inscription on the architrave (very hard to see). It is conjectured that the monument was destroyed to make way for a road above the slope of the Odeion about A.D. 165, and the Beulé Gate erected out of its materials, with other ancient fragments, a short time afterwards. Upon a white marble slab fastened to the wall on the rt., just inside the entrance, is a record in Greek of Beulé's discovery.

At the foot of the steps on the rt., arranged along the parapet of a railing, are four fragments of an architrave with doves, fillets, and an in-

Destroyed by Aristion, for purposes of defence, in B.C. 86; but an edifice bearing the name was erected on the site in Roman times.

scription, belonging to the shrine of *Aphroditë Pandemos*, which is supposed to have stood below the S.W. corner of the hill. Just above this point, where two niches are seen in the wall, was the entrance to the Acropolis in Turkish times. Here also began the road, about 10 or 12 ft. broad, which originally ascended the W. slope of the rock, in easy curves. Its first length probably ran as far as the spot subsequently occupied by the monument of Agrippa. From this point a second ramp led S., terminating nearly at the foot of the little flight of steps which led to the Temple of Victory (p. 304). The next ramp swept up from thence to the entrance of the Propylæa.

At a subsequent period, but before the construction of the Beulé Gate, the old road was broken up, and the W. face of the rock laid bare. A flight of marble steps, nearly 24 yds. broad, was now laid between the wings, the rock being previously cut, where needful, to receive its coating of marble. This flight has been altered and made much steeper at the bottom, to make it accessible through the Beulé gate, which is clearly not a part of its original design.

To the left of the staircase rises the square pedestal of a Monument to M. VIHSANIUS AGRIFFA, son-in-law of Augustus, erected out of gratitude for various benefits conferred upon the city of Athens B.C. 27. The pedestal, upon which stood a statue, is 55 ft. high. From the corner of the platform behind it a staircase, now blocked up, descends to the *Clepsydra* (p. 297).

V. The ***PROPYLÆA** were constructed for Pericles by the architect *Mnesicles* (B.C. 437-432).

This magnificent building, constructed of Pentelic marble, was designed to cover the entire W. end of the Acropolis. Three marble steps led up to a portico, 23 yds. broad, having six fluted Doric columns, 5 ft. in diameter and 29 ft. high, on its front. Two wings on the N. and S. projected in front of the portico, and flanked the upper part of the approach.

The central hall, or vestibule

behind the hexastyle portico, was 20 yds. broad, 15 yds. deep, and 39 ft. high. It was covered with a panelled ceiling of marble, richly painted and gilt. The panels were supported on marble beams, 7 yds. in length, resting on two rows of Ionic columns which flanked the central carriage-way, three in each row. The clear width of the entrance was 12 ft. 9 in. The hall was bounded E. by a wall, pierced with five doorways, and resting upon a solid plinth of black Eleusinian marble. The central opening was 13 ft. wide and 24 ft. high, and the inner lateral doorways were about twice the height and width of the outer ones. The pavement of the portico stood five steps above that of the W. vestibule. The columns, which have twenty sharp-edged flutes, are 28 ft. high, including the capital, and taper upwards from a diameter of 5 ft. to 4 ft. The height to the ceiling within the portico was 37 ft. The six Ionic columns, distinguished by their blunt fluting (24 to each shaft), were 33½ ft. high.

Each of the external porticoes was surmounted by a pediment, apparently without sculpture. The E. pediment was probably destroyed in the explosion of 1656 (p. 283), which shattered a great part of this portico. The marks of the explosion may still be traced on some of the columns. The W. pediment was destroyed at some date intermediate between the departure of the Veneto-German army (1688), when it was entire, and the arrival of Stuart and Revett (1751), when it had already disappeared. Fragments of Ionic capitals, and of the coffered ceiling, showing signs of colour, lie scattered around.

The N. wing, fronted with a Doric porch of three columns *in antis*, is in a very perfect state. Behind it is a hall, measuring 12 yds. by 10, usually called the *Pinacotheca*, from the pictures seen there by Pausanias. From the nature of the surface it is supposed that these were not wall-paintings, but rather works in panel, which had no original connec-

tion with the edifice. When the Dukes of Athens held their court in the Propylaea, the Pinacotheca was used as the Ducal Chancery. An upper story was at the same time added to the whole edifice, of which the joist-sockets are still visible.

The S. wing differs considerably from its fellow in plan and dimensions. It seems to be quite clear that this part of the building was brought to an abrupt and untimely conclusion, and hastily finished off, without regard to the original plan. Its completion, in precise correspondence with the N. wing, would have involved an encroachment upon the Sanctuary of Artemis Brauronia to the E., and upon that of Victory to the W., and the original design of the architect was modified accordingly. This disaster may be considered a fortunate circumstance for us, as it has led to the preservation of several details of great archaeological interest, which would otherwise almost inevitably have been obliterated. The S. wing in its present form consists of a single portico facing N., but enclosed by a solid wall on the S. and E. and entirely open on the W. towards the Temple of Victory. On the N. stood three columns fronting those in the porch of the N. wing, with a corresponding anta at the N.W. corner, the stones of which now lie in the temenos of Artemis Brauronia (p. 310). At the S.E. corner the back of this wing is cut away, so as not to encroach upon the Pelasgic wall which bounded the temenos. The exact shape of this wing, the peculiar way in which the N.W. anta was left projecting beyond the W. side, and other curious and unsightly features, tend to show that the architect only temporarily curtailed his design, hoping for another opportunity of completing it. There are also indications that the E. portico of the Propylaea was intended to be flanked by wings, occupying the entire breadth of the Acropolis (p. 306). It is, however, several feet deeper than the N. wing.

The cost of the Propylaea must have been enormous. The accusations

brought against Pericles, of having squandered the funds of the National Defence League on the embellishment of the Acropolis, seem to have been exaggerated in degree, although the fact itself admits of no doubt. It appears, however, that a part of the money was derived from the sale or leases of national lands, from interest on loans, and from fines imposed upon defaulters from military service.

VI. The ***TEMPLE OF ATHENA NIKE**, or *Nike Apteros*, removed bodily by the Turks about A.D. 1681, was reconstructed by Ross, Schaubert, and Hansen in 1836, with the ancient materials discovered, piece by piece, upon the destruction of a battery. These were carefully built up, on the old foundations, which had remained undisturbed, and the restoration was so successful that at a short distance the edifice appears to be nearly intact.

The Temple, which is amphiprostyle tetrastyle, is raised on a stylobate of three steps, and measures 9 yds. by 6. The four Ionic columns at either end are fluted, and the treatment of the capitals closely recalls that adopted in the Propylaea. The columns, including the base and the capital, are 13½ ft. high, and the total height of the temple to the apex of the pediment, including the stylobate, was 23 ft. The frieze, which ran round the whole exterior of the building, is about 18 in. broad, and is adorned with sculptures in high relief. It originally consisted of 14 slabs, of which number four are in the British Museum. These have been replaced by imitations in terra-cotta. Several are so much injured that it is difficult to distinguish the details. The entire *East front* was occupied by a crowd of divinities, seated and standing, all of whom have lost their heads. Athena may, however, be distinguished by her shield, while next to her appears to be Zeus. At the S. corner are Peitho, Aphrodite, and Eros. Twenty-two of the figures can be fairly made out, and of these no less than 16 are females.

The other sides of the building are occupied by battle-scenes. On

the W. Greeks are fighting Greeks while the adversaries on the N. and E. appear to be Persians. It is possible that all three refer to the same contest, and that the battle thus represented is that of Plataea, in which the Athenians fought chiefly against the Boeotians. Or the reference may be to Plataea on the W., Marathon on the N., and Salamis on the S., which faces the sea.

The date of the temple has been much disputed, but an inscription discovered by M. Cavvadias in 1896 proves that it was projected about the same time as the Parthenon under the superintendence of the architect *Callicrates* (p. 313). The sanctuary, however, was in existence before the building of the temple.

The platform on which the temple stands was surrounded by a marble balustrade, 3 ft. 2 in. high, enriched with sculpture in high relief, and surmounted by a bronze screen. The grooves into which the slabs were fitted are still visible on the edge of the platform. Several fragments of these slabs have been recovered. The subject of the entire composition is a band of winged Victories, the handmaidens of Athena, who are variously engaged in preparing a sacrifice and in erecting a trophy to their mistress. The goddess herself is represented on the S. side as seated on the prow of a ship, whence it may be assumed that a naval victory is here commemorated. She also appears seated on the N. and W. sides, which may commemorate the other two battles. These very beautiful reliefs (B.C. 425-400) are preserved in the Acropolis Museum (p. 336).

From the temple a small flight of steps leads down at right angles to join the main staircase. Beside them is a block of Hymettian marble, with marks of an equestrian statue, and an inscription relating to its erection as a thank-offering for victory by some cavalry officers. The name of Xenophon, which here occurs, led Pausanias to describe the horsemen as possibly sons of Xenophon.

In front of the temple was an *Altar*, where sacrifices were offered to the

goddess. One of the reliefs on the parapet represents two Victories leading forward a sacrificial cow.

From the platform of the temple is gained a magnificent *view of the Bay of Phaleron, the Piræus, the island of Salamis, Acro-Corinth with the loftier heights beyond it, the island of Aegina, the E. tongue of Argolis, with Hydra behind it, and the coastline to the l. towards Sunium.

Before quitting the Propylaea the traveller should notice three steps cut obliquely in the rock near the summit of the carriage-way. This is a relic of the more ancient Propylaea, which fronted to the S.W. (p. 310), and are ascribed, with great probability, to Peisistratos or to Cimon.

VII. WALK INSIDE THE WALLS.

—This short excursion is designed to include the minor objects of interest which lie scattered over the surface of the rock, and which the traveller is apt to overlook under the fascination of the more important Parthenon and Erechtheion. Few persons will do otherwise, on the occasion of their first visit to Athens, than walk straight from the Propylaea to the Parthenon, but they are strongly recommended to make the following delightful round before entering the Temple a second time.

Turning to the left through the N. opening of the portico, we pass a pilaster projecting like a buttress on the left, which marks the commencement of a row of columns, designed by the architect to enclose a large hall E. of the Pinacotheca. On the open ground to the left stood the Chapel of the Frankish Dukes, removed in 1860. Crossing it diagonally, we observe a projection at the N.E. corner of the Pinacotheca, which proves that it was intended to continue the N. wing of the Propylaea as far N. as the edge of the cliff would allow. Walling E. beside heaps of ruined coffered ceilings, 11 in. square, we pass on the left an ancient drain at a lower level, and further on some large *Cistern* probably built by Justinian about A.D. 530. We now bear to the l. towards the Acropolis wall, and at i

first angle observe a flight of steps descending from S. to N. This is the **secret staircase**, now closed at its lower end, which led down into the *Agraulion*, and by which the *Perseus* are supposed to have ascended (*Herod.* viii. 53). It may also be that by which the two young girls (*Arrephori*) are supposed to have carried down their mysterious burden to the precinct of *Aphrodite* in the gardens below. A platform to the E., above the steps, affords a beautiful view towards the *Piræus*, with the *Areopagus* in the foreground, and the *Theseion* below. A few yds. further a Turkish staircase descends from W. to E., turns abruptly under the wall, and leads into a Cavern, or long natural cleft in the rock, which seems even more suitable for the mysterious visits of the *Arrephoroe*. The lower steps are, however, broken, and the cave cannot be reached without a lantern and a rope. In this region were found most of the fine female statues now in the *Acropolis Museum* (Room VI.).

We now pass between the *Acropolis* wall and the *Erechtheion*, observing on the ground many beautiful fragments of cornice and coffered ceiling. Built up into the wall on the left is an unfinished and apparently spoilt drum intended for one of the marble columns of the older *Parthenon*. Further on are four others in a row. Besides the drums, we find similarly adapted metopes in marble, together with scraps of architrave, cornice, and triglyphs in *Pæraic* stone, all of which are supposed to have belonged to the newly discovered Temple of *Athena*, S. of the *Erechtheion* (p. 326). A flight of modern steps leads up to a platform, below which are several more drums. **Fine *VIEW.** In a hollow to the S. are remains of a *Pelagic* staircase which led to the lower town. This staircase, as well as the *Pelagic* walls enclosing the depression in which it lies, is believed by some archaeologists to have belonged to the House of *Erechtheus*, who is said to have had a large palace on the *Acropolis*. Walking towards the *Parthenon*, and turn-

ing again to the l. beyond the chasm, in the wall below are more drums, and to the l. of the path an inverted column with four rings above the fluting, and plentiful traces of red stucco, which belonged to the older *Parthenon*. Similar capitals may be found in other parts of the enclosure. At the extreme E. end of the enclosure a favourite view is enjoyed from the ***Belvedere**. By the steps leading up to it are some beautiful fragments, classical, Byzantine, and Turkish, and some pieces of marble columns. We now return towards the *Parthenon*, and observe on the rt. a large platform in the natural rock, which may probably have been the **Great altar** for the sacrifices to *Athena*.

Immediately in front of the *Parthenon* is a large segment of the architrave of a circular temple dedicated to *AUGUSTUS AND ROMA*, as the inscription on it records. The existing foundations are those of the square base on which the temple stood. A similar treatment occurs in the Monument of *Lysicrates* and elsewhere. Between this point and the Museum have been discovered many drums of columns, some much shattered, some rough from the quarry, others partially worked and discarded in consequence of a defect in the material. The ground about them was strewed with marble chips, besides which, sculptors' tools and jars containing red colour were found. This appears to have been one of the places where the masons of the *Parthenon* worked the columns. The square holes in the centre of the drums were fitted with wooden tenons (p. 329).

We now follow a pathway leading E., above the sunken Museum, by the N.E. corner of which are some fine blocks of *Pelagic* wall. Passing behind the smaller Museum we reach a corner overlooking the Theatre of *Dionysos*, on the parapet of the massive Wall of *Cimon* (p. 295). Hereabouts—probably a little further W.—*Attalos I.*, King of *Pergamon*, erected four groups of sculpture, representing respectively the *Gigantomachia*, the

Amazonomachia, the Battle of Marathon, and his own victory (B.C. 230) over the Gauls of Asia Minor. The figures were 3 ft. high. Plutarch relates that one of them, a Dionysos from the Gigantomachia, was precipitated by a high wind into the Theatre below—a record which pretty clearly fixes its position, and tends to show that the groups were in bronze. Many copies of them in marble have been discovered, and now adorn several museums of Germany, France, and Italy.

Skirting the top of Cimon's wall to the W. we now pass several fragments of **ancient wall**, the most important of which is a long deep stretch on the rt., excavated in 1888. The wall, of which the W. end only is visible, is composed of roughly fitted stones, and is supposed to have served as a retaining wall for supporting the various layers of earth by which the S. side of the Acropolis was levelled up during the construction of foundations for the older Parthenon. The steps seen on the left were probably used by the workmen for carrying down their loads. At the bottom of these fillings relics of the Mykenae period were found; above them layers of pottery, and fragments of sculpture in rough stone, belonging to the period immediately preceding the Persian invasion. Below the steps may be seen a portion of the yet more ancient Pelasgic wall. S. of this point the material used as rubbish for filling up, on the construction of the Wall of Cimon, consists of marble fragments and scraps of buildings later in date than those discovered between the Parthenon and the buttress wall.

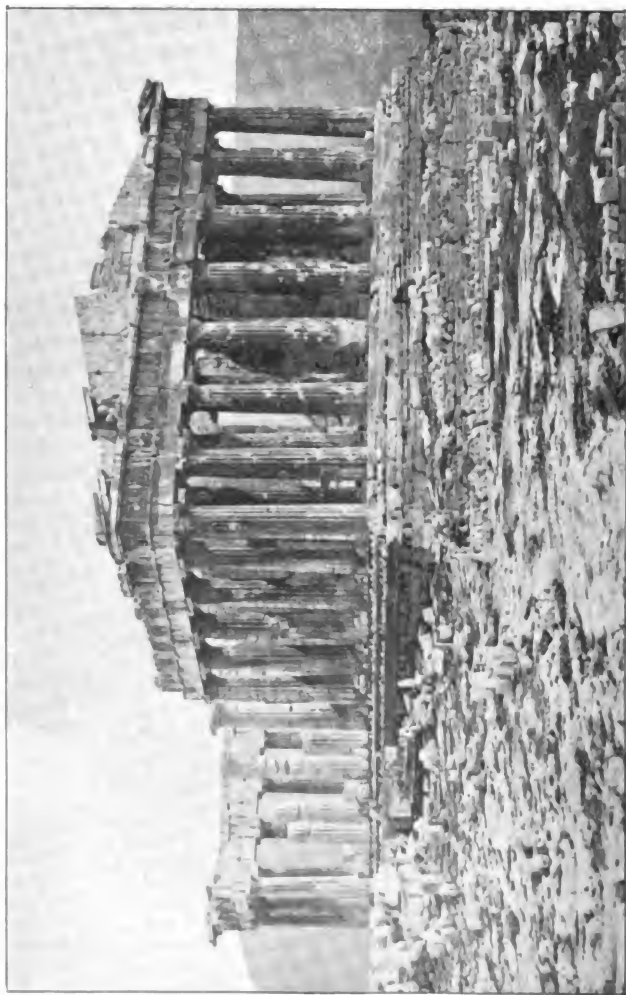
Further on, near the S.W. corner of the Temple, running N. and S., is a fine piece of the **retaining wall** of the earlier Parthenon, excavated in 1888. Beside it runs another wall, built up of earlier fragments, among which is a portion of the stylobate of the Old Temple to Athena. To the W. are some foundations of an oblong building, about 50 yds. by 20, which it is thought may be those of the *Magazine of Bronzes* (χαλκοθήκη), dating from the time of Pericles, and used mostly for the storage of arms. By

its N. wall are five fragments of a long base with inscriptions, from which it appears that they once bore statues by *Sthenis* and *Leochares* (B.C. 350). Roman inscriptions on the S. face show that the bases were afterwards appropriated by Drusus, Tiberius, Augustus, Germanicus, and Trajan.

The W. front of the Parthenon is approached by a flight of nine steps cut in the rock, which formed tiers of shelves for the exhibition of votive offerings. The little oblong troughs show where the stelae and other dedications were fixed to the rock. 10 yds. W. of the steps, in a line with the N. aisle of the Parthenon, is the small pedestal of a statue of *DITIEPHES* (B.C. 410) by *Kresilas*, mentioned by Pausanias, who says that it was of bronze, and pierced with arrows. Many other interesting inscriptions may be read on the adjacent pedestals.

W. of this point lay the Sanctuary of *Artemis Brauronia*. No remains of the temple subsist, but some votive offerings, including a very well carved little Bear, have been found on the site (p. 336) (*Arist. Ixyist.* 646). Within the precinct, of which nearly all the boundaries can still easily be traced, is the pedestal of a colossal brazen figure of the *TROJAN HORSE* by *Strongylion*, with the Greeks looking out from its body. Its two marble blocks, nearly 6 ft. long, with inscription upside down, were discovered in 1840. They lie nearly on a line with the E. columns of the Propylaea.

In the angle between the Propylaea and its S. wing, behind and below a piece of shattered Pelasgic wall, lies the only remaining portion of the **Gateway of Cimon**. It consists of an anta facing N.W., just beyond which is a white marble base, bearing marks of having supported a tripod. The gateway itself must have extended some distance to the N.W. (away from the Parthenon), and was in a line with the rock-hewn steps mentioned on p. 306. The Pelasgic wall immediately above this angle is probably the spot from which the unfortunate Athenians threw themselves down (B.C. 480) (*Herod. viii.* 53). The



numerous knobs (called by masons *handle-blocks*), visible from hence on the walls of the Propylaea, would alone suffice to show that the building was never fully completed. Between this remnant of ancient wall and the Temple of Nike stood the Frankish or Turkish *Watch-tower*, erected in the 15th cent., and removed in 1874.

Climbing down from the Pelasgic wall, we observe, by the corner column of the Propylaea, the round pedestal of a statue to *Athena Hygieia*. The traces left by the feet and spear are perfectly recognisable. This pedestal is of exceptional interest from its connection with a story related by Plutarch and Pliny. While the Propylaea were in course of erection, a favourite workman of the architect Mnesicles fell from the building. The injuries he received were so great that his life was despaired of, when Athena, appearing to Pericles in a dream, prescribed the use of a certain plant, which effected a speedy cure. In gratitude for this assistance, Pericles dedicated a statue to the goddess in the character of Health. The plant was formerly supposed to be the common *Feverfew*, botanically named *Antirrhinum Parthenium*, in honour of the goddess; but its modern representative, which still grows abundantly on the Acropolis, especially around the Propylaea, is different from our English flower. It should be noted that the peculiar position of the pedestal proves that the statue must have been an afterthought, erected regardless of local convenience upon the precise spot where the workman fell. About 5 yds. E. of the pedestal is an altar to Hygieia, which Plutarch describes to be older than the statue. The bases immediately surrounding the foot of the column is a curious cut, made for measuring the exact position of the shaft (Plut. *Pericli*. Plin. xxii. 44).

In front of the Propylaea the surface of the rock is carefully roughened with transverse grooves, to afford footing in the ascent towards the Parthenon—a rise of about 40 ft.

The numerous rectangular cuttings were occupied by pedestals of statues. On the rt. are rock-hewn steps ascending to the Brauronian temenos.

About 40 paces from the Propylaea, to the rt. of a pathway leading towards the Erechtheion, is a large level space, on which stood the pedestal of a bronze colossal statue to ATHENA, a very celebrated work of Pheidias. The epithet *Promachos*, so often applied to it, rests on no good authority. She towered even over the Parthenon, and the point of her spear and the top of her helmet, sparkling in the sun, were said to be visible to sailors as they approached Athens from Cape Sunium. The statue, including the pedestal, was between 50 and 60 ft. high. It was afterwards removed to the Hippodrome at Constantinople, where it was destroyed during a riot.

Further on the path skirts the N. side of the Parthenon, and reaches, opposite the seventh column from the W. end, a dedication to the *Fruit-bearing Earth* (Γῆς Καρποφόρου), carved in the rock and protected by a grating. Beyond it are four round cisterns, cut in the rock, the last of which retains its marble mouth or cover. They are probably mediæval receptacles for grain or water.

VIII. The **PARTHENON** has been justly called 'the finest edifice on the finest site in the world, hallowed by the noblest recollections that can stimulate the human heart.'

In this temple, an architecture which had gone on through centuries of refinement, until it culminated here, was combined with the work of the greatest sculptor the world ever produced. The massive substruction upon which it rests was prepared for an earlier temple, probably that built under the direction of Cimon after the Persian wars. These foundations were laid in masonry of Peiraic stone, and covered 84 yds. by 35. At the N.E. corner the rock was cut down to receive the masonry, but on the W., and still more on the S., the natural slope of the hill had to be corrected. The stones are rectangular, carefully

worked in rusticated courses, and their junction with the newer foundations required by the enlarged Parthenon is visible at the W. end, under the intercolumniation next to the N.W. angle.

The later and more famous temple, erected under the administration of Pericles, was the work of the architects *Ictinos* and *Callierates*. It was dedicated at the Great Panathenaea of B.C. 438; but there is no evidence to prove when it was commenced. The generally accepted date is B.C. 454.

The foundations, including the main basis and stylobate or plinth upon which the columns stand, are worth examination, and are best studied on the S. side. The steps of the earlier temple may still be distinguished. The lowest is $4\frac{1}{2}$ ft. above the present level of the ground; the blocks of the course below it are effectively raised into relief by oblong panels. Above these, standing back 18 in. from the face, is a second step of the same material, now only 16 in. high at the edge, with three horizontal bands overlapping each other throughout their entire length. These courses are continued round the E. and W. fronts of the building, as far as the unevenness of the ground permits. 3 ft. 8 in. further back the step preserves its original height, being 5 in. thicker. In front it has been cut away to take the marble pavement that surrounded the Parthenon. Above these earlier steps rise the three marble steps which form the ornamental base of the present Temple. These are about 1 ft. 8 in. high, and 2 ft. 4 in. deep, but do not precisely agree in measurement. It is evident that steps laid down on such a scale as this were never meant to be ascended. Access to the interior was afforded by intermediate steps laid before the centre of both the E. and W. fronts, traces of which can still be seen.

The dimensions of the stylobate, measured on the top step, are 76 yds. by 34. The relation of breadth to length is, therefore, as 4 to 9. On this basis stood the columns, 8 on the fronts and 17 on either flank, i.e. 46 in all. Of these 32 are standing, exclusive

of some clumsy attempts at restoration on the N. side. The columns are 34 ft. 3 in. high; they have 20 shallow flutings, and measure 6 ft. 3 in. in diameter at the base, diminishing to 4 ft. 7 in. under the echinus. The breadth of intercolumniation varies slightly, in a fixed proportion, throughout the edifice. All the columns lean slightly inwards.

The architrave, on account of its great depth, is formed of three parallel blocks closely united. It was adorned with gilded bronze shields, placed beneath the metopes. Between the shields were inscribed, in bronze letters, the names of the dedicators. There were 14 shields on the E. front, and 8 on the W.; they are probably a later addition, and may have been selected from those presented by Alexander the Great (B.C. 334). The holes by which they were fastened are visible upon the architraves. An inscription on the E. front, originally attached in the same manner, has been lately deciphered by means of the marks left by the nails. It relates to some honour conferred by the Athenian people upon the Emperor Nero. On the N. and S. sides were bronze nails or pegs, for hanging festoons on days of festival, the holes for which are also remain.

The 92 metopes were sculptured in high relief (p. 333), and the pediments filled with statues (p. 335). The channels of the triglyphs, or possibly the triglyphs themselves, were painted dark blue, as were also the *guttae* below them. Immediately above the metopes, depending from the under surface of the cornice, were *guttae* set in panels. The upper cornice, enclosing the tympanum, was surmounted by a beautiful Lesbian cymatium. The apex of the pediment, 59 ft. above the stylobate, was crowned by an immense anthemion, of which few fragments have been recovered. All these details were brought out into relief by a skilful application of colour. At each of the four corners of the roof is a lion's head like a gargoyle; its presence here was, however, only emblematic of water, for the

ten mouth was not pierced. The rain-water was thrown off the roof naturally, without any channel.

A peculiarity of all Greek buildings of the best period, specially remarkable in the Parthenon, is that all lines which are straight and level in ordinary architecture are here delicate curves, and those lines which are usually vertical are slightly inclined. If a spectator stand at the N.E. corner and look along the edge of the upper step from end to end, he will find that although the steps lie in a vertical plane, yet they rise very perceptibly in the middle, and give to the whole pavement a convex character. The rise is about 3 in. in 100 ft. on the fronts, and 4 in. on the flanks: the exact measurements being respectively 218 ft. in. 101·34, and 255 ft. in 228·14.

A nearly parallel line is found in the entablature, but is not quite so regular as in the stylobate, presumably owing to the concussions the building has received from explosions and earthquakes.

A similar inclination of the vertical lines may be detected by measuring the lower drums of the columns. From the pavement up to the first joint the corner column will be found about an inch longer on the outside nearest the step, than on the inside towards the temple. About half of this difference is due to the convexity of the pavement, and the remainder to the inclination of the axes of the columns, which lean inwards towards the temple to the extent of nearly 3 in. in their height (228 ft. in 34·25). The effect of the pyramidal character thus imparted is very grateful to the eye. These deviations from ordinary construction are so admirably adjusted as to be quite imperceptible from the usual points of view. The effect produced is to give an appearance of perfect straightness and perpendicularity to lines which would otherwise have appeared bent or inclined in a wrong direction. These optical corrections exist in other Greek temples, and in the architrave of the Propylæa; the stylobate of the latter

building has, however, no curvature, because it is broken by the road.

Many of the mouldings retain traces of ornaments beautifully drawn upon them; in some of the best protected parts the pigment itself remains. The vehicle was chiefly wax. Strong colour seems to have been chiefly confined to the parts that were in shade. The intense whiteness of the columns, architraves, and broader surfaces was probably modified by the application of some ochreous colour to such an extent only as to anticipate the rich golden hue produced by time on the Pentelic marble. The ceilings were adorned with deep blue panels and gilt stars.

Eastern Pediment.—We know from Pausanias that the subject here represented was the birth of Athena, but there is nothing left upon the building except the remains of the horses' heads belonging to the chariot of Helios (l.) and Selene (rt.).

The **Western Pediment** was occupied with the contest of Athena and Poseidon for Attica. The two figures next to that at the N. end, and also a portion of the S. end figure, are still *in situ*. Both these subjects are noticed in the account of the Acropolis Museum, where they may be best studied from Carrey's drawings (see below).

The **Metopes** were originally 92 in number—14 at either end, and 32 along either side. Of these 37 remain *in situ* on the Parthenon, but, with rare exceptions, so decayed by time and weather as to be unintelligible; four are in the Acropolis Museum, 15 in the British Museum, and one is in the Louvre. The remaining 35 are, with the exception of some fragments, entirely destroyed (the greater number in the explosion of 1687), and are only imperfectly known from Carrey's drawings. The Metopes in the British Museum and Louvre are all from the S. side, and illustrate the contest of the Lapiths and Centaurs at the marriage-feast of Peirithoos. Those of the E. front remain *in situ* on the Par-

thenon; they represent a battle between horse and foot, and have been supposed to illustrate a contest of gods and giants. The subject of the Metopes of the W. front appears to be a Battle of Greeks and Amazons; twelve of them remain in their places, but more than half obliterated by time and weather.

The **Frieze** represents the procession of celebrants at the Greater Panathenaic festival. The festival took place every fourth anniversary of the goddess's birthday, in August, and the chief object of the procession was the presentation to Athena Polias of a new peplos. All the chief citizens of Athens, with the envoys from allied States, and even the Metoeci, or domiciled foreigners, had a fixed part to play in the ceremony. The peplos was conveyed to the Temple of Athena Polias flying from the mast of a galley on wheels, which took its departure from the Ceramicos. With the exception of this galley, all the principal features of the procession are illustrated by the frieze.

Although much of the frieze was destroyed in the explosion of 1687, yet the existing 335 ft., out of a length of 525 ft., suffice, with Carrey's drawings, to give us a tolerably adequate conception of the whole work. The entire *Western frieze*, with the exception of three figures, remains *in situ* on the Parthenon; it represents the preparation for the procession of the Athenian knights, and if viewed from outside the W. front of the building, gives an excellent idea of the way in which the frieze was seen between the columns of the peristyle (p. 342). Of the extant remains of the *Northern frieze*, rather less than half is in Athens, and the remainder in the British Museum. Of the *Southern frieze*, about a third of the existing figures are in Athens, and the remainder in our own national collection. All the extant remains of the *Eastern frieze*, except a very fine slab with three figures and some other fragments in the Acropolis Museum, and eight in the Louvre, are in the British Museum,

Interior.—Within the peristyles is an ambulatory, about 9 ft. wide of the flanks and 11 at the fronts, which passes entirely round the building. The ceiling of this part was formed of a double row of panels, about 4 ft. square, along the flanks. At the ends, where the ambulatory was broader, the ceiling was supported by the intervention of marble beams, four of which remain *in situ* at the W. end. The pronaos and opisthodomos (see *plan*) had each a row of six columns in the front 5½ ft. in diameter and 33 ft. high. They stood on a stylobate of two steps, the upper of which coincided with the floor of the cella. The pronaos measured about 20 yds. by 4. Its walls were covered with paintings, and it was separated from the outer colonnade by lofty metal gratings, which entirely filled each intercolumniation from floor to roof. The opisthodomos was enclosed in the same manner; the central intercolumniation was in either case occupied by metal folding doors. The reason for the gratings was that both pronaos and opisthodomos were used as storerooms for the wealth of the temple.

Cella.—If we include the thickness of the wall which divided this section of the temple from the Parthenon proper, the total length thus obtained is exactly 100 Attic ft., a fact which explains its ancient official designation of *Hecatompedon*. The internal distribution of the Hecatompedon closely corresponded, as Prof. Dörpfeld has pointed out, to that of the Temple of Zeus at Olympia (p. 194). Both were divided by two rows of ten Doric columns, ranging with the antae, one of which is still visible projecting from the E. wall on the S. side. These columns were 3 ft. 8 in. in diameter, and had only 16 flutings. The circles marked by their bases may yet be seen. Between the end columns of either row on the West were three other columns, the whole thus forming three sides of an oblong quadrangle. Near the W. end of the Cella stood the great gold and ivory **STATUE OF ATHENA PARTHENOS** by *Phedias*. Its

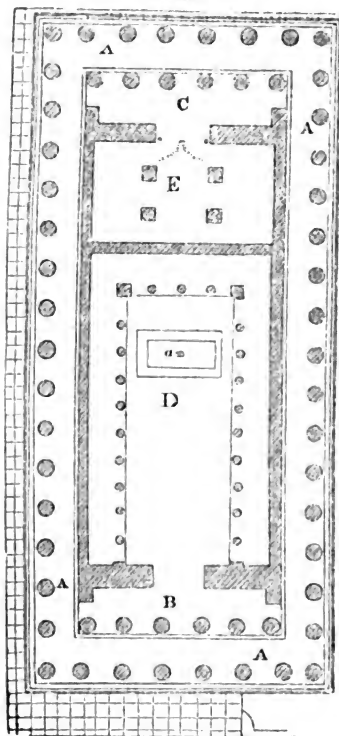
site is distinctly marked by an oblong space covered with Peiraic stone, instead of marble. The hole in the middle may have formed the socket of a post used to strengthen the figure. The statue stood 39 ft. high, inclusive of the pedestal; the dress and other ornaments, all of solid gold, exquisitely chiselled, were so contrived that the whole could be temporarily removed, in case of national emergency, without injuring the statue (Thuc. ii. 13). Thus it is related that when Pheidias was accused of having embezzled part of the gold entrusted to him, he indicated his honesty by having his part of his work removed and weighed. From an inscription found in 1888, giving the amount of gold, silver, and ivory expended upon the statue in one year, it is calculated that the total value of the gold must have been 155,000*l*. A free passage, about 10 ft. wide, remained between the terminal pillars and the W. wall, and served to connect the aisles. All these internal columns were removed to make way for the smaller columns erected when the Parthenon was changed into a church, the outline of whose bases, and the holes for fixing them, are plainly visible on the pavement.

In the 6th cent., when the Parthenon was converted into a church dedicated to the *Divine Wisdom*, an altar was thrown out on the E., and the doors pierced in the W. divisional wall. The paintings, of which traces yet remain on the N. wall at the W. end, are of a later period. About 1460 the Christian church was changed into a Mosque to meet the requirements of Moslem worship. The Moslem of 1687 having destroyed the church building, the Turks erected a small mosque, sufficient for the reduced requirements of the garrison, in the original enclosure. The only relic of the mosque dedicated by the Mohammedan Conqueror is the base of the minaret, which still exists, below the level of the marble pavement at the S.W. corner of the temple. A gate in this corner opens

upon a rough staircase, by means of which the pediment may be reached and the frieze examined. Fine *view. (Apply to the custodian; steady head required.) The later (17th cent.)

GROUND PLAN OF THE PARTHENON (RESTORED).

West.



25 yds.

East.

- | | |
|------------------|------------------|
| A. Peristyle. | D. Hecatompedon. |
| B. Pronaos. | K. Parthenon. |
| C. Opisthodomos. | |

mosque seems to have been ruined by the siege of 1822, and was finally removed in 1835.

The *Opisthodomos*, or W. Porch, corresponded to the *Pronaos* in all its

principal features, but the columns were of rather greater diameter (5·632 ft. instead of 5·402 ft.). There are conspicuous traces here, both on the columns and the antae, of the metal grating which separated the opisthodomos from the ambulatory. This grating reached to the ceiling, and entirely protected the many valuable objects within the porch. From the opisthodomos, a lofty doorway leads into the *Parthenon* proper. Its marble lintels, nearly 9 yds. long, were much calcined by the great fire of Sept. 1687, and have been replaced by brickwork. The height of this doorway was 33 ft., and the width about 16 ft. On the pavement below are the deep grooves in which the folding bronze doors of the Church opened. There was no communication between the Parthenon and Hecatompedon in pre-Christian times.

Considerable difference of opinion exists as regards the manner in which light was admitted to the statue. Some theorists have imagined the existence of a hypæthron, or opening to the sky, though it appears inconceivable that such exquisite works, as these of Pheidias, should have been thus exposed to weather, or defended only by a horizontal awning. It is, therefore, most natural to assume that the main source of light was the great E. door, which, in the bright atmosphere of Athens, would supply sufficient though not brilliant illumination, and the rich material of the statue would look best in a subdued light. The light shining through the semi-transparent tiles of Parian marble, with which the roof was covered, would also help to illuminate the statue.

The Parthenon is the haunt of a great colony of ravens, which fly about it gloomily during the day and settle upon it towards sunset. In spring-time numbers of kestrels may be seen hovering over the cliffs of the Acropolis. The temple is also appropriately haunted by owls (*Athena Noctua*), and sometimes an eagle may be seen wheeling over it.

IX. The **ERECHTHEION** consisted

of three distinct shrines—the *Temple of Athena Polias*, the most revered sanctuary of Athens (E. cella); the shrines of Erechtheus and Poseidon (W. cella with its adjacent hall); and the *Pandroseion*.

Erechtheus or Erichthonios was the ward of Athena, who, according to one form of the legend, entrusted him in infancy to the charge of the daughters of Cecrops, enclosed in a chest, with strict orders not to open it. Pandrosos remained faithful, but her sisters Aglauros and Herse yielded to curiosity, were seized with frenzy at the sight of the child in the form of a serpent, or entwined with a serpent, and threw themselves down the cliffs of the Acropolis. When Erechtheus reached manhood he became King of Athens, and lived in a stately palace to the E. of the present Erechtheion. To him was usually ascribed the introduction of the worship of Athena, the erection of her temple on the Acropolis, and the institution of the Panathenaea. The Homeric version of the story, however, alludes to a pre-existing temple of the goddess, in which Erechtheus himself passed his youth (Hom. *II.* ii. 547; *Od.* vii. 81). Erechtheus declared for Athena in the contest with Poseidon, and was worshipped as a god after his death. In this temple were concentrated the most important memorials alike of the religion and history of the Athenian State. The sacred olive (p. 355), that Athena called forth in her contest with Poseidon, was preserved in the Pandroseion, while the temple contained the salt-well produced by the stroke of the god's trident, the tomb of Cecrops, and the ultra ancient olive-wood *xoanon* of the goddess as *Guardian of the City* (*Athena Polias*), said to have fallen from heaven. To this statue was offered, every fourth year, the birthday gift of the peplos, and to its shrine was made the great pilgrimage commemorated in the frieze of the Parthenon. Here was the golden lamp wrought by Callimachos, of which the wick was asbestos and the oil replenished but once a year. Pausanias mentions that a brazen palm-tree

ing above the lamp served as a chimney to it. Other curiosities preserved here were a wooden Hermes, said to have been presented by Cecrops, a folding chair made by Daedalus, and some Persian spoils from Plataea, including an ancient coat-of-mail and scimitar, said to have belonged to Masistius and Mardonius. The original temple was burnt by the Persians (B.C. 480), but the new edifice was erected on the same site. During the wars with Sparta, however, the work appears to have been suspended, and the existing building was still incomplete in 409. Three years later, the temple sustained considerable damage from a fire (Xen. *Hell.* i. 6), and was probably not fully completed much before B.C. 393, at which date, after the restoration of the Long Walls by Conon, the Athenians were once more at liberty to attend to the embellishment of their city. Little is known of the subsequent history of the temple, except the fact of its transformation into a church, probably in the time of Justinian. It appears to have survived with almost undimmed splendour to the time of the Ottoman Conquest, at which date a Greek writer describes it in terms of high admiration. At some subsequent date the temple was converted into a Turkish house, and appropriated to the harem of the Disdar Aga. At the outbreak of the Greek Revolution the coffered ceiling of the N. portico was still almost entire, but a clumsy attempt to make it bomb-proof, during the siege of 1827, caused its destruction, with that of many women and children assembled below. The rest of the building seems to have suffered greatly at the same time. In 1838 the walls were partly rebuilt in their present state, and in 1845 the portico of the Caryatides was almost entirely re-erected.

Further damage was caused by the great storm of 26th Oct. 1852, which threw down the upper part of the W. wall with its engaged Roman half-columns.

The main rectangle was divided into three compartments, that on the

E., on a higher level, being probably the cella of Athena Polias. The W. and central compartments contained the shrine of Erechtheus. The Pandroseion and the grave of Cecrops were either included within the temple precincts, or immediately outside.

The plan of the Erechtheion is absolutely unique in Greek sacred architecture. When seen from the E., the building has the appearance of an Ionic prostyle temple with six columns on the front; but instead of a corresponding hexastyle on the W., the temple at this end throws out two porticoes of very unequal size as lateral wings, the whole forming, with this end of the main edifice, a sort of transept. The peculiarities of the building were doubtless due to the variety of shrines collected under its roof. The foundations of the S. and E. walls of the building stand nearly 9 ft. above those of the N. and W. sides. On the S. side the foundations abut against a wall of solid polygonal masonry which supports a terrace (p. 327). N. of the E. portico, a broad flight of steps descended to a lower level, nearly on the site of the modern stairs.

The S.W. portico consists of a solid marble wall, rising 8 ft. above the level of the terrace already named, surmounted by six Caryatides of great beauty. They support an entablature, which is lightened by the omission of the frieze, and has capitals of a special decorative form. The figures stand four in front and two behind; they support a flat coffered ceiling, nearly entire. The height from floor to ceiling was about 15 ft.; the entire height of the portico, including the basement, or podium, was little more than half the height of the pitched roof of the temple. The portico suffered severely during the revolutionary war, and at its close only three of the Caryatides remained in place, all much injured. The second figure on the left, previously removed by Lord Elgin's agent, and now in the British Museum, has been replaced by a copy in terra-cotta. The back figure on the E. has been restored. A small

door on the E. side gave access, by steps, to the interior, whence a large door, corresponding to the one in the N. portico, led by a flight of steps into the W. chamber of the Temple. The crypt under this chamber, or the crypt under the North portico, may possibly have formed the den of the Sacred Serpent, which was preserved in the temple in honour of Erichthonios (Herod. viii. 41; Plut. *Them.* 10). In the pavement of the N.E. portico, above the crypt, there is a small square hole, evidently made to show some sacred object; it has been conjectured that the marks in the rock below it were those said to have been made by the trident of Poseidon (Paus. i. 26, 5).

The principal entrance to the temple was through an Ionic hexastyle portico on the E. front, of which five columns are still standing. That at the N. corner was carried off by Lord Elgin, and is now in the British Museum.

The Frieze, of which a small portion alone is preserved in the Acropolis Museum (p. 336), was of an unusual kind: it consisted of coarse-grained Pentelic marble figures, cut out in low relief, and attached by bronze clamps to a ground of black Eleusinian limestone. There was probably no sculpture in the pediments. The capitals of the columns were enriched with gilt bronze ornaments, and inlaid with coloured stones or vitreous paste. Two large blocks of the dark grey background to the frieze are still standing above the columns on the E. front, and others may be seen lying on the ground close by. Some also remain over the N.W. portico. The holes for fitting in the sculptured frieze are plainly visible.

Another entrance was through the N. Portico, which also had six larger Ionic columns, four in front and one at each side. The roof cuts into the architrave on the N. wall, which corresponds in height to that over the main entrance, causing a break in the frieze. The ceiling remained almost intact until 1827, when it was accidentally destroyed, and a number of its deeply coffered fragments lie scat-

tered around. A third part of it much damaged, remains *in situ* at the E. end. As an example of the elaborately varied ornamentation of the building, it may be noticed that the corner columns and square pilasters of this portico have the scroll pattern which runs round the moulding immediately below the fluting clear in form, while in the remaining columns it is convex. A beautiful and richly-decorated doorway opens from the portico, the W. limit of which, instead of ranging with the front of the Erechtheion, projects several feet beyond it (see plan), terminating in a large corner pillar, a double anta. Between this and the doorway a smaller opening leads down two steps into an outer court of the temple, no longer enclosed. This was the **Temenos of Pandrosos**, which contained the sacred olive-tree of Athena, and probably included the *sphaeristra* or tennis-court reserved for the *Arrephori*, two little girls attached to the service of Athena (p. 307). It was an irregular enclosure, bounded on the S. by the foundation wall of an earlier Temple (see below), and on the N. by an oblique wall, which on the E. joined the corner pillar of the N. portico, and was apparently connected on the W. by a transverse wall with the S. boundary.

The W. end of the Erechtheion consisted of a basement of considerable height, upon which rested a wall of four engaged Ionic columns of B.C. 460, dividing three windows; the original arrangement was probably similar. Below these, but not in the middle of the wall, was a door leading into the temple.

The distribution of the Interior of the temple is still a matter of dispute with respect to many points of detail. Existing remains show that it was divided internally by transverse walls, each 26 in. thick, into three apartments of unequal size: the E. cella or *Shrine of Athena Polias*, entered from its own portico; the W. cella or *Temple of Poseidon*, and the *West Hall*, entered

the N. porch, and giving access to the W. cella. The E. cella was a rectangular hall measuring about 8 yds. by 10½. The roof seems to have been of wood, and the famous image of the goddess must have stood against the W. divisional wall. A small door at the S. extremity of this wall probably communicated by a short flight of wooden steps with the lower level occupied by the Temple of Erechtheion, which was somewhat smaller; it seems to have measured approximately 10½ yds. by 6½. It was lighted by the door and by openings in the top of the wall dividing it from the corridor, which had large windows on its W. side. A single central door communicated with the W. corridor, which was nearly 4 yds. broad, and was entered from the N.; it also communicated with the S.W. portico, and with the outer court, the temenos of Pandrosos.

Between the Parthenon and the Erechtheion the foundations of a large building were discovered in 1885, and identified by Dr. Dörpfeld with the *Temple of Athena*. This sanctuary stood upon uneven ground, so that while its S.E. corner, nearly in a line with the E. front of the Erechtheion, was cut out of the rock, its N. end towards the W. had to be supported by rather deep substructions, which formed the S. wall of the *Pandroseion*. It is conjectured that the Temple had six columns to each front, and twelve at each side; it contained a square cella of Athena at its E. end, and an oblong opisthodomos at the W., which led into two treasury chambers in the middle.

This temple is named in an early inscription the *HECATOMPEDON*. It was destroyed by the Persians in B.C. 480; whether it was ever re-constructed on the same site is a much disputed question. Part of the N. peristyle occupied the site of the porch where now stand the Caryatides, which therefore could not have been erected until that portion of the more ancient building was in ruins. Only the foundations therefore can have been afterwards rebuilt; and even this would [Greece.]

have blocked up the N.W. portico in such a way as to render the theory almost untenable. To this temple are now assigned the marble fragments of cornice and metopes, and the triglyphs and bits of architrave in Piræus stone, built up into the N. wall of the Acropolis—the drums alone belonging to the older Parthenon. The walls of the temple itself are of very early construction, and are made of the Acropolis rock; to these was added, perhaps by Peisistratos, a peristyle, of which the foundations are in limestone from Kará.

X. MUSEUM. — VESTIBULE.—Opposite the entrance

1325 Upper half of a male Statue, without arms, unfinished, and showing the method by which the sculptor first blocked out roughly the anatomy of a figure, and finished it more carefully afterwards. Beneath it,

1326 Quadrilateral base, with relief of a young warrior descending from a four-horse chariot in motion.

1327 Base with reliefs of six dancing women. To the rt.,

1333 Relief of two small figures representing the cities of Samos and Athens, under the form of Hera and Athena, with long inscription beneath referring to a treaty between the two towns.

1334 (to the rt. of the door) Fragment of a large relief (legs only).

1335 Part of a marble cornice from the Erechtheion.

1336, 7 Athena, without head or arms.

1338 Two panels of a pedestal, on which the footprints of statues are visible, with inscription of the 4th cent. B.C. On the rt., eight Pyrrhic dancing boys, with their *Choregos*; on the left, seven magistrates and a female, perhaps Athena. Found at the Beulé Gate, on the removal of a Turkish wall.

1342 (on the left wall) *Relief of a Woman mounting a chariot—long known in books on Greek art as a typical example of archaic sculpture at the end of the 6th or beginning of the 5th cent. B.C. This is shown by

the lowness of the relief, the great delicacy of the folds in the drapery, and the rendering of the hair. Recent authorities are of opinion that it represents a man—perhaps Apollo.

1345 Fragment of a relief—a veiled woman approaching the god Pan.

Room I.—1 Remains of a pediment in calcareous stone, with traces of colour (6th cent. B.C.). It represents Heracles slaying the Lernean hydra, with Iolaos driving his car. On the left is seen the crab which seized the heel of Heracles.

2 A similar pediment, of which very little is preserved, representing Heracles and Triton (6th cent. B.C.).

3 Part of a colossal group of two Lions attacking a Bull, executed in limestone and brightly coloured in green and red. This is one of the earliest and most remarkable of the sculptures found on the Acropolis, and indicates, by the artistic force with which the bull is rendered, the capabilities of Greek genius in the 6th cent. B.C.

Around the room are fragments from pediments of small temples in calcareous stone. In a case below the Hydra are a number of small votive offerings and other objects in bronze or clay, discovered on the Acropolis, together with some of the cypress-wood tenons used by the Greeks in fixing the drums of columns (p. 308).

II.—35, 40, 41 Monster with three human heads and bodies, ending in a serpent's tail. It may perhaps represent Typhon, whom Zeus slew with a thunderbolt. This curious sculpture is in calcareous stone, and has vivid remains of colour (6th cent. B.C.).

36 Heracles fighting with Triton. On the shelves, architectural fragments (6th cent.).

III.—67 (in the doorway) Terra-cotta tablet with the painted figure of a warrior; on his shield is a dancing Satyr. Beside him is inscribed the name apparently of *Megacles*. The colours are laid on a ground of fine plaster, as was the manner of the great fresco painters contemporary with the artist of this panel (early

5th cent. B.C.). This is the best existing representation of Athenian work in fresco.

68 (opposite) Fragments of terra-cotta reliefs.

In glass cases, small images and heads of idols. Above them, terra-cotta fragments from the cornices of small buildings dating from the 6th cent. B.C., when roofs of houses or shrines were made of wood and covered in with terra-cotta panels.

IV.—120, 121 (in the doorway) Fragments of reliefs representing Athena fighting.

On the rt. *fragmentary sculpture representing a Gigantomachy from the pediments of the Peisistratic temple. Good reconstructed group of Athena slaying a giant.

122 Marble head of an animal.—In cases, small broken pieces of marble images: above, figures and architectural scraps.

V.—In the doorway, on the rt.,

581 Relief of Athena, to whom devotees bring a pig. On the left,

577 Athena holding out her hand to a seated man. To the rt. of the door,

624 *Statue of a man carrying a calf on his shoulders. This figure long known as an example of archaic sculpture, with its carefulness in rendering minute details and its neglect of true proportions, has lately been found to have been attached to a base which bears a dedication in archaic Greek by a certain *Kombos*. Only the eyes had its pupil filled with gems, or possibly paste. The action of the figure is the same as that of *Hermes Criophoros* (ram-bearer).

619 Female Statue in the form of *Xoanon*, or primitive idol, in Parian marble.

610 Quadrilateral base with relief of Zeus holding the sceptre, Athena helmet, Hephaestus a hammer, and Hermes.

609 Base and lower part of an archaic statue.

606 Syrian or Persian on horse back, from a group supposed to have been erected to commemorate the Battle of Marathon. The rider wears

a closely-fitting and richly-coloured costume (see 590, 697, 700).

594 Headless female Statue of archaic type, remarkable for its drapery.

593 Female Statue resembling No. 619, but somewhat more developed in form.

590 Part of a very ancient equestrian group (see 606).

(Inner Division.)

665 Archaic nude male Statue.

633 Male Statue of feminine type, unique of its kind.

630, 632 Archaic Sphinxes.

631 Head of Athena, with a part of the body in armour, from the pediment of the Parthenon.

629 Statuette of a seated warrior.

625 Seated Statue of Athena. In a glass case, small marble heads with coloured hair.

VI.—The *Statues, which are arranged round the walls of this room, were thrown down and buried under the ruins of the citadel during the Persian invasion. Here they remained until the excavation of 1882, between which date and Jan. 1886 they were discovered, chiefly on the W. side of the Erechtheion. They are dedicated to Athena, and it has been conjectured, without much reason, that they may represent priestesses. They date generally from the 6th cent. B.C., though a careful examination of each will show that they illustrate a number of different stages of art within that period. A very noticeable feature is the lavish and sometimes very delicate use of bright pure colour. On some of the heads are attached metal rods, possibly to support baskets like Caryatides.

Nos. 683, 684, and 686 were found on the E. side of the Parthenon. All appear to have been chiselled in Athens, except No. 677. The most interesting among them, because its history is known, is No. 681, the work of *Antenor*, who made the famous bronze Statues of Harmodios and Aristogeiton—carried off by Xerxes, and subsequently restored to

Athens by one of the successors of Alexander the Great. The most beautiful is No. 684. Two of the figures stand in each doorway between the central gallery and its adjacent rooms. The following is a rough indication of the points to be observed.

669 The shape of the ear and the arrangement of the curls on the forehead show that this figure is considerably older than any of the others.

670 Ear and wavy masses of hair betoken a later date. On the dress are painted green stars.

671 Of the same period, but a little freer in the treatment of brow and hair.

672 Freer still: full breasts, thin *chiton*, and above it the *himation* with delicate folds. The face shows greater animation, the chin is more prominent, and the left foot is finely moulded.

674 Fine colour; green paint under the *chiton*.

675 More colour still, and later; stars on the *peplos*.

676 *Chiton* differently arranged.

677 Very much more archaic; the only one without any colour.

679 Archaic type with square waist and flat plump-body. Dressed in a short species of alb, with fringe.

680 Richly treated, with much colour, and curious arrangement of hair in waves.

681 Important for the sake of its inscription (see above).

682 Remarkable for its good preservation; eyes once inlaid.

683 Grotesque and clumsy, but with expressive face.

684 Face very attractive (see above).

686 The latest of all. Here the archaic type is lost, and there is seen a distinct advance in artistic feeling.

VII.—To the rt. of the entrance door.

702 Relief of Hermes conducting Nymphs to a dance. One of them leads a child.

697, 700 Fragments of an equestrian group.

698 Young athlete.

695 *Relief of Athena leaning upon her lance, in front of a stele.

704, 705, 706 Metopes from the

Parthenon, representing a Centaur carrying off a woman, a youth overcoming a Centaur, and a group of a male and female.

692 Headless statue of a youth. In the centre,

689 *Archaic head of a youth, found on the site of this present Museum in 1887.

Higher up are Casts of the *Metopes*, the originals of which are now in the British Museum. Keys to the *Metopes* hang within the doorway between this and the following room.

VIII. SCULPTURES FROM THE PARTHENON.—In this room are arranged a few mutilated and scarcely recognisable statues from the pediment of the Temple, together with 22 slabs (or portions of slabs) from the *Frieze, and casts of those in the British Museum.

On a stand in the centre of the room is an engraving of the entire Frieze, after the drawings made by *Carrey*, from which the details of the composition may be most conveniently studied. The subject (p. 317) is the Procession which every fifth year conveyed the offering of a new *peplos* to the goddess at the close of the Panathenaic festival. At the WEST END, which remains *in situ* on the Parthenon, the Cavalry are preparing to start, and we are presented with a spirited sketch of the gestures of practised horsemen, and the attitudes of their impatient steeds. The first half of the NORTH and SOUTH SIDE, which are similar in treatment, exhibits the train of Athenian youths on horseback; while the remaining half of the procession is composed of warriors on foot bearing their shields, chariots, citizens of mature age, musicians playing the lyre and flute, water-bearers and men with trays, and youths leading the sacrificial sheep and oxen. At the EAST END the procession approaches the deities, seven of whom are on either side. Their identification is partly conjectural, but they may be with some confidence assumed to be (on the left) Zeus, Hera, Iris, Ares, Artemis, Apollo, and Hermes

(on the rt.) Athena, Hephaestos, Poseidon, Dionysos, Peitho, Aphrodite, and Eros. The *peplos* is received on behalf of the goddess by a man and woman, attended by two girls and a boy, the members of the procession carrying various objects, among which are censers, vases, and flat round bowls. The girls bearing vases include those who worked the new *peplos*, and who are known from inscriptions to have walked in the procession.

The following list gives the 22 original sculptures preserved in this room, with a reference to their place upon the engraving of the Frieze:—

856 E. VI.
857 N. II.
860 - IV.
858 - XIII.
859 - XVII.
861 - XXX.
862 - XXXI.
863 - XXIX.
864 - VI., VII.
865 - X.
866 S. XIV.
867 - XVI.
868 - XVII.
869 - XVIII.
870 - XIX.
871 N. XIX.
872 - XXII.
873 S. XXXVI.
874 N. XI.
875 - VIII.
876 - IX.
877 E. II.

On the higher shelves are Casts of the panels now in the British Museum.

IX.—In the doorway hangs a key to the sculptures on the Pediment of the Parthenon.

EASTERN PEDIMENT.—In the left angle is the sun-god Helios rising from the ocean. His chariot was represented by four horses' heads, two of which remain in position on the temple, sketched in very low relief.

The others are sculptured in the round.

The figure reclining on a rock and facing the horses may be the personification of Mount Olympus. Next come two seated figures, probably Demeter and Persephone, or the Horæ, followed by Iris, who moves rapidly to the left.

After this point there is a gap till near the end of the pediment. The central group must almost certainly have been the Birth of Athena, but there is no evidence to show how it was treated. The three female figures following the gap are probably the Fates, though it has been suggested that Hestia, Gaia, and Thalassa are more likely to have been present at such a scene. At the angle is Selene, goddess of Night, with two horses' heads attached to her car, one of which remains *in situ* on the pediment. All these sculptures, except a fragment of Hephaestos and Selene in the Acropolis Museum, and the above-mentioned heads of the horses, are in the British Museum.

WESTERN PEDIMENT.—The subject was the contest of Athena and Poseidon for the dominion of Attica, but the existing remains are very slight. When drawn by Carrey, in 1674, the composition was nearly complete, but less than 80 years later Stuart found the greater part of the figures destroyed.

In the centre are a male and a female figure, who may be recognised as the two antagonists, Poseidon and Athena. They are moving away from each other in opposed directions. On the left of Athena is her chariot with two horses, driven by a figure, doubtless intended for Nike; on the rt. of Poseidon is a blank space, which must, it is presumed, have been occupied by his chariot. In the angle of the pediment is a reclining figure, which has generally been recognised as a river-god, and is commonly called Kephisos. In the opposite angle is a reclining female figure, which is generally thought to represent the fountain Kallirrhoe; the kneeling figure placed

next to it is thought to be the river-god Ilissos. Between Poseidon and the reclining figure in the angle, Carrey gives nine figures, of which the one which has been most probably identified is the female figure who acts as the charioteer of Poseidon, and who is marked as a marine deity by the fish or sea-monster which appears as a symbol between her feet. Next to her is a draped female, seated, at whose rt. side stands a boy. This group may represent the marine deity Leucothea, with her son Palaemon Melicertes. Next comes a draped female, seated, in whose lap is a male figure. Next comes a seated female figure, probably a marine deity. Between the horses of Athena and the river-god, Carrey places seven figures. Of these, the male figure, by the side of the chariot, has been called Ares, Hermes, or one of the Attic Heroes. Next follows the charioteer, probably Nike, and a group of two female figures and a boy, who may represent Demeter and Core with Iacchos; and between this group and the reclining figure in the angle, a male and female figure, grouped together, who may be Aesclepios and Hygieia, or Cecrops and one of his daughters.—*Newton*.

On the rt. are three reliefs from balustrade which surrounded the TEMPLE OF VICTORY:

972 Two Winged Victories leading a bull to the sacrifice.

973 *Victory unfastening her sandal.

974 Victory turning to the left. Smaller fragments of the same balustrade are arranged close by.

1071-78 Small figures from the frieze of the ERECHTHEION, badly preserved (p. 325). Two of them represent women carrying children.

Behind the Museum is a small building intended for purposes of study. Admission may be obtained any morning except Sunday, on application. It contains various fragments of sculpture and terra-cotta. Among other curiosities is a Bear, about 18 in. high, found on the Acropolis, and supposed to have been dedicated as a votive offering to *Artemis Brauronia* (p. 310).

ROUTE 47.

FROM THE ROYAL PALACE TO THE THESEION, BY THE KAPNIKAREA, ST. MARY'S, AND THE ASOMATON. (PLAN OF ATHENS: CENTRAL SECTION.)

HERMES STREET (ὁδὸς Ἑρμοῦ), which leads W. from the Palace Square, contains some of the best shops in Athens. At No. 89, on the left, about 300 yds. down the street, is the **Education Office** (ὑπουργεῖον τῆς παιδείας) and office of the *Ephor*. 100 yds. further on, the street is blocked by the picturesque and interesting

*Church of the Kapnikarea, the foundation of which is traditionally attributed to the Empress Eudocia, the Athenian wife of Theodosius II. (444), though the building itself must date from about the 9th cent. The original church was nearly square, with three polygonal apses and a central dome supported by four columns. A porch, entirely in character with the rest of the edifice, appears to have been added later, the original entrance having been at the W. end. Unfortunately, however, at a later date (probably in the 17th cent.), a kind of outer corridor was built on the W. and N. sides of the Church, the N. corridor being arranged as a chapel, with a dome of its own. Underneath the church is a disused ossuary.

The name of *Kapnikarea* is said to be derived from a picture of the Virgin, whose head (κάρα) was blackened by smoke (καπνός) in a fire at the end of the 17th cent. Κάρα, however, is a classical, and not a popular or modern word.

Beyond this Church the street be-

comes narrow and ill-paved. It soon crosses the STREET OF AEOLUS, so named because it leads on the l. to the *Tower of the Winds* (Rte. 48). This street, with its prolongation, the *Patisia Road* (Rte. 50), is $2\frac{1}{2}$ m. long, and is bounded at its S. end by the imposing cliffs of the Acropolis, above which the drums of columns curiously built into the ancient wall of the fortress (p. 307) are well seen.

[To the rt. in Aeolus St. is the modern Church of *S. Irene*, only remarkable for its Musical Services, which are the best of the Greek rite in Athens. The next best are at the Church of the *Chrysospeliotissa*, also modern, 300 yds. higher up on the same side. Further on we pass between the Theatre and the National Bank, and fall into Stadium St. (Rte. 50).]

On the l. in Hermes St., 220 yds. beyond the Kapnikarea, is

St. Mary's of the Great Monastery (Παναγία Μεγάλου Μοναστηρίου), built of stone with intermediate courses of brick, and dating from the 11th cent. It appears to have been altered and renovated about the middle of the 17th cent.; and again in recent years it has undergone such restoration that hardly any trace of antiquity remains. The Church formerly belonged to the Convent of Kaesariani on Mt. Hymettus, whence its name. Close to it is a Rly Stat. for the Piraeus (p. 446).

Standing back on the rt., about $\frac{1}{2}$ m. further, is the **Church of the Asomaton** (bodiless), dedicated to *St. Michael*, until 1870 an interesting specimen of Byzantine architecture, but now spoiled by the lengthening of the nave, and the addition of an incongruous belfry. The plan of the Church, exclusive of the narthex, was a perfect square, with two columns and two pilasters supporting the dome in the usual manner.

On the l., at the extreme W. end of Hermes Street, is the *Thession Stat.* of the Piraeus Rly. (Rte. 56). 200 yds. S. of it, beyond a bridge over the same line, rises the

The so-called *THESEION, justly regarded as the most perfect architectural relic of antiquity. By the Byzantine Greeks the Temple was converted into a Church dedicated to St. George, to which circumstance may be attributed its preservation.

It was formerly identified as the Theseion, built to receive the bones of Theseus, which Cimon, son of Milias, transported from Skyros to Athens in B.C. 469 (Plut. *Thes.* 36). This theory has the authority of long tradition, and is confirmed by the subjects of the Metopes; but it is open to grave objection, since neither the architectural forms of the Temple nor its sculptured decoration can be 30 years older than the Parthenon. Moreover, its position does not agree with other notices of the site of the Theseion, which Plutarch describes as 'in the middle of the city near the Gymnasium.' It is *probably* (as most modern archaeologists hold) the temple of Hephaestus, described by Pausanias (1.14) as between the Ceramicos and the Stoa Poecile. For convenience it may be termed 'the so-called Theseion.'

The Temple stands on an artificial foundation, formed of large quadrangular blocks of Peiraic limestone, facing about 8° S. of E. It is of the Doric order, built of Pentelic marble, and in form a peripteral hexastyle. There are 13 columns on either flank, and six to each front, including those at the angles.

The length is 35 yds., breadth 15 yds., and height to the summit of the pediment 33 ft. The pronaos and opisthodomos were each separated from the ambulatory of the peristyle by two columns in *antis*. The cella is 13 yds. in length, the pronaos, including the eastern portico, 11 yds., and the posticum or opisthodomos, including the W. portico, 9 yds. The width of the lateral ambulatories is 2 yds. The columns are 3 ft. 4 in. in diameter at the base, and nearly 19 ft. high.

The E. was the principal front, and at this end alone are the metopes sculptured. The remaining metopes may have been painted. Both pedi-

ments were filled with sculpture, all of which has disappeared; in the case of the E. pediment distinct traces remain of the metal fastenings of the statues. From a study of these marks it has recently been inferred that the subject of the E. pediment was the birth of Erichonios, while that of the W. was Hephaestus kneeling before Thetis and Eurynome. A sculptured frieze runs above the columns in *antis* of both pronaos and opisthodomos.

The columns have all been more or less shaken by earthquakes, and many of the drums thrown out of line. Near the S.W. corner of the peristyle, two of the columns and part of the cella wall have been hacked by the Turks, who in 1660 began to destroy the temple for the purpose of building a mosque, but were fortunately stopped by a firman from Constantinople. The entire E. end of the cella, moreover, was destroyed by thrusting out an incongruous apse, when the Temple was turned into a church. At the same time a large door was made at the W. end, but was afterwards walled up to prevent the Turks riding in. Two small doors were then opened in the N. and one in the S. wall, the last of which is the present entrance. The Christians covered the cella with a semicircular vault, and whose thrust is acting injuriously upon the walls and columns of the peristyle.

Many of the marble beams which supported the ceiling of the peristyle are still in their places. At the E. end the original coffered ceiling of the peristyle (160 cassoons) is entire. It is of Parian marble, and retains slight traces of the ornaments painted in the lacunaria and on the beams. Each coffer was occupied by a red or blue star. On the architrave of the peristyle and the inner cornice traces of a meander pattern are still visible from the top of a ladder, especially S.W. of the posticum. Each of the coffers retains its ancient tally-mark, consisting in some instances of masons' hammers and other tools, but mostly of archaic letters in alphabetical order. A small portion of the coffered ceiling is in the British Museum.

The pavement of the E. peristyle is traversed by an incised straight line, which runs nearly due N. and S.

On the N., S., and W. walls are many short inscriptions in ecclesiastical Greek uncials. Others, with rude designs, occur on the walls of the opisthodomos. There are other inscriptions in square Hebrew, ascribed to Jewish travellers of the time of the Caesars.

In the design of the Theseion, the same subtleties of construction in the use of delicately-curved horizontal and inclined vertical lines are to be found as in the Parthenon, though necessarily on a smaller scale.

The ten metopes on the E. front all refer to the labours of Heracles, and those on the adjoining flanks to the exploits of Theseus.

East front.—1 Heracles and the Nemean lion; 2 Heracles and Iolaus destroying the Hydra; 3 Heracles taming the stag of Ceryneia; 4 Heracles bringing home the Erymanthian Boar; 5 Heracles with one of the mares of Diomedes, King of Thrace; 6 Heracles and Cerberus; 7 Heracles taking from Hippolyta the girdle of Ares; 8 Heracles standing over the corpse of Eurytion; 9 the triple Geryon attacking Heracles (8 and 9 thus forming one group); 10 Heracles receiving an apple from one of the Hesperides.

South side.—1 Theseus and the Minotaur; 2 Capture of the Bull of Marathon; 3 Punishment of Sinis Pityocampes; 4 Punishment of Procrustes.

North side.—1 Victory of Theseus over the robber Periphetes; 2 Contest of Theseus with the Arcadian wrestler Cereyon; 3 Punishment of Sciron; 4 Capture of the Sow of Crommyon.

At each end of the cella within the peristyle is a sculptured frieze stretching at the E. end across the whole breadth of the cella and ambulatory, at the W. end across the cella only. These sculptures are in much higher relief than the frieze of the Parthenon;

and although now for the most part in a state of extreme decay, they were evidently, especially those of the pro-naos, works of the greatest excellence.

East Frieze.—The subject is a battle in the presence of six seated deities, arranged in two groups; but beyond this nothing can be stated with certainty. In the centre a youthful combatant encounters an adversary who is hurling stones, and on the l. a captive warrior is being bound.

West Frieze.—The subject is the battle of the Centaurs and Lapiths at the marriage feast of Peirithoos (p. 316). The composition consists of 20 figures, many of which separate themselves naturally, when seen between the columns of the peristyle, into smaller groups, recalling the metopes of the Parthenon and similar subjects (p. 317). Commencing from the left: (1) Contest of a Lapith with a Centaur, who is victorious. The Centaur is rearing on his hind legs, and prepares to hurl a large stone on his prostrate antagonist.

The next figure (3) is a Lapith bearing an Argolic shield, who hastens to the assistance of one of his comrades (4), who has overthrown a Centaur (5), and who is in the act of striking his prostrate foe on the head. The figure of the victor is mutilated beyond recognition, but may be identified as that of Theseus, from the circumstance that it is the only human figure in the whole composition which is represented as successful in the struggle. Another Centaur (6), rearing on his hind legs, advances to attack Theseus with the trunk of a tree. The next figure (7) is a Lapith standing upright with his body turned towards the Theseus group.

Figures 8, 9, and 10 form a distinct group, described as follows by Sir C. Newton:—‘A group of two Centaurs rearing up and heaving together a rock wherewith to crush a Lapith, Caeneos, who has sunk into the ground between them; each Centaur holds the rock with both hands.’ A Lapith (11), with rt. arm raised to

strike the Centaur (10), hastens to the assistance of Caeneos. The next figure (12) represents a Lapith in a crested helmet attacking a Centaur (13). The next group also consists of only two figures (14 and 15), and is one of the best preserved. The Lapith has been thrown down, but continues the contest kneeling. The Centaur seeks to crush the Lapith between his two fore-hoofs, which rest on his adversary's breast and shoulder.

No. 16 is a Lapith armed with shield and helmet, and attacking a Centaur (17), who rears to the left over a fallen Lapith (18). The next figure is a Centaur (19), who has suddenly seized his adversary (20) by the nape of his neck. The helplessness of the Lapith is well expressed.

The Interior has been stripped of all its ancient decorations, including even the marble floor, which was in 1769 burnt for lime. The inner side of the wall is faced with a marble wainscot 2 ft. 11 in. high, the faces and edges of which are carefully finished, and preserve in many parts their original sharpness. Parallel to the wainscot, and about 15 ft. above it, is a corresponding cornice of the same depth.

The Temple of Theseus possesses a special interest for the English traveller, as having been for many years the appointed resting-place of our countrymen who died in Athens.† Among those buried here is the distinguished Cambridge scholar, John Tweddell, a name now almost forgotten, but once famous in the annals of his university. Like Otfried Müller and Lenormant, he fell a victim to his zeal for archaeological research, and died at Athens, 25th July, 1799.

Early in the reign of King Otho the temple was removed from the E. end of the Theseion, and the building converted into a Museum, or store-room of antiquities, now removed to the National Museum

The spacious natural platform on the S. side of the Theseion is the scene of a popular gathering on Easter Tuesday, at which the peasants perform their national dances. From its S.W. corner a planted road runs N.N.W. to the Piræus, passing through the site of the *Peiraic Gate* (p. 252). The slope of the N.W. side of the temple was laid out as a public garden by Queen Amalia, but has fallen into decay.

ROUTE 48.

FROM THE ROYAL PALACE TO THE THESEION, BY THE CATHEDRAL, THE TOWER OF THE WINDS, THE STOA OF HADRIAN, AND THE STOA OF ATTALOS. (PLAN: CENTRAL SECTION.)

Quitting the Palace Square at its S.W. corner, and walking W., we reach in 5 min.

The Cathedral (1855), constructed out of the material of 70 demolished Churches,† from the designs of four different architects, and presenting therefore much incongruity of style. On the l. near the entrance is the tomb of the unfortunate patriarch Gregory, whose body was transferred here from Odessa in 1871. At the end of the l. aisle are two colonnettes of *Verde antico*, and on the screen are some columns of serpentine, in handsome variety. To the S. stands the

***Small Metropolis, or Old Cathedral**, in many respects the most interesting of the Athenian churches. Its ex-

† It was the wish of the Athenians that Brown should be buried here, and one cannot help regretting that so worthy a shrine was rejected.

† For a complete list of the Athenian churches, and much curious information on the subject, the traveller is referred to Mommsen's valuable little work, *Athenae Christianae*. Lips. 1868.

ternal dimensions are only 40 ft. by 25 ft.; it is built entirely of white marble, now mellowed to a rich golden tint, and contains many ancient sculptured fragments in its walls. Their appearance is thus aptly described by M. Buchon:—'The general effect is not without elegance, but the various pieces of sculpture which decorate the walls present the most eccentric association. Here we have a Greek inscription, upside down (at the end); there the fragment of a fine Corinthian capital; a little further on a Roman fragment; then an ancient frieze, cut up at random, sometimes at the expense of the figures (signs of the Zodiac, on the front); next follow the arms of the princely house of Ville-Hardouin (on the front); then more Hellenic and Roman fragments commingled with Byzantine allegories and the Imperial Eagle.' Behind the apse is a good archaic relief.

The Church probably dates from the middle of the 13th cent. Within the entrance are three richly sculptured square-headed doorways. Outside the S. wall, entirely unprotected, lies a block of grey marble 7 ft. long with an **Inscription** in late Greek letters recording its use at the Marriage Feast in Cana. It was discovered at Elateia (Rte. 85), and is supposed to have been brought from the East in the 6th cent. This relic was used for placing wreaths at the marriage of the Crown Prince in 1889. (See *Bull. Corresp. Hellen.* ix. 28.)

From the E. end of the Old Cathedral a street leads S., passing on the l. the Church of *St. Andrew*, lately restored out of all antiquity, and used as the Chapel of the Archbishop's Palace.

[At No. 30 Nicodemus St., to the l. on passing St. Andrew, is a Girls' Boarding School, which should be mentioned in connection with the great services rendered to education in Greece by the late *Rev. Dr. T. H. Hill*. In 1830 Dr. Hill was sent to Athens on a mission by the Episcopal Church of the U.S.A., and although the city at that time contained less

than 1000 inhab., and no building which could be called a house, in a few days he gathered together about 90 pupils. The work has been carried on successfully ever since, and the school, which admits boarders and day scholars, and has a Chapel (Greek liturgy) for the use of the students is now under the direction of *Mis. Masson*, a niece of Mrs. Hill's.]

Turning to the rt. a little higher up we reach a low wall surrounding an enclosure formed of two terraces and a rectangular depression between them supposed to have been the

Ptolemaeon, or **Gymnasium** of Ptolemy, a gymnasium mentioned by both Plutarch and Pausanias (Paus. i. 17, 2; Plut. *Theb.* 36). Here have been discovered a number of inscriptions concerning the *Ephēbi*, with not less than 33 busts of the governors and other officers of that body, now in the Museum. The corps of *Ephēbi* included all sons of Athenian citizens between the ages of 18 and 20 years; it was a College, having for its special object the preparation of its members for the duties and privileges of their station. Its officers were charged with the moral training and military instruction of the students, but their literary education was entirely supplied by enforced attendance at the public schools and lectures of the city. The *Ephēbi* were also required to attend the meetings of the political assemblies; they had a fixed part assigned them in all the great religious festivals of the state, and took their turn in field and garrison duty on the frontier. After the 1st cent. A.D. the *Ephēbia* appears to have lost much of the military and political character, which formed its chief distinction in its earlier stages; at the same time, all the religious ceremonies were observed with increased pomp and formality, and gymnastics became a more prominent feature in the curriculum. The Ptolemaeon was built by Ptolemy Philadelphus, who reigned from 285 to 247 B.C. It formed, in later times at least, a sort of Theatre or

build-hall for the students. The Ephebi had a library, which was kept in the Ptolemaeon, and some of the most interesting inscriptions are the annual lists of books purchased for this library. Among the marbles discovered on this site was a fragmentary group of Theseus and the Minotaur, which appears to have formed the centrepiece of a fountain.

At the N.E. extremity of the excavation is a small portion of the so-called

Wall of Valerian, formerly supposed to have been erected by the Emp. Valerian, who, on the threatened approach of the Goths in A.D. 253, caused the fortifications of Athens to be strengthened and repaired. It is now, however, recognised as the work of the Frankish Dukes of Athens. The wall consisted of a plain curtain, with flanking towers, extending from the N.W. angle of the Acropolis to the N. extremity of the *Stoa of Attalos* (p. 352). The back and central walls of the *Stoa* were utilised in its construction. From the N.E. corner of this portico, the Frankish Wall returned at an acute angle S.E., and, after following the line of the S. wall of the *Stoa of Hadrian* (p. 350), ran S. through the Diogeneion and rejoined the Acropolis at its N.E. angle. As the builders appropriated to the erection of these defences all the ancient remains they encountered in their course, the Wall has yielded a rich harvest of Greek inscriptions. For the same reason it acquired an appearance of greater antiquity than it really possesses.

About 220 yds. W. of the Diogeneion is the

HOROLOGIUM OF ANDRONICOS CYRRESTER, commonly called the **Tower of the Winds**. It was built between B.C. 100 and 35 by Andronicos of Cyrrhus, an astronomer, to act as a measure of time both by the sundial outside and the water-clock or clepsydra, which was in the interior, and to serve the additional purpose of a weathercock. The structure consists of an octagonal marble tower 9 yds. in

diameter and 44 ft. high, covered by a conical roof of marble tiles. The eight faces accurately mark the points of the compass. On the summit was a revolving bronze Triton holding a wand, which pointed out the prevailing wind, the name of which was engraved on the corresponding face.

All the figures are represented as winged, and floating through the air in a position nearly horizontal. Only the two mildest, Lips and Zephyros, have the feet bare; none have any covering to the head. Beginning at the N. side, Boreas, equipped in a thick sleeved mantle, with felds blustering in the air, and high-laced buskins, blows a twisted shell. Proceeding to the E., Kaekias (N.E.) presents a plate of olives, which he has shaken down; Apeliotes (E.) exhibits flowers and fruits; Euros (S.E.), with his right arm muffled in his mantle, threatens a hurricane; Notos (S.) is ready to deluge the ground with a torrent of shower. Lips (S.W.), driving before him the stern ornament of a ship, promises a rapid voyage. Zephyros (W.), floating softly along, showers into the air a lapful of flowers; while Skiron (N.W.) bears a bronze vessel of charcoal in his hands, with which he dries up the rivers.

Beneath the figures of the Winds are traced horary lines, which, with the styles of the gnomons above them, formed eight dials.

Attached to the S. face of the octagon is a semicircular turret. On the N.E. and N.W. was a porch, supported by two fluted Corinthian columns with peculiarly simple and graceful capitals now broken off. The present entrance is through the N.E. door. The ancient pavement of white marble, which still remains, is wrought with cavities and channels, which apparently formed part of the clepsydra designed by Andronicos. The cistern which fed it doubtless occupied the turret already mentioned. The internal diameter of the Tower is $7\frac{1}{2}$ yds. A ledge, or console, 1 ft. 4 in. broad, runs along five sides of the building at a height of 5 ft. 9 in. from the ground, but is discontinuous over

the two doors. An upper ledge of more elaborate form is repeated on all eight sides at a height of nearly 9 ft. above the other. A third ledge, round instead of octagonal, supports the eight short fluted columns tapering downwards, which in their turn support the uppermost cornice, below the conical roof.

Within the tower is a broken *stèle*, found at Salamis in 1846, representing a nude male figure in high relief, in an attitude of defence, bearing a shield, but much mutilated. On the architrave is the name of the person commemorated. The enclosure in which the tower stands contains a large number of architectural fragments. Outside the tower to the S. is a corner of a building of Roman date with an arched front, which has been supposed to have been part of an aqueduct.

On a lower level to the W. is a rectangular space 60 yds. by 40, reached by marble steps, and enclosed on the E. and S. by massive walls. It was surrounded by double rows of monolithic columns in white and grey marble, the lower parts of which on the S. and E. are still standing. This colonnade and its enclosure are recognised as the site of a **Roman Market**, which has not yet been entirely excavated. Its total length was about 114 yds.

Skirting the sunken enclosure on its N. side, and passing between two Churches, formerly mosques, we reach the

Gate of Athena Archegetis, which appears to have formed the W. entrance to the Roman Market.

The archway is Roman, of the Doric order, and has four columns, 4 ft. 4 in. in diameter at the base, and, inclusive of the capital, 26 ft. high. On these rest the architrave and pediment. Opposite the lateral columns, and distant from them about 6 ft. to the S., were antae terminating the walls of a vestibule before a doorway, itself distant 8 yds. from the columns. Remains of one of the antae are visible on the S. side. The

jamb of the doorway (see below) are also still *in situ*. The central opening was as usual for wheeled traffic, and the side ones for foot-passengers.

An inscription on the architrave records the dedication of the edifice to *Athena Archegetis*, and states that it was raised by means of donations from Julius Caesar and Augustus in the archonship of Nicias, son of Serapion of Athmona. On the central acroterion, as shown by the inscription it bears, stood a statue of Lucius Caesar, son of Vipsanius Agrippa and Julia, and grandson of Augustus. As he only assumed the *toga virilis* in B.C. 2 and died in A.D. 2, this inscription nearly fixes the date of the gateway.

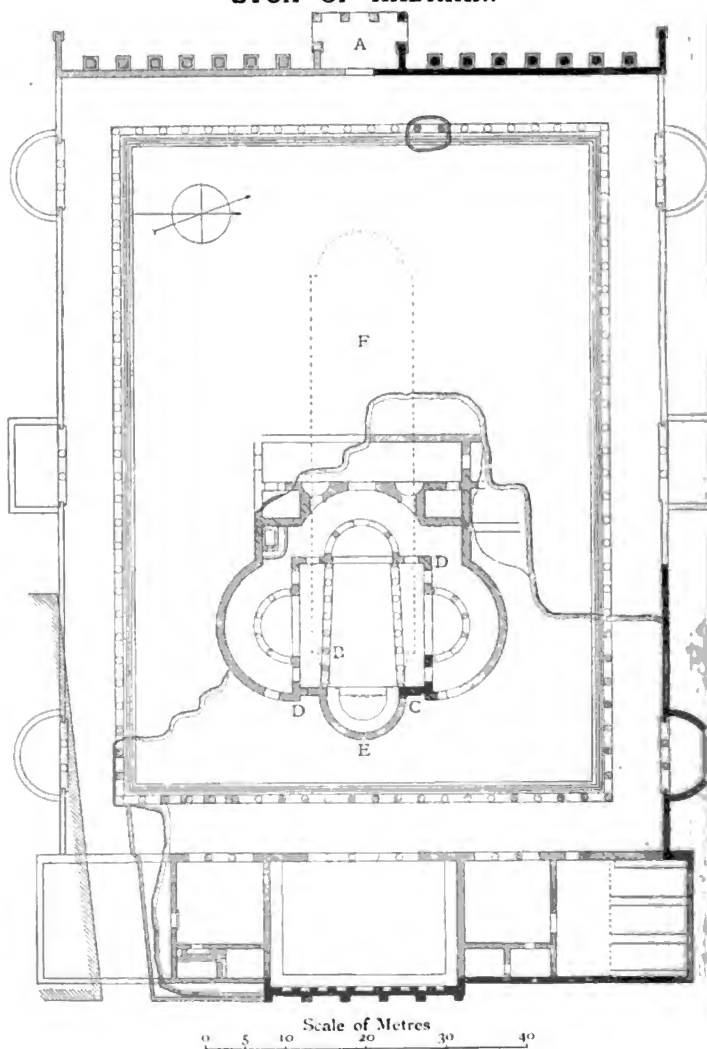
On an isolated pier to the E. forming the N. jamb of the doorway, is engraved the celebrated Edict of the Emp. Hadrian regulating the sale of oil, and the customs dues to be paid on it.

We now reach the W. front of the

Stoa of Hadrian, the N. half of which is still standing. It consists of a well-built wall, with seven plain Corinthian columns detached a little from it, but supporting an entablature and cornice ornamented with dentils. These entablatures return over each column, projecting from the wall, an unmeaning but by no means unusual Roman device, though in the present case the superstructure may have been designed to support statues. The columns are monoliths of grey *cipollino*, with elaborate capitals of Pentelic marble, and are 3 ft. in diameter and 29 ft. high. The solitary fluted column is the corner one of four in a row which supported the central gateway leading into the enclosure.

Under both the Frankish and the Turkish rule the Corinthian colonnade formed the W. front of the palace of the governor of Athens (the former styled the *Polemarch*, the latter the *Voivode*). This edifice was removed early in the reign of King Otho, and cavalry barracks erected on a portion of the site. The colonnade is there

STOA OF HADRIAN.



A. Entrance

B. 3 Columns of Mediaeval Church

C. Piece of ancient wall belonging to a square building and utilised for the Church.

DD. Foundation corners of the same building

E. Eastern recess of the long reservoir

F. Reservoir

Walls & columns still remaining are shown solid thus:-

From 'Praktika of the Ath. Arch. Soc.' (1885). Athens, 18

are now a mere screen, without solid support behind. At its N. end stands the principal *Mosque* of Turkish *Aiens*, now used as a military store. It is a highly picturesque object, though it only dates from the 18th cent., when a column of the Temple of Jupiter was sacrificed to its erection. This act of Vandalism, although perpetrated in the interest of a religious foundation, was severely reprobated by the Ottoman Government, who fined the delinquent Voivode in the sum of 17 purses.

A street leads E. by the fluted column which marks the original entrance, passes over the unexcavated half of the Stoa, and reaches a depression containing various columns and foundations, and bounded on the N. and E. by a lofty wall. Until 1895 this enclosure, then several feet higher and covered with a roof, served as a Market, in the midst of which, at a lower level, stood the Church of *Great St. Mary* (Μεγάλη Μαρρία). Of this building the three columns and pilaster on the rt., built of old material but debased in style, formed part of the S. aisle, while a good piece of Roman wall opposite was included in the outer N. wall. This Church, or its predecessor upon a slightly larger scale, dated probably from the 11th cent.

The piece of Roman wall stood at the N.E. corner of a square building, about 20 yds. in length, the other corners of which, except that diagonally opposite, may be traced. From all sides except the E. projected a species of apse, with mosaic pavement. The apsidal projection on the E. side belongs to a large reservoir, about 80 yds. by 15, which is supposed to have occupied the central part of the enclosure before the existence of the Roman building.

In the N. boundary wall are traces of three recesses—those near the end semicircular, the central one rectangular. It is probable that the S. wall was of similar design. The central part of the E. front, facing *Aeolus St.*, had a row of six pilasters. The entire building measured about

131 yds. by 83, and was surrounded by a peristyle of 100 columns, 8 yds. distant from the outer wall.

The remains of masonry on the S.W. side are part of the mediaeval defences of Athens.

The narrow street which runs outside the N. wall of the Stoa is the last remaining portion of the *Turkish Bazaar*, now principally a *Shoemakers' Market*, where the scarlet, peaked *Tsarouchia* worn by the Albanians are plentifully exposed for sale. The toe of the shoe turns up in front like the prow of a gondola, and is ornamented by a thick stiff tassel of blue or yellow wool standing on end. *Fustanelle* (short white plaited frocks), brightly coloured shawls, carpets, and other curiosities, may also be purchased here at moderate prices. The vendors sit usually on the ground in open booths, and the whole scene is picturesque and curious.

100 yds. W. of the gateway we reach the S. end of the

Stoa of Attalos, long described under the name of the *Gymnasium of Ptolemy*, by which it is still vulgarly known. In 1861 its true designation was ascertained by the discovery of the inscribed architrave recording the dedication of the Stoa by Attalos II., King of Pergamon (B.C. 159 to 138). The Stoa is divided into two unequal portions by a block of houses and a street, beneath which lie unexcavated portions of the ruin. The S. part, which we now overlook, is bounded on the W. by a massive stone wall, below which are some white marble blocks and a plinth. In the area are remains of chambers, and to the E. a massive wall with three restored doorways—the whole space occupying about 35 yds. from E. to W., and 20 from N. to S.

The Stoa consisted of a portico about 123 yds. by 21, trending N.N.W. and S.S.E., and terminated at either extremity by a Doric pediment. Rather less than a third of the breadth was occupied by a row of twenty-one rectangular chambers, opening through as many doors on a double colonnade with

45 columns in the front, and 22, one opposite each second column of the front, in the middle row. The columns supported an upper story. The foundations with the N. and S. terminal walls, the long E. wall, and the short partition walls, were all built of a fine-grained durable calcareous stone; but the entire W. front was of Pentelic marble. Hymettian marble was employed for the pavement as well as for the wainscoting of the rooms. The masonry of the walls is excellent, and of the kind called by Vitruvius *pseud-isodromum*, that is, having alternately equal and unequal courses.

The 45 columns forming the front row were of the Doric order with interrupted flutings. Behind these was a second row of 22 unfluted columns, with lotus pattern capitals, and Attic bases.

Between the middle row of columns and the W. wall of the apartments was an aisle 6 yds. broad, completed at either end by a rectangular recess or exedra. The 21 chambers were probably shops or warehouses, and are all of the same breadth (nearly 16 ft.), but of unequal length.

The upper story was supported by Ionic columns. Their intercolumniations were filled, to the height of 3 ft., by panels of an elaborate lattice, or grating, of Pentelic marble, wrought in imitation of metal-work, and consisting of four distinct patterns. A pair of these panels occupied each intercolumniation. The best preserved specimen is in the National Museum.

Under the Dukes of Athens the portico was converted into a rampart by filling up the rooms with broken stone and gravel. The front of the Stoa was then cleared, and the materials thus collected, as well as those of other monuments in the vicinity, used to build three or four projecting oblong towers, the foundations of which are still visible. The pavement and even the steps of the Stoa were left *in situ*. The church of the PANAGIA PYRGOTISSA (*Our Lady of the Tower*), the ruins of which were standing until 1861, at the S.W. corner of the Stoa, owed its name to these fortifications.

A large number of valuable inscriptions have been obtained from the site. Some have reference to the *Ephesia*, but they are all of late Roman date, and in many of them is specified that the decree is to be erected in the *Agora* (p. 355). Some Roman statues of cities were also found here. [A few yards higher in the lane, towards the Acropolis, a turning on the rt. leads immediately to the

Church of the Apostles, which retains its original transepts and chancel, though the nave has been altered. The lantern is supported by four Corinthian columns, three of which have Corinthian capitals, and the fourth a pseudo-moulding under the abacus. In the central apse, which ends square externally, is a triple lancet window.

A few yds. further the road leading to the Acropolis divides.

In the ὁδὸς βουλευτηρίου, which branches to the l., are some foundations in large blocks of the so-called *Wall of Valerian*, together with a few Corinthian Doric drums of columns. This has been conjecturally called the *Stoa of the Bouleuterion*, which gives its name to the street. From the appearance of the ground, it seems probable that only a small portion of the *Stoa* has as yet been uncovered.]

Returning down Areopagus St. to the second lane on the rt. beyond the depression which encloses the *Stoa of Attalos* leads to the N. portion of the same building (entrance at a distance of 100 yds. on the rt.). Here is a considerable remnant of marble wall running N. and S., with intersecting divisions in the same material. At each end of the section is a ruined Tower made of fragments, and at the N. a small marble recess and an ancient well. To the rt. of the N. tower stretches a massive section of the so-called *Wall of Valerian*.

A foot bridge now crosses the stream into Hadrian St., which we follow to the left, turning again to the left opposite the white Church of *St. Nicholas*. Here we re-cross the Rly. and bear to the rt. up the ὁδὸς Ἐρακλίου. 100 yds. on the left is the so-called

Stoa of the Giants, consisting of four large square bases in mixed stone and marble disposed in a line. Two of the bases are surmounted by a gigantic figure, half man, half serpent. A third figure, detached from its base, was found in the course of excavation; it retains its head, although much injured, and the lower half of the body seems to be covered with fish-scales, like a Triton. The heads and arms of the other statues are missing. The figures face to the N., and each forms the front of a rectangular pillar, which appears to have risen a little above the height of the head of the figure. The snake-body after turning under the figures, bifurcates and forms a convoluted serpent on either side of the pillar. As the curve of the snakes projects beyond the surface of the pillar, it is obvious that these statues, if telamones, must have formed part of some open structure. The figures are coarsely sculptured, and probably not older than the 2nd or 3rd century of the Christian era. On the pedestal of each is sculptured a tree (doubtless the sacred olive), entwined with a serpent (p. 322). The allusion to the myths of Cecrops and Erechtheus in the form of the figures, appears to have suggested the erroneous idea that these are copies of the statues of the Eponými mentioned by Pausanias as being near the Bouleuterion.

The space in front of the Stoa of Attalos formed the **Agora** of Athens. The extent of the Agora is much disputed. All that is proved by inscriptions is that it included the space N. and E. of the Theseion. Some topographers consider that it only covered this region, being enclosed on three sides by natural boundaries, and on the fourth, or N. side, probably by a row of Hermæ. Others think that it curved round the hill of the Theseion, and extended as far as the foot of the Pnyx; while others again distinguish between a late Agora, in this region, and an earlier one W. of the Acropolis. The natural boundaries in question were the Hill of the Theseion on the W., the lower slopes

of the Areopagus on the S., and the ridge on which the Gate of Athena Archegetis stands on the E. The truth seems to be that the commercial Agora was in the northern or Ceramicos part, while the political Agora stretched to the foot of the Pnyx, where the people gathered for the ecclesia. The Roman oil market lay W. of the gate of Athena Archegetis. The limits of the Agora were further marked out by various important buildings, the relative positions of which can be only approximately determined. The *rostra* stood immediately in front of the Stoa of Attalos.

The Agora included part of the Ceramicos, and later writers appear to have used the terms Agora and Ceramicos indiscriminately for the market-place. Few points in Athenian topography have been the subject of keener dispute than the site and number of the Agoræ. For particulars the traveller is referred to the works mentioned on p. liii. The famous statues of Harmodios and Aristogeiton stood in a place called the *Orchestra*, between the Agora and the Acropolis.

Returning to the Church of St. Philip, and following Hadrian St. to the W., we soon reach the rising ground on which stands the so-called **Theseion** (Rte. 47).

On the W. side of Poseidon St., directly E. of the Theseion, Dr. Dörpfeld excavated in 1897 a building which he believes to be the *Stoa Basilike*. It faces E., and probably bounded the Agora on the W. side.

ROUTE 49.

FROM THE ROYAL PALACE TO THE KEPHISIA RLY. STAT., BY THE ACADEMY, THE UNIVERSITY, AND THE GERMAN INSTITUTE.

[Tramway, see *Index*.]

From the N.E. corner of the Palace Square the UNIVERSITY BOULEVARD (λεωφόρος πανεπιστημίου) leads N. between handsome private houses and

public buildings. The mansion on the rt., with statues on its parapet and a painted loggia in two stories, belongs to Mrs. Schliemann, widow of the explorer (p. 263). Immediately opposite are the *Royal Stables*. Further on is the **Roman Catholic Church**, a large edifice of basilica form, approached by a broad flight of steps. Within are some handsome columns of Tenian marble. Just beyond it is the *Eye-Hospital* (ὀφθαλμιατρεῖον), at the corner opposite which tickets are taken for the Steam Tramway to Phaleron (p. 444).

We now reach a group of four important buildings, standing back from the road. The first of these is the

Academy of Science, an admirably proportioned edifice, completed in 1882 by the late Baron Sinas, a wealthy Greek merchant of Vienna, at a cost of 4,000,000 dr. It is entirely faced with Pentelic marble, and was erected from the designs of the Danish architect *Hansen*. The pediment, as well as the colossal figures of Athena and Apollo, which occupy two lofty Ionic columns in front of the building, were executed by the Greek sculptor *Drosos*. In front are sitting statues of Socrates and Plato.

The **HALL** (Adm. 9-12) has a series of eight paintings by an artist of Vienna, illustrating the Myth of Prometheus.

From the vestibule a passage on the l. leads to a cabinet, in which is a valuable **COLLECTION OF COINS** (Adm. as above). Director, *Mr. J. Scvornos*. Adjacent is the

UNIVERSITY (Πανεπιστήμιον), founded in 1837, with a handsome portico of Pentelic marble, the upper part of which is painted in fresco with groups of ancient Greek writers. In front are statues of the poet Rhigas, and the Patriarch Gregorios. More in advance is a sitting figure of the philologist Korais. A handsome double flight of stairs leads from the portico to the library, and also to the entrance of the Council Hall. On each side of this door is a marble *stèle*, on which are

engraved the names of the benefactor of the University. The name of King Otho fitly heads that on the left, but even this slight tribute was only conceded after much demur in 1876. The Council Hall is rather a handsome room; here stand busts of King Otho and Lord Guildford—the former a very fine one, given by Queen Amalia, the work of a Munich sculptor. Portraits of deceased professors hang on the walls. The adjoining terrace is ornamented with busts of *Macrogiordato*, *Sir R. Church*, *Androuzos*, and other celebrities of the Revolution.

There are upwards of 2850 students, 55 professors, and 84 fellows (*privat-Dozenten*). The University is governed by a council of its own professors, presided over by the rector, who is one of the professors taken in rotation. Lectures are delivered, and degrees conferred, in the four faculties of Divinity, Law, Medicine, and Letters. The instruction, including matriculation and examination fees for a period of four years, costs about 1000 dr. (25-30*l.*). Lectures are given on chemistry, physics, botany, and natural history, including zoology and mineralogy. The general system pursued resembles that of the German universities. Among Greeks of all classes there is an eager desire for instruction; and probably at least as many persons are at present under education at Athens as in any other European town of the same population. Behind the University, and in connection with it, is a large *Hospital* (δημόσιον νοσοκομείον), and in a separate building to the rt. a *Laboratory*, School of *Anatomy*, and School of *Chemistry*.

The **Library** occupies a suite of rooms over the lecture rooms. It contains 150,000 volumes, besides about 1900 manuscripts. The books are chiefly donations of rich Greeks, foreign governments, and universities. No special provision is made by the Greek Government for the purchase of books, and only 120*l.* per annum is allowed for salaries, purchases, binding, and all incidental expenses. The library is open to the public daily, except holidays, from 9 to 4, and from

to 11 P.M. On Sat. it closes at noon.

and was erected out of funds presented by Mr. P. Vallianos, of London.

The small **Zoological Museum** is open on Wed. and Sat. from 9 to 12 A.M. The specimens are distributed in three rooms:—*1st Room*—Sharks, turtles, crocodiles, part of the skeletons of two whales washed ashore off Tenos; and a miscellaneous collection of mammalia, chiefly Greek. *2nd Room*—Small collection of recent and fossil shells; corals; reptiles; lepidoptera; coleoptera. *3rd Room*—Greek birds, including some fine eagles and owls, foreign birds, eggs and nests. Director, *Prof. N. Apostolides*; Curator, *Dr. Krüper*.

The **Geological Museum** contains some specimens of interest, but mainly consists of small collections, accumulated by bequest or purchase, each of which is arranged independently of the others.

1st Room—Synoptical collection of minerals for the use of students, arranged after Fuchs. *2nd Room*—Collection of minerals, chiefly Russian, presented by Mr. Charitoff. *3rd Room*—Collection of rocks and minerals, presented by Mr. Bernardaki, both Greek and foreign specimens. The two small locked cabinets standing against the N. wall contain a small collection of Greek rocks, arranged by Fiedler to illustrate his work on Greece. *4th Room*—Small collection of Greek rocks and minerals; Bavarian and Saxon fossils, presented by King Otto; specimens from the Paris Basin; miscellaneous minerals, arranged after Cordier. *5th Room*—Small collection of Pikermi fossils; plants and fishes from the lower miocene of Koumi (Euboea); fishes from the middle eocene of Monte Bolca near Vicenza; casts. Director, *Prof. Konst. Mitsopoulos*.

There is also a **Botanical Collection**, Director, *Prof. Spiro Miliarakis*; Curator, *Dr. von Heldreich*.

The unfinished building to the N. is intended to receive the Library, [Greece.]

A little further, on the opposite side of the street, is the **Arsakion**, a remarkable School, founded in 1836, and enlarged in 1852, by the munificence of Dr. Apostolos Arsaki, an Albanian merchant and physician settled at Bucharest. The school is attended by 1500 girls (140 boarders) of all classes, from 5 to 18 years. The chief object is to supply competent female teachers to Greek schools throughout the Levant. Instruction is given by professors from the University, seconded by able assistants. The wealthy classes mostly send their daughters here, either as day scholars or boarders, the education being the best procurable for girls throughout the Levant. Those who enter to qualify as teachers are received on reduced terms. Examinations are conducted throughout the school by lot. The Kindergarten method is in use for the primary classes. The elder girls receive practical instruction in household duties and cooking. An infant day-school is also attached to the Arsakion. Although the establishment is entirely secular in character, the clergy of Athens are among its most cordial supporters.

In the next street on the rt. (ὁδὸς πινაკωτῶν) is the **German Archaeological Institute** (entrance at No. 1 Pheidias St., round the corner to the l.), founded by the German Government in 1874, on the model of that established at Rome in 1825. The quarterly journal of the Institute, *Mittheilungen des Deutschen Archaeologischen Institutes in Athen*, gives a complete and interesting record of its work. The list of excavated sites in Greece includes Menidi, the Cabeirion, Tegea, Sunium, Corinth, Paros, and Athens (Theatre and Enneacrounos). The Institute has also taken part in excavations at Olympia, Tiryns, Orchomenos, Pergamon, Thera, and Troy.

5 min. further, bearing to the l. at the end of the boulevard, we enter CONCORD SQUARE (πλατεία τῆς ὁμονίας).

100 yds. N., in *Third September St.*, is the starting-point of the Rly. to *Kephisia* (Rte. 60) and *Laurion* (Rte. 66).

At the entrance to *Athens St.*, which issues from the S. side of the square, is the terminus of the *Piræus Rly.* (Rte. 56).

works. This great increase is largely owing to the liberality of private persons, especially Greeks established abroad. Very munificent contributions have also been made by foreign governments, including our own. The library is open daily (holidays excepted) from 9 to 12 A.M., and 3 to 5 P.M., when any respectable foreigner will be admitted on presenting his card.

All information will be readily afforded by the librarian, *Mr. P. D. Calogerópoulos*, to whose intelligent care the library owes much.

The Reading-room is well stocked with the principal English, French, Italian, and German newspapers and reviews. The back numbers of all these periodicals are kept bound for reference; and there is also a complete set of the *Parliamentary Debates* of all European countries. Director (*ἐξοπος*), *Mr. Pericles Sakis*.

At the end of the short *Ophthalmiatreion St.*, the first on the l., is the *Syllogos Parnassos*, or Night School for Destitute Children, with Lecture Rooms, and a Club. It is attended by upwards of 850 boys and girls including the shoeblacks (*λοῦστροί*) who are so conspicuous in the street of Athens, and wear the blouse uniform of the school.

Numerous associations, under the name of *Sylogoi*, have been formed in Athens for various objects. Many of them resemble our own Mechanics Institutes: some are mere clubs, political or otherwise, while others are charitable societies. Several have devoted themselves specially to the promotion of educational objects, and have done much good work in establishing primary schools in the remote districts of both Greece and Turkey.

Further on to the l. is the *Finance Office* (*ὕπουργεῖον οἰκονομικῶν*), with a planted Square behind it, in which are three other public offices—*Police* and *Navy* in the S.W. corner, and *Interior* at the opposite angle. Adjoining the last-named building, with its entrance in the Square, is the *United States Consulate*, while a few

ROUTE 50.

FROM THE ROYAL PALACE TO THE NATIONAL MUSEUM, BY THE HOUSE OF DEPUTIES, THE CHURCH OF ST. THEODORE, AND THE POLYTECHNIC INSTITUTE. (PLAN: SECTIONS 4, 3, 2.)

[Tramway, see *Index and Directory*.]

STADIUM ST. (*ὁδὸς Σταδίου*) issues from the N. side of Palace Sq., bearing immediately N.W., and passing the *Royal Stables* and the *Post Office*.

Opposite the latter is the **Chamber of Deputies** (*Βουλή*), a large building, without architectural pretension. Parliament held its first sitting here in 1875. Acoustically the construction is very faulty; the general arrangements are the same as in the French Chamber, with a line of division for the right and left, and a raised tribune (*βήμα*) for the orator who addresses the house. There are 207 members. Sections of the galleries are reserved for the Court, the Diplomatic Corps, the ex-Deputies, ladies, officers, reporters, and visitors. The wings of the edifice are occupied by committee-rooms, various offices, reading-rooms, and a large LIBRARY, which is well worth a visit. In 1875 it contained barely 6000 vols., of little value; at the present date there are nearly 150,000, including many important

doors further W. stands the *British Legation*.

Just outside the N.W. angle of the Square is the *Church of St. Theodore, one of the best preserved in Athens. It was rebuilt in 1049 of the common Pelasgic yellow sandstone, with intermediate courses of brick. The front and sides are decorated with a curious terra-cotta frieze of Oriental character. The interior differs from most other Byzantine buildings of the period in having no columns to support its dome. Near the end of Euripides St., 4 min. W., is the curious little Church of St. John Baptist (Rte. 54), with its protruding column.

Returning to Stadium St., on the l., immediately beyond the Ministry of the Interior, is the house of Mr. Carapanos, containing, in a room on the ground floor, to which strangers are courteously admitted, the highly interesting

*Carapanos Collection of antiquities from Dodona and elsewhere. The former are arranged in six cases along the rt. wall, in a flat case between the windows, and in a second flat case in front of the rt. wall.

By the window on the rt., Case I. Spearheads and Roman weapons used in the battles of Siris and Asculum, dedicated by Pyrrhus, King of Epirus. —II. Decorative bronze work, including some fine shields. —III. Statuettes and small bronzes. —IV. Bronze Satyr, with other statuettes; archaic running female figure. —V. Fragments of bronze statues; curious medical instruments. —VI. Early decorative bronzes; thalae; votive axes.

Flat case between the windows:—Inscriptions and bronze reliefs; pieces of helmets; bronze decrees of the Oracle; *leaden questions and responses, varnished with wax or some other shining substance for preservation.

Flat case in front of the rt. wall:—Guns from the Oracle; decorative bronzes, including specimens of so-called "Argo - Corinthian" relief; handles of vases, and other fragments. All the above from Dodona (Rte. 118).

Adjacent case to the l.:—Gems, mostly of modern intaglio; rings; cameos.

Case nearer the door:—Miscellaneous bronzes; flute; surgeon's case of instruments, with two bottles; terra-cotta from Arta; inscriptions and antiquities from a Temple of Apollo.

By the door, *Bronze decorations of a Roman Chariot, discovered in the Palace of Diocletian at Nicomedia; one of the finest specimens of the period, both for workmanship and design.

Cases to the l. of the window:—I. Statuettes in bronze; interesting but probably modern white marble relief of Heracles, and female head. —II. Bronze vases. —III. Very beautiful *Head from an Attic grave relief. Marble statuettes. To the l. of the side door, terra-cotta statuettes from a Temple of Artemis at Corfu, excavated for Mr. Carapanos in 1889 by M. Henri Lechat of the French School (see *Bulletin*, vol. 15).

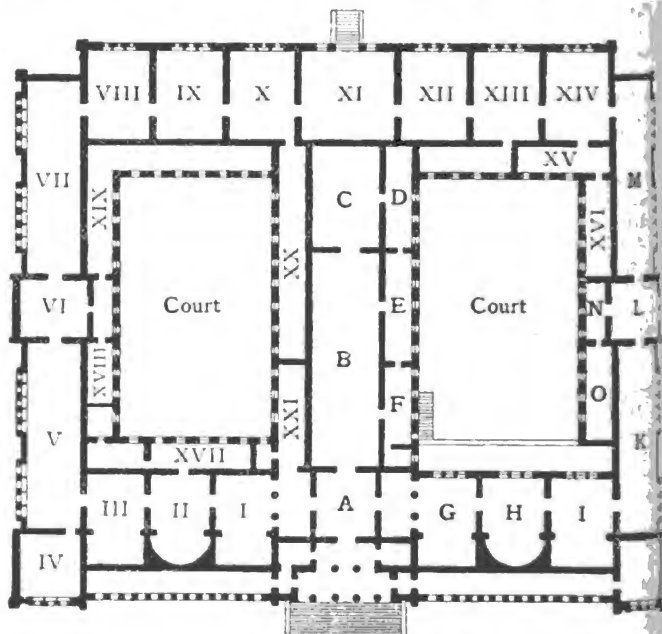
To the rt. of the entrance door, Archaic statuettes.

About $\frac{1}{2}$ m. further on, our street enters diagonally *Concord Square* (Rte. 49). Before reaching it, we turn to the rt., and follow the Patisia road, a prolongation of *Aeolus St.* (Rte. 48). On the rt., 5 min. beyond the turning, is the

Polytechnic Institute, a handsome group of buildings in Pentelic marble, built at the expense of some patriotic Greeks from Metzovo in the Epirus (1862-80), and covering an area of 6000 sq. yds. It comprises *Schools of Civil and Mechanical Engineering* (90 pupils and 26 professors); a *School of Art* (220 pupils and 7 professors), with a section for girls (100 pupils); and a *School of Telegraphy*. There is also a Library for the use of the students, an Engine Room, and a Practical Museum. In a room on the rt. of the entrance, at the bottom of the first court, is a small Collection of Portraits and other historical records of the Greek War of Independence. Director, *Mr. A. Theophilus*.

The ***NATIONAL MUSEUM**, a large and convenient building begun in 1866 and finished in 1889, out of funds provided partly by private munificence, but chiefly at the expense of the State, is intended to receive all the

most important and interesting antiquities discovered in the Kingdom of Greece, except those found upon the Acropolis, which has a Museum of its own, and certain objects still retained at Olympia and Delphi. The Col-



PLAN OF THE NATIONAL MUSEUM.

- | | | | |
|------|-----------------------|----------|--------------------------------|
| A | Vestibule. | IV | Themis Room. |
| B | Mykenae Antiquities. | V | Poseidon Room. |
| C, D | Egyptian Antiquities. | VI | Cosmetæe Busts. |
| E, F | Mykenae Cabinets. | VII-X | Sepulchral Reliefs. |
| G | Bronzes. | XI, XII | Sarcophagi. |
| H, I | Terra-cotta Figures. | XIII | Votive Reliefs. |
| L, M | Vases. | XIV | Municipal Reliefs. |
| N, O | Cabinets of Vases. | XV, XVI | Byzantine Sculpture. |
| | | XVII-XIX | Cabinet of Sculpture. |
| I | Archaic Sculptures. | XX | Cabinet of Sepulchral Reliefs. |
| II | Athena Room. | XXI | Archaic Cabinet. |
| III | Hermes Room. | | |

tion of Greek Sculpture, though it contains few works of the highest order, is yet extremely interesting for the variety of periods which it represents; while the gold ornaments discovered by Schliemann and others in

tombs at Mykenae and elsewhere almost unique as relics of classical and pre-historic times. In 1894 the Museum was enriched by the addition of a fine series of bronzes formerly in the Polytechnic

use by, and of various objects which had been temporarily placed in the *arvakiön*.

The first Collection of Antiquities mined in Athens was exhibited in the *Theseion*, to which building a small number of sculptures were transferred from a local museum at *Agina* in 1834. The Tower of the Winds, the Stoa of Hadrian, and other ancient buildings, served from time to time as a deposit for such objects of antiquarian interest as were occasionally and almost accidentally found. It was when excavations began to be systematically undertaken by the Greek Government and the Greek Archaeological Society, and ancient objects were scientifically explored by German, French, American, and English Schools established in Athens, became evident that a large and central building must be erected for reception of so vast an accumulation of treasure. Hence the origin of the present National Museum, which under the skilful management of its director, *Mr. P. Cavradias*, has attained first rank among European collections, and is growing in importance every year.

Various Catalogues in French and Greek.

Three doors open out of the entrance—that on the right leading to the urns and Vases (p. 391), while the doors on the left contain the Sculptures. The central door leads to the

SCHLIEMANN COLLECTION (PLAN B).

For a brief notice of the circumstances under which Dr. Schliemann made this important discovery in 1876, of the condition of the graves when first opened, the traveller is referred to Rte. 15; and for fuller particulars to Dr. Schliemann's own work.† The graves opened by Dr. Schliemann were five in number, and a sixth was

discovered, just outside the circle, after his departure, by the Greek Archaeological Society. The total number of bodies of which remains were found was 15. With respect to the much-discussed question of the probable age of the objects found at Mykenae, opinion is still divided; they are, however, universally regarded as the work of pre-historical—or at least pre-classical—artificers; and their date is generally placed between B.C. 1600 and 800.

The skeletons were covered from head to foot with various ornaments in thin beaten gold. On the head of the women was a species of crown, over the face of men a mask, and on the chest a breastplate. The waist was encircled with a girdle, and the arms with bracelets; while rings, buttons, ear-rings, brooches, and other trinkets, adorned the body. Besides these more costly objects, there were numerous articles of toilet, weapons, and vessels for domestic use, in amber, opaque glass, and metal. 'That the contents of the tombs should exhibit a non-Hellenic, barbaric character, should not in itself call for surprise. Recent investigations have clearly shown that Greek art in its beginning was formed on Oriental originals, and further, that it remained subject throughout a long period to Asiatic influences. Greek art was in this stage when the Homeric poems originated, and Homeric art, as we know it from the descriptions in the *Iliad* and *Odyssey*, is in every respect closely allied to that of the antiquities of Mykenae and Sparta.'—*Köhler*.

'Doubtless many of the objects found were imported from the East, and it is further conjectured, with great probability, that many of the ornaments were stamped or cast in imported moulds, of which a few examples were found at Mykenae. But the greater number of the objects must incontestably have been free-wrought on the spot.'

Mykenae; a Narrative of Researches and Discoveries at Mykenae and Tiryns,' 1878. *Tharandt*, Schliemann's Excavations, English, 1891.

Case 1-15. Tomb III., containing three females and an infant, whose remains are exposed below, together

with four hand-made earthen vases, four oblong boxes in bronze, and some large bronze vases.

1.—Large head-dress in gold, chased with patterns beaten out in reliefs.—42 disks of gold, similarly beaten into reliefs of circlets, leaves, cuttle-fish, and butterflies. Some few have a hole for sewing on to the dress; others were placed loose upon the body.

2.—*Head-dress and 50 disks, all representing butterflies.

3, 4.—14 pointed strips of gold, probably worn as a fringe.—80 disks.

5-11.—345 disks, chased in various designs. Rosettes of gold leaf.

12.—Two models of a temple front, supposed to represent the sanctuary of Astarte. Each is crowned with an altar, and on the two corners of the building are doves with outstretched wings.—Small figures of Astarte, with a dove on her head and flying from each of her shoulders.—Four small recumbent lions.—Two oblong panels, one of which is decorated with flowers, the other with flying birds.—Three small but massive oblong bits like seals, which formed part of a necklace, and are pierced with holes. One is engraved with the figure of a man fighting a lion, another with two fighting warriors, and the third with a crouching lion.—Two small seated females, perhaps representing Cybele. All these objects are in gold.

13.—Gold brooch, in the form of a woman with extended arms and a hooped petticoat. From her head spring palm-leaves. The silver pin of the brooch is enormously thick, and the broken part yet remaining is 5 in. long.—Two large ear-ring drops, and various ornaments pierced with holes.

14.—Golden cup chased with dolphins, golden jug, and round box.—Two pair of scales, in gold leaf.—Five pair of ear-rings, in the form of a chrysalis, attached by a chain.

15.—Gold leaf, which served as a mask to cover the entire body of an infant. The face, and the outline of the toes and ears, may be distinctly traced.

16, 17.—Tomb I., containing three

females. The gold ornaments are similar to the preceding. Below are bones and ashes, painted earthen vases, and small cylindrical bits of glass pierced for threading.

18.—Tomb II., containing the body of a man.—Gold cup.—Small head-dress.—Bronze point of a lance.—Vase of Egyptian porcelain, and two painted vases.—Below are the remains of the occupant.

19-33.—Tomb IV., the richest of all, containing five bodies—three warriors, and two females.

19.—Head-dress.—Three models of a temple front, resembling that of Case 12. *Two rings, engraved with a hunting scene (man in a chariot chasing a stag), and a spirited contest. Three massive gold pins, one of which bears a spirited representation of a goat.

20.—Two portrait masks, in gold leaf. These curious masks are only found on the faces of men; the corresponding decoration of a female was the golden head-dress or diadem.—Large breastplate.

21.—Mask, rougher in execution than the last, of a puffy, unpleasant face.—Two sashes or sword-belts.—Large bracelet.

22.—Mask of a lion.—Two very curious fragments of a caduceus wand. One of them is a cylinder formed of flowers with petals of rock crystal; the other is in the form of a serpent.—Bones of a leg, with gold ornaments attached.—Semi-circular ivory comb for the back of the head mounted in gold.

23.—Golden cup.—12 leaves embossed at the edges.—Buttons of great number and variety.

24.—Golden cup.—Buttons.—Gold leaf ornaments representing bull heads with a double axe between the horns—the axe being a sacred symbol among the Mykenians and Carianians.

25.—Large *Bull's head in silver with golden horns.—Golden Cup with fish. Below are large copper vessels found in the same tomb. [In the centre of the room,

50, containing the contents of Tomb VI., discovered close to the other

2. Stamatakis in 1878. Here are two skeletons, with bones, objects in stone, bronze, and gold, and some vases. On the top is a beautiful *alabaster vase, with three handles. On the rt. wall,

51.—Funeral stele in calcareous stone, found by Schliemann over the tombs. It bears a rude relief of a warrior in a chariot, with a prostrate man beneath his horse's feet, and a lion trampling an antelope below.

52.—Similar monument, with three horses (almost effaced). Between these stelae are some mural paintings from the palace in the Acropolis of Mycenae, and parts of a red terra-cotta frieze. On the opposite wall,

53.—Stele of a man in a chariot, attacked by a warrior on foot, armed with a lance.

54.—Charioteer with sword pursuing a man armed with a dagger.

55.—Stele decorated with waved lines in relief.] Returning to the same cases:—

26.—Golden vase and two cups.—Sword handle in gold, with reliefs. *Two bronze blades, enamelled with gold and silver; the one represents a man in combat with three lions, the other three lions in flight. On the reverse of the former, a lion devouring a gazelle, and four gazelles running away.

27.—*Golden vase with two handles which reach to the foot of the stem, and are ornamented with doves. It recalls the description of Nestor's cup in Homer (*Il.* xi. 632).—Bronze vases.

28.—Massive plain gold cup.—Swords in bronze.

29.—Three cups.—Swords, lances, and daggers.

30.—*Fragment of a silver vase with a very interesting relief of a besieged town. On the walls are weeping women.

31.—Silver vases and amber beads.

32.—Arrow heads in obsidian.—Small copper disks with holes at the edges.—Teeth of wild boar, and oblong pieces cut out of them.

33.—Imitations of Egyptian vases of porcelain, painted with crossed lines in different shades of grey.

Narrow oblong of rock crystal. Below are large copper vases, human remains, and small vases of clay and alabaster.

34-41.—Tomb V., containing three bodies of men.

34.—Two masks of beaten gold; the bearded one is more highly finished than any of the others.—Breastplate, adorned with spirals.—Smaller breastplate, plain.

35.—Three golden cups.—Curious asperge or brush in gold. Below are the remains of one of the three bodies, at first supposed by Schliemann to be Agamemnon himself, to whom also the bearded mask belonged.

36.—Golden cup, with three long-bodied lions.—8 gold clasps, in the form of lozenges.—Buttons and small objects.

37.—Larger buttons.—10 pair of eagles face to face, in gold.—12 gold oblongs.

38.—Swords, and a dagger mounted in gold.

39.—Silver vase.—Amber beads.—*Blade of a dagger, incrustated with volutes of gold.

40.—Sword hilts in alabaster.—Swords.—*Blade of a dagger, with two panthers pursuing ducks on the banks of the Nile.

41.—Ostrich's egg adorned with dolphins in alabaster.—Box in cypress wood, with relief of two dogs. Below are painted vases, vases of terra-cotta, and others in copper.

42.—Objects found by Schliemann outside the enclosure of the tombs, but probably sepulchral. Four gold vases with dogs' heads on the handles, and a golden cup.—Several coils of gold wire.—*Two large rings with seals, the one representing a seated woman receiving two others who stand, the other a set of emblems in two rows.—Small recumbent lion.

43-49.—Contents of a private house, found by Schliemann near the tombs. Objects in gold, terra-cotta, stone, bronze, and bone. In 44 is a handsome oval agate of brooch form with plain convex surface and sharp edges. Below are painted vases.

On wooden stands under glass at the end of the room are two very

beautiful *golden cups from a tomb at VAPHIO (Rte. 28), decorated with highly finished reliefs. To the rt., a Hunt of wild Bulls; to the left, three Bulls feeding, and a man dragging another by the leg. Continuing from the left of the doorway.

56-65.—Objects found at Mykenae after the time of Schliemann, by the Greek Archaeological Society.

56.—*Small vases.—Dumny female figures of clay, with stripes of paint.—Little round chair.

57.—Bronze bowls.—Shells and trinkets.

59.—Three ivory heads of men with high conical crown-like tiaras.—Shallow round vase, with three loop handles.—Silver cup, adorned with gold heads in profile.

63.—Fragment of mural painting, which appears to represent three men with asses' heads carrying a beam.

65.—Four engraved gold rings.—The remainder of this very miscellaneous collection consists chiefly of vases, idols, implements, and utensils, and objects in gold, bronze, glass, terra-cotta, and ivory. Returning to the rt. of the exit doorway,

67-70.—Objects found by Schliemann at TIRYNS. Many of them are of the same date as those found at Mykenae, others a little later, and some of the Greek period.—Small figures in terra-cotta.—Painted vases.—Mural paintings.—A man leaping on to the back of a bull.—Small bronze figures.—Fragments of terra-cotta.

Large archaic VASE, found among the foundations of houses S. of the Mykenae tombs. It is painted dark red on light yellow, and represents a line of warriors marching in single file, wearing coats of mail fringed with tassels, and carrying large shields cut out below into the form of a crescent. Each is armed with a large plumed helmet, and carries a lance, near the end of which is attached an object like a wallet. The handles are shaped like dogs' heads, and beside one of them is painted a woman and a goose.

71, 72.—Objects from VAPHIO.—Jewels.—Blade of a dagger mounted in gold.—Shallow silver cup, with gilded rim and bowl.—Beads, engraved gems, and rings.

73-76.—Objects from the Tomb at MENIDI (Rte. 53). The preponderance of glass and ivory shows that they are of a later date than the tombs at Mykenae. There are, however, many ornaments in gold. Among the ivories are two long curved objects which may have served as the frame of a lyre, on one of which is a facsimile of the Lions at the gate of the acropolis at Mykenae. Cylindrical box with sheep carved in relief upon its sides and lid. The fragments of pottery below were found outside the tomb, and are somewhat later in date.

77-80.—Contents of two rock-tombs at SPATA, found by the Archaeological Society in 1877.—Glass and ivory; beads; man with a conical mitre, resembling those in Case 59; lion worrying a bull; dog chasing a goat; combs adorned with sphinxes.

A very marked peculiarity of the contents of these tombs is the great predominance of glass or ivory over other materials. All these objects, while closely akin to the Mykenae antiquities, nevertheless show a decided advance in technical skill, as well as the presence of a more distinctly marked Oriental influence. On these and other grounds the antiquities of Spata have been referred to a relatively later date. It is a noteworthy fact, that while the mere workmanship of these Attic antiquities is distinctly superior to that of the Mykenae goldsmith's work, the latter shows far more freshness and accuracy of observation of natural objects.

83, 84.—Objects found at THORIKOS in 1893.—Two shallow vases. Below them is a skeleton and a variety of fragments in pottery.

85, 86.—Vases, terra-cotta cups, and small objects in bronze, from the ISLAND OF SALAMIS, discovered in a necropolis of 100 tombs by P. Cavvadias in 1893.

87, 89.—Objects found at NAUPLIA.

-Vases.—Rude terra-cotta figures of men and animals.

90.—Contents of a domed tomb at DEMISI. — Fragments of gold and earthen ornaments.

From the HERAEON of Argolis.—Human remains. — Pottery. — Fragment of a vase in rare grey porphyry (*porfido serpentino*).

From CAMPOS (p. 134).—Small male and female figures.

From DAULIS.—Fragments of glass and stone.

From MYKENAE (1893).—Gold and bronze. — Incised rings.—Bull, with three small disks attached by a chain between his horns.

Two small rooms to the rt. contain a number of prehistoric antiquities not yet fully arranged. Among them is a painted vase from Mykenae with a representation similar to that on the Warrior Vase (p. 373). There is also a large collection of stone and earthenware vases, marble idols, and other objects from the primitive cemeteries of the Cyclades.

Beyond the Mykenae Collection are the

EGYPTIAN ANTIQUITIES (Plan C).

This collection was formed by J. Demetrio, a Lemnian merchant settled in Alexandria, and by him presented, in 1881, to the Archaeological Society of Athens. To the l. of the door,

314 Small female figure in grey granite.

317 Crouching figure in green basalt, with hieroglyphic inscription.

321 Votive sandstone statuette, a seated female figure.

322 Votive statuette, a kneeling figure holding up a little temple containing a figure of Osiris.

CASE I.—Small bronze figures, mostly on plinths of oriental alabaster. 75 *Ptah* and *Sekhet*, with a worshipper on his knees before them. Statuettes of *Bes*, the satyr-deity; *Mentou*, god of war; and *Ma*, goddess of justice. Also of *Anta*, goddess of war; *Apet*, with head of hippopotamus; *Bast* (cat-headed); and *Imuth*, the Egyptian Aesculapius. Other representations of *Ptah*, the Egyptian Vulcan, and his lion-headed wife *Sekhet*.

CASE II.—*Chnouphis* (ram-headed); *Khons*, the Theban *Horus*; *Sebek*, (crocodile-headed); *Schou*, the Egyptian Atlas; *Nefer-Hotep*, with a double crown; *Ammon* (Jupiter) with his wife *Mant*.

73, 74 *Ammon* as a child, with his finger to his mouth.

106-110 *Nefer-Toum*, son of *Ptah* and *Sekhet*.

908 *Kneeling figure of a woman kneading dough, in sycamore wood and much injured. It appears to date from before B.C. 3000.

CASE III.—*Horus*, with his finger to his mouth; *Thoth* (Mercury); *Anubis*, god of funerals, with the head of a jackal.

2209 Portrait bust of a young man, in coloured Egyptian porcelain.

2203 *Bronze statuette of *Jupiter Ammon*, with ram's horns and a serpent's tail.

CASE IV.—*Isis* suckling *Horus*; *Osiris*, god of the infernal regions. At the end of the room, Statuette of the same divinity, with gilded eyes.

170 Obelisk, with the figure of *Sekhet*.

1085 Colossal marble statue, found at Marathon, of Egyptian type, but Graeco-Roman work. The head-dress is that of a deified prince.

323 Statuette of *Sekhet*, with gilded eyes.

324, 325 Statuettes of *Horus*, with head of a sparrow-hawk.

CASE V.—1799 Curious representation of a large open mouth, gilded.

1179 Worshipper on his knees.

1951 Roman Emperor, with hawk's head.

168 *Shabaka*, King of Ethiopia, at prayer.

169 Another statuette, standing upright and holding in his hands a figure of *Osiris*.

166 Small bronze figure of a man kneeling; on his belt is inscribed the cartouche of King *Psammetichus* of the XXVI. Dynasty (665-627 B.C.).

275 Winged Sphinx.

CASE XII.—Small objects in glass and stone.

CASE XI.—Trinkets, rings, bracelets, and necklaces in various material.

On the wall, Portraits on wood or canvas, of the Graeco-Roman period.

CASE X.—Beetles and small images.

CASE IX.—Small animals in bronze.

CASE VI.—Larger animals, sacred to various divinities.

190 Cat. 1221 *Apis* (bull). 1864 Smaller bull. 215 Figure of a man worshipping a bull. 271 Bear. 188 Cat. 240 Owl. 239 Large Owl. 244 Owl. 189 Cat.

In the middle of the room stands a very fine bronze sepulchral *Statuette, inlaid with silver, about 28 in. high. It represents an Egyptian lady attired in a long close-fitting dress, and wearing a wig, with short close curls. The eyes were of alabaster, and the eyelids gilt. The dress is decorated with very elaborate pictorial compositions executed in fine inlaid silver wire, and divided from each other by bands of hieroglyphs. These have not yet been read, so we have no clue to the identity of the person represented. That she was not a royal personage may be assumed from the absence of any cartouche. Probable date, XXV or XXVI Dynasty (B.C. 715-527).

The table case in the middle of the room contains objects in gold.

To the rt of the door, 546 Small grey sandstone relief, representing four female figures seated in a row. The obverse is incised with four different figures and hieroglyphs.

In the room on the rt., (924) Sandstone stele with hieroglyphic inscription and relief, representing Horus with crocodiles, head of Bes, and other attributes.

923 Slab of sandstone, with three figures in high relief; on the reverse face is inscribed a quotation from the Book of the Dead.

1068 Sculptured limestone stele. The relief represents one of the Ptolemies (cartouche much worn), in an attitude of adoration, offering a figure of the goddess Ma to the enthroned Ammon. Behind the latter stand the divinities Muth and Ra. The obverse is incised with a closely similar composition and a hieroglyphic inscription.

1075 Rectangular white marble

casket, still containing the ashes of a priestess named Lycidice. Name on the lid, ΑΤΚΙΔΙΚΗ ΙΕΡΕΙΑ.

1083-1084 Statuettes of youthful draped male figures.

The inner rooms contain numerous cases, and funeral vases in alabaster.

Returning to the entrance hall we now pass into the room of the

ARCHAIC SCULPTURES (B.C. 775-475).

I.—To the left of the door

6 Headless Statue of a seated female (Asea in Arcadia).

41 Funeral monument of a young man, with his figure in very low relief on horseback, leading another horse which is seen beyond. At the sides are male and female mourners (Lamvrika).

36 Fragment of a very beautiful Stele—a female seated to the rt and a girl standing at her knee. In the drapery note the contrast between the fine wavy lines of the under *chiton* and the large flat folds of the heavy overgarment (*himation*)—the one giving artistic value to the other.

57 Seated female figure, resembling the Egyptian manner (Arcadia).

1 Very ancient *Statue of Artemis in the form of a *Xoanon* or *xoanon* (plank), such as were supposed to have fallen from heaven (Delos). An inscription upon the left end records its dedication to Artemis by Nikandra.

56 Rude archaic relief of two men named DERMYS and KITYLOS, in yellowish brown sandstone (Tanagra).

86 Stele of ANTIPHANES (Athens). The paintings which covered it are effaced, are copied on the wall above.

29 *Stele of ARISTION (Athens) known as the *Warrior of Marathon*, discovered in 1838, near Velanidia (Attica), where it surmounted a large sepulchral barrow. It is a slab of Pentelic marble about 6 ft. 6 in. high by 19 in. broad and 5 in. thick, fixed in its base, of the same material. On the slab is carved in low relief and in the archaic manner of the 5th cent. B.C., the full-length portrait profile, life-size, of a warrior, wearing

name is inscribed on the base. The figure still retains traces of colour. Immediately below the feet is the signature of the artist (*Ἔργον Ἀριστοκλέος* [u]s = *the work of Aristocles*). The crest of the helmet has been attached in metal.

60 Small female head (Eleusis).

24-26 Fragments of female statuettes (Eleusis).

8 ***APOLLO OF THERA**. This characteristic example of very early Greek sculpture has the hair on the forehead rendered like spirals of bronze or of gold wire. The ears are large and clumsy, the arms cling to the sides in the Egyptian manner, the shoulders are broad, and the waist pinched in. A greater artistic advance is seen in the

9 ***APOLLO OF ORCHOMENOS**, where the forms of the eyes, small nose, and chin, are modelled with more precision and with some sense of refinement. The hair across the brow lies in spiral curls rendered with a fine touch. There is a sort of geometric division of the torso. The shoulders are quite square, and the head held stiffly. Near this statue is a plaster cast of the Apollo of Tenea, now at Munich, intended to illustrate the most advanced stage of this archaic art. The original was found at Tenea in connection with a tomb: and it is probable that all statues of this type were merely ideal sepulchral portraits, and not figures properly representing Apollo.

10 **APOLLO**, of similar type (Boeotia).

17 Head of Apollo, of later date, showing the teeth.

39 Stele of grey marble, brought in Boeotia in 1879. It represents an elderly figure, of the size of life, with a pointed beard, in a cloak, leaning by his left arm on a knotted stick, like a blackthorn or crab, and with his right hand offering a locust to a greyhound, who is rising on his hind legs and stretching himself out to receive it. Under the relief is the traditional inscription:—

Ἀλέξανδρ ἐποίησεν ὁ Νάξιος· ἀλλ' ἐσίδεσθαι
Alexander the Naxian wrought [this]; only
look!

82 Two small figures of Athena in relief, holding large round shields. The crest of her helmet looks as if it were double, extending sideways.

45 ***APOLLO ALEXICACOS**, discovered in the Theatre of Dionysos in 1862, conjectured without much probability to be an early copy of the celebrated statue by Calamis, erected by the Athenians in gratitude to Apollo for delivery from the plague, and dating from the end of the archaic period of art. The remains of other copies of this statue are in existence (British Museum, Capitoline Museum, and the Berlin collection), but the Athenian example surpasses them in beauty of execution. It retains still the careful finish bestowed on the face. Beside the statue is a pedestal, in the form of an *omphalos*, with remains of two feet on the upper surface; but it does not belong to the figure.

28, 76 Two Sphinxes (Spata). Between them,

93 Disk, with inscription, and an almost effaced painting of a bearded man, cured by the skill of a physician named Aenios.

30 Stele of **LYSEAS**, found at the same place as No. 29. The effaced painting is reproduced upon the adjacent wall.

31 Painted Stele of a horseman.

58 Ram's head from Eleusis.

20 (by the fluted columns) *Statue of **APOLLO**, somewhat less archaic than 8-10. Dedication inscribed upon the left flank (Boeotia).

21 Small *Statue of **NIKE** (Delos).

With it was found an inscribed pedestal (21a) stating that it was the work of *Archermos* of Chios, who is known to have been one of the earliest Greek sculptors in marble. The hair rendered in wavy masses with decorative curls over the brow shows an advance on the older spiral treatment. The wings on the back of the shoulders are mostly broken off; the drapery hangs in fine flat folds.

A more advanced example of archaic drapery is

22 Statue of **ATHENA** (Delos). In the centre to the left, Colossal **APOLLO**, from Melos—very tall in its propor-

tions, the hair rendered as if it were made of metal spirals, the ears large and rudely formed.

Very ancient unnumbered Relief of the DISCOPHOROS (6th cent. B.C.), a youth holding up a disk on his shoulder. The fragments were found under the walls near the Dipylon.

II.—126 (to the left) *Relief of DEMETER, PERSEPHONE, and TRIPTOLEMOS, found at Eleusis in 1859. This grand work is of special interest as belonging to a transitional period which immediately preceded the highest development of Greek sculpture as realised by Pheidias. The relief represents the two Eleusinian divinities in the act of granting his mission to the young Triptolemos, who stands between them in an attitude of reverent attention. Demeter, leaning on her sceptre, hands the first wheat to Triptolemos, while Persephone, holding a torch in one hand, with the other places a crown on the boy's head. The deep religious feeling expressed in the whole composition is very noteworthy, and, in spite of the great size of the relief, there is little doubt that it was a votive offering. The youthful figure of the boy is full of a noble grace; as also the figure of Persephone, which in graceful action and the charming flow of the drapery, already shows the inspiration of the age of Pheidias.

127 So-called FINLAY VASE in fine-grained white marble, with an unfinished and much abraded relief of Athena and Marsyas with the disputed flutes falling between them. There is good ground for believing that we have here a copy of Myron's bronze work which stood on the Acropolis. (For a discussion of the whole question, see Murray's *Hist. of Gr. Sculp.*, pp. 217-22, and Overbeck's *Gesch. der Griech. Plastik*, 3rd ed., vol. i. pp. 207-9.)

177 Head of ATHENA, with polished face and remains of gilding in the hair.

178-180 *Heads from the pediment of the temple of Athena Alea at

TEGEA, known to be by Scopas. No. 180 is a wild boar, from the Calydonian Hunt.

186 Head of APHRODITE (Sanctuary of Asclepios).

181 *Colossal Head of a youth, supposed by some authorities to belong to a figure of Eubuleus by Praxiteles (Eleusis).

182 *Colossal Head of APHRODITE, of great beauty (Sanctuary of Asclepios), an original work of the school of Scopas.

184 *Head of an Athlete, copied from a work of the 4th cent. B.C.

136-161 (in niches above the heads). A series of sculptures on a small scale from the Temple of Asclepios at Epidauros, representing figures of Victory, mounted Amazons, etc.

128 Statuette of ATHENA, copied from the chryselephantine (gold and ivory) work of Pheidias (see 129). Found on the Pnyx in 1859.

164-171 Cornice with eight lions' heads in the form of gargoyles (Epidauros).

175 Infant PLUTUS, probably from a copy of a group by Kephisodotos, father of Praxiteles, representing the child in the arms of his mother Eirene. Found off the Piræus, at the bottom of the sea.

176 Statuette of a goddess (Piræus).

173 Enthroned ASCLEPIOS, after the gold and ivory statue by Thrasymedes in the Temple at Epidauros.

172 (in front of the window) Corinthian capital from the *Tholos* of Polykleitos the Younger (Epidauros).

In the centre of the room, 129 *ATHENA PARTHENOS. This statuette, discovered near the Varvakion in Dec. 1880, is of the highest interest as a copy of the great chryselephantine work of Pheidias, though its workmanship is very poor. It is of Pentelic marble, about 3 ft. high, and when discovered retained traces of colour and gilding. 'It represents the goddess armed with a helmet and aegis; her left hand rests on her shield set edgewise, her right hand advanced sustains a figure of Victory; her helmet is surmounted by a tall triple crest, below which is a sphinx,

flanked on either side by a winged horse. The helmet has cheek-pieces (*paragnathides*) turned back on hinges. A Gorgon's head ornaments the centre of the aegis, and also the centre of the shield. Within the concave of the shield, the serpent, which Pausanias supposed to be Erichthonios, is coiled: the Nike holds out some object in both hands. The column below the right hand of the goddess is an addition. It is very difficult to recognise any trace of the style of Pheidias in the statuette, in which the original breadth and simplicity of treatment have degenerated into ignoble baldness and emptiness, and the majestic calm of the countenance has been translated into a wooden and meaningless mask.' (*Newton*.) It is supposed that the copy was reduced on the scale of one inch to the foot.

III.—*Sculptures from the Temple of Despoina at Lycosura (p. 220) by Damophon of Messene. To the left of the door.

225 Bearded head of the Titan Anytos; by the opposite door, colossal Female head, perhaps DESPOINA; on the other side, smaller Female head, perhaps ARTEMIS. In front of the window, fragment of a figure representing DESPOINA, whose drapery is decorated with reliefs of Victories, Nereids, and females with heads of animals. On a shelf, *Sculptures from the HERAEON OF ARGOLIS. A male torso and a small head are of especial beauty.

To the left of the entrance door is a round base, fitted with a fragmentary relief of the Twelve Deities.

221, 222 *FRIEZE of Tritons, Nereids, and Cupids, very delicate and graceful (Thermopylae).

218 *HERMES OF ANDROS (discovered in that island in 1833). 'A youthful figure standing by the trunk of a tree, round which is coiled a serpent—perhaps of the Macedonian period. There is great beauty in the face, which has rather a pensive expression. The hair is wrought in close compact curls, in that fashion

which prevailed in both the Macedonian and Augustan periods. The figure leans a little on one side, like the Apollo on the coins of Seleucus.' —*Newton*.

215 *Relief of Apollo, Marsyas, and a Phrygian slave (Mantineia). The latter holds a knife in readiness to slay the defeated Satyr.

216, 217 *Companion reliefs of Six Muses. A fourth slab on which were the remaining three is missing. These slabs decorated the base of a group of Leto and her children, executed by Praxiteles for Mantineia. The reliefs are probably by him.

228 Quadrilateral base, sculptured on three sides with victorious horsemen and tripods. As is shown by an inscription on the other side, it belongs to a statue or group by *Bryaxis* (B.C. 379), one of the sculptors who were employed upon the Mausoleum at Halicarnassus. The workmanship is, however, poor, and not such as would be expected from one of these artists. Found near the Theseion.

We now cross the corner of Room V., passing a double Term of APOLLO AND DIONYSOS (Stadium, 1869), and enter a small room on the left.

IV.†—Left wall, *Relief of three Dancing Women (Theatre of Dionysos). Opposite the entrance,

232 Statue of ARISTONOE, priestess of Nemesis. On the ground, upon a square base with inscription, curious Term in a tunic.

231 *Colossal STATUE OF THEMIS, from the Temple of Nemesis at Rhamnus, by *Chaerostatos* (B.C. 300). On each side is a ruined marble seat, which belonged to the same temple.

Statuette of a Youth, on a slate-coloured inscribed stele (Rhamnus).

256 Statue of DIONYSOS (Sikyon).

254 Statuette of a Youth (Eleusis).

V.—235 *Colossal STATUE OF POSEIDON, found, together with a companion female figure (236) and a draped male (237), at Melos.

† Room IV. has been lately rearranged and many of the portraits from Room V. have been transferred here.

240 **STATUE OF HERMES.** This belongs to the same general type as the *Hermes of Andros* (218), but is greatly inferior to the latter; it is probably a late copy of some well-known statue (*Atalante*).

368 Portrait bust of **HERMARCHOS**, the Epicurean philosopher.

241 **HERMES**, of the Roman period (*Aegion*). It was found with 242. Both statues are probably from a tomb, and represent idealized figures of the deceased.

362 Female head.

244 Statue of a Youth, with head resembling the *Hermes of Praxiteles* (*Eretria*). This also is probably an idealized portrait.

234 Colossal head of **ATHENA**, found near the *Theseion* Rly. Stat. (*Athens*).

357 Female head, probably a Roman Empress (*Crete*).

242 Female Statue found at *Aegion* (see 241).

355 Portrait bust of a Roman Empress, perhaps *Livia* (*Crete*).

356 Portrait bust of a Roman Emperor (*Athens*).

243 **HERMES**—a good work of the Roman period, after an early Greek original (*Troezen*).

350 Portrait bust of *Lucius Verus* (*Athens*).

262 **APHRODITE**, in a semi-transparent robe—a late work after a 4th cent. original (*Epidauros*).

246 ***STATUE OF A YOUTH**, perhaps *Perseus* or *Hermes*, a Roman work after *Lysippos*.

Sir C. Newton notices it in the following terms:—'Figure of a warrior advancing his left foot; his right arm, which has been drawn back and is broken off above the elbow, has probably held a sword: his left arm has probably been advanced to guard him with a shield, or with drapery twisted round. The head appears like an ancient restoration, and is inferior to the rest. The body is very finely treated. It is in a more flowing and less pedantic style than the *Fighting Gladiator*, to which at first sight it bears some resemblance. The drapery is very heavy, and does not appear finished behind' (*Athens*).

247 ***Statue of a Warrior, who has fallen upon his rt. knee** (*Delos*); attributed to *Agasias of Ephesus* (B. 100).

248 Statue of an **Athlete**—Roman period (*Athens*).

239 Statuette of a **Satyr**, a good work of a late period (*Lamia*).

327 *Portrait bust of **DEMOSTHENE** found in the *Palace Gardens*.

258 **ASCLEPIOS**—Greek work of a good period (*Piraeus*).

233 Statue of **NIKE**, with holes in the back for inserting wings—probably of the 3rd cent. (*Athens*).

VI.—In the centre of the room is a **MOSAIC PAVEMENT** of the Roman period, with a head of *Medusa* (*Piraeus*). To the left of the entrance door,

249 Bust of **HADRIAN**, found near the *Olympieion*. Above, to the rt.,

457 *Small head, perhaps of a priest, very beautiful and well-preserved.

384-416 Thirty-three busts of the **COSMETAE**, or directors of the *gymnasium*, found in the so-called *Diogeneion* (p. 346).

On the wall above, six **Comic Masks**. By the door,

417, 418 Busts of *Antinous*, found at *Patros*. By the entrance door,

420 Bust of a Youth.

419 Head of a bearded *Macedonian* youth with long hair, recalling the features attributed to *Christ*. Found in the *Theatre of Dionysos*.

VII.—SEPTULCHRAL MONUMENTS AND RELIEFS.

715 (to the rt.) Fine stele of the 5th cent. B.C., from *Aegina*. The relief represents a youth holding a bird in his left hand, while he extends his right towards a suspended bird-cage, apparently to open it. On a column crouches a cat. The form of the neck and position of the muscles show—although the head is gone—that she eyed the bird with truculent intentions. In front of the column appears the usual little slave.

717 Farewell scene: a matron holds in her hand to a young girl, while the husband of the former stands in the background in an attitude of mourning (Athens).

718 Stele of AMEINOCLEIA, daughter of Andromenes (Piræus). Three figures in a toilet scene. One stands on the rt. veiled like a matron; another more youthful figure is stooping to put on her sandal. The veiled figure places her rt. hand on the head of this stooping figure, as if to direct her movements. Beyond the stooping figure is another female, also veiled, holding out a *pyxis* to the veiled figure. The composition is very tender and Praxitelean, but the execution shows a later period.—*Newton*.

774 and (opposite) 775 SIRENS PLAYING ON THE LYRE, found in the ancient cemetery of the Ceramicos, where they surmounted a tomb. In a line between them are four fine VASES, two bearing reliefs, and two channelled.

723 POLYXENA bids farewell to her young son, who leans against her knees holding an apple. Slave girl on the left (Athens).

726 Seated female, to whom a slave brings a casquet of jewels. Further on, four more FUNERAL VASES stretch across the room.

732 KALLISTO, with a female slave (*Spata*).

733, 734 Stelæ of POLYXENA and FREDAMOS, in archaic style (Thessaly).

735 Male relief in profile, life size, playing the lyre (ACARNANIA).

736 Monument of PLATO, a young man, with his father Epichares, seated. Behind were two other figures.

737 PROCLEIDES, seated, gives his hand to his son Procles. Behind is Archippe, wife of the deceased (Athens).

738 ARISTONAUTES, a warrior (Athens).

739 Archaic stele of AMPHOTTE (Thebes).

741 Archaic stele of a youth carrying a hare and holding an apple (Thessaly).

742 Stele of AGATHOCLES, a young athlete with a strigil. At his feet is a greyhound.

749 Death of PLANGON, attended by two women, in the presence of his father Tolmides (Oropos).

751 Foot soldier trampling on his deceased enemy (Corinth).

752 DEMOCLEIDES, son of Demetrius, lost at sea. The composition is interesting and the treatment good. The relief represents a mariner seated in an attitude of great weariness, apparently asleep, at the prow of a galley. His helmet and shield lie behind him. The design was picked out in colour, of which some slight traces remain.

754 Cornice of the MONUMENT erected in the Ceramicos by the Athenian State to the knights who fell before Corinth and Coroneia (B.C. 394-3), with the inscription recording their names. The list includes that of Dexileos, whose family tomb remains *in situ* in the Ceramicos (p. 432). In the centre of the room is a large channelled Vase.

VIII.—To the I.

819 Monument of a woman who had perhaps died in childbirth (Piræus). She is seated in a chair, and holds a *pyxis* on her knees; her attitude is that of a person fainting from exhaustion. Before her stands a veiled female figure, perhaps Eileithyia, who advances her right hand as if to comfort the seated figure. In the background is a third female holding in her arms a new-born babe wrapped up in linen, with a conical cap, on which the seated figure places her hand (*Newton*).

In the middle of the room,

835 *MARBLE LEKYTHOS, discovered at Athens in 1849, the largest, the most ancient, and the most perfect example of its kind hitherto known. It retains traces of having been painted. The scene represented is in very low relief. On one side is a youthful figure on horseback, very similar in type and attitude to many on the frieze of the Parthenon. Behind him are two females, one seated, the other leaning

in an affectionate attitude on her companion's shoulder, pointing with her right hand to a group of two youthful warriors in front. This pair are joining hands as if taking leave of each other. This design is very slightly and sketchily treated, but exceedingly graceful as a composition. The figures are loosely and freely drawn: the style, if we make due allowance for the essential difference between painting and sculpture, presents many analogies with that of the finest Athenian vase pictures. The left hand of the seated female figure rests on the rail of a seat, which is very slightly indicated. In front of this rail projects part of the hind-quarter of a horse, the tail dying away into the ground of the relief rather abruptly.'—*Newton*.

By the further doorway,

831 Stele of PHRASICLEIA. This fine but mutilated relief represents a mother taking leave of her little daughter; a female slave holds a jewel-casket (Athens).

832 (rt. wall) Well-preserved monument, representing a family of five persons (Athens).

IX.—869 (on the rt.) *Tomb of a YOUNG HUNTSMAN. This fine composition—a farewell scene—is referred to the latter part of the 4th cent. B.C. The weeping boy who sits at his master's feet, and the stricken father who gazes at his departing son, express their different phases of grief in a manner equally natural and touching (Bed of the Ilissos).

870 Seated female opening her arms to embrace her attendant mourner, instead of holding out her hand as usual (Athens).

871 Inferior example, of the same type as No. 869. To the left of the exit doorway,

910 Upper part of a stele, with fine female head in profile (Athens).

X.—In a corner to the rt. of the entrance doorway,

966 Large stele of a female no longer young, apparently a portrait, in excellent preservation. Many handsome funeral vases.

XI.—Sarcophagi, chiefly of the Roman period. Late Greek and early Roman stelae.

XII.—Roman Sarcophagi. 118 (rt.) Hunt of the Calydonian boar (Patras). To the rt. of the exit doorway,

1192 Stele of ARTEMIDOROS; he is represented boar-hunting, while a fox, a deer, and three goats placidly look on. A basket containing some young hares hangs on a neighbouring tree.

1193 Stele of ALEXANDRA, in the costume of a priestess of Iris.

XIII.—To the left of the entrance,

1329-77 Votive Reliefs from the Sanctuary of Asclepios (p. 277). The grateful patients bring thankofferings to the god, who is sometimes accompanied by Hygieia or the divinities. Nearly all the reliefs are sadly mutilated.

1463 (in the middle of the room) Triangular base for a bronze tripod, with reliefs of Dionysos and two winged Victories. Found in the street of Tripods (p. 269).

On the rt. wall,

1423-28 Reliefs from the Sanctuary of Asclepios at Epidauros. *1425 is remarkable.

1450 *Relief of a youth, surrounded by his horse, squire, and various pieces of armour, feeding a serpent who is coiled round an oak-tree. On the branches are two birds.

XIV.—To the left on entering

1465-84 Reliefs with inscriptions relating to municipal decrees, magisterial edicts, and transactions of public interest.

1488 (to the left of the further door) Curious relief with bilingual inscription (Greek and Phoenician), discovered in the Ceramicos in 1861. The inscription records the name of the deceased, Schemat, son of Ebedaschdho-reth (rendered 'Αντίπατρος Ἀφροδισίου) of Ascalon; and the erection of the stele by Do'mtsaloh, son of Do'mehanna (rendered Δομαλῶς Δομανῶ) of Sidon. Under these lines is a representation in low relief of Schemat extended on his bier, while a lion, risen on his haunches,

ests his forepaws on the dead man's pillow, and is about to devour him when interrupted by a man (Do'mt-aloh) advancing from the rt. In the background is seen the prow of a ship. Below the relief is a second Greek inscription explanatory of the scene represented.

1540-57 (to the rt.) Relief of Aedilæa, dedicated to Cybele, in a curious if very late style of art.

(1500-32, to the rt. of the entrance) Relief of funeral banquets, in which the deceased reclines upon a couch. So curious, but debased.

XV, XVI.—BYZANTINE AND EARLY CHRISTIAN SCULPTURES.—Facing the door, very rude and ancient relief of a *Nativity* (Naxos). At the end of the first room, *Orpheus* taming the animals. In the second room are monuments, ecclesiastical vessels and furniture, architectural fragments, and Byzantine paintings.

The Cabinets opening out of the larger rooms are used either as workshops for the mending of vases and restoration of broken figures, or as receptacles for statuary and other objects not yet exposed to view.

The door on the rt. of the Entrance Hall leads into the Collection of

Bronzes.—In cases 183-6, to the weights, rings, and utensils; broken fragments of statues, human and animal. On the wall, 6441 Fragment of a cuirass, with incised designs. Pedestals, 6440 *Small archaic head, discovered among the foundations of the Museum. 6447 *Athena in the attitude of the Promachos (12); held once a spear and shield. Found on the E. of the Erechtheion, by Pelasgic stairs, in May 1887. 6448 Marble relief of Athena, formed by plates welded together and gilded. Found in 1887 by the N. wall of the Acropolis, close to the Erechtheion.

Athlete, 4th cent. B.C. 7531 Winged Satyr. 6446 *Archaic head, probably of a warrior, the nails on the forehead appearing to have fastened on a helmet. The hair and beard are carefully wrought, and the entire workmanship indicates a very early period [see p. 392.]

—perhaps 6th cent. B.C. Found by the Acropolis wall, between the Erechtheion and the Propylæa. 6445 Statuette, probably of Apollo, carefully worked (S.E. of the Parthenon in 1888). 6439 *Portrait head of a bearded man: fine Greek work. A Boxer from Olympia—a very celebrated bronze, almost brutally naturalistic. 6590 *Small head of an Ephebus, inlaid with gold and other material. In the centre of the room a *statue of Poseidon, more than half life size, with inscription on base. Archaic period. Found at Creusis.

Returning to the entrance, on the rt. wall is an inscription (6442) from Olympia, in honour of one Democritus.

6443 Archaic relief—kneeling figure of an archer. In cases 139, 140 Archaic statuettes, mostly stands for mirrors. 7413 Statuette of a goddess (about 480 B.C.); fine treatment of hair and drapery. 135-138 Statuettes from the Acropolis, some of them Egyptian in form. 6647 Two lionesses devouring a kid. 6717 Relief of a philosopher reading a book (late Greek). 131-134 Statuettes of men and animals from Olympia. 6163 Archaic priest. 6444 Relief on the wall in four tiers. Beginning with the lowest—Winged female deity holding a lioness with either hand; Heracles shooting at a centaur; two griffins; three ravens. Fine archaic work. In case 141, mirrors, vases, and statuettes.

Central flat cases, containing fragments of bronzes from Olympia. 146, 6252 Greave with two-headed serpent in relief, and inscription in archaic characters to Zeus Olympios. 147-150 Fragments of statues, handles of vases, bronze plates with designs in low relief. 154 Galley—a votive offering found in the Erechtheion. 155-7 Handles and feet of vases; feet of tripods. 161, 6828 Tops of helmets. 163, 6910, 6911 Plough shares, 164 Oblong bases of statuettes. 165, 166 Argo-Corinthian and other plates (see Hellenic Journal XIII., by Bather).

By the window, in flat case, 175 Small animals, some from Thebes, with dedicatory inscriptions to Cabeiric deities. 174 Ornamented belts. *Sistra*,

or rattles used in the service of Isis. Fragments of dedicatory inscriptions. Fine Phoenician Cup of the 7th cent. B.C., with figures in relief, and incised inscription; found in the Alpheios, near Olympia.

171 VOTING DISKS used by the dicasts or jurymen, consisting of a solid flat circular disk traversed by an axel, like a tectotum. A hollow cylinder was equivalent to a *black ball*. The cylinder was held between the thumb and middle finger, so that the character of the vote—acquittal or condemnation—was known to the dicast himself alone.

CERTIFICATES OF THE HELIASTAE.—Bronze tickets bearing the name, patronymic, and demos of the judge, to whom it was granted, with the letter (A, B, Γ, Δ, etc.) corresponding to that one of the Ten Courts to which the owner was attached. Each ticket is stamped with the official Seal of the Republic. During life this was the voucher by which the owner drew his salary for service in the courts, and after death it was frequently interred with his body. 170 *Mirrors from Eretria. 7417 Aphrodite on a swan, and Nereid on a sea horse. 7416 Boreas carrying off Orithyia. 169, 7421 Helle riding upon the ram. 7424 Mirrors from Corinth. 168 Signs of the Zodiac inlaid with silver. 7695 Sun and Moon (Roman). 7484 Mirror with gilded relief of dancing Satyrs round the rim. To the left of the door 179-182 Fibulae, strigils, sword blades; underneath, helmets.

Terra-cotta figures.—This collection, although containing fewer masterpieces than those of London, Berlin, or Paris, has the advantage of being more varied and complete. Most of the figures are from Tanagra or Tegea. On the latter site, within an area of 260 sq. yds., 2000 specimens were discovered in three days. They represent for the most part subjects of daily life, female figures being a good deal commoner than male; for which reason the modellers were called *Coroplastae*. Animals are also common, including horses, donkeys, oxen, cows,

dogs, sheep, pigs, deer, lions, elephants, camels, monkeys, hares, tortoises, frogs, domestic poultry, eagles, storks, and owls. All these forms, human and animal, seem to have been indiscriminately employed as sepulchral furniture, and some examples exhibit traces of the funeral fire. With the exception of a few which were found in Temples, all of them come either from a Necropolis, or from a private tomb.

A very clear description of the various processes of manufacture is contained in the Introduction to M. Jules Martha's excellent Catalogue. The finest examples were nearly always cast, in two or more pieces, in moulds, and subsequently joined and finished by hand. A few specimens from Corinth and Cyrene had joined limbs, or moveable heads. As to the age of these figures, it is impossible to make any definite statement with confidence, because devotional and other favourite types were perpetuated by repetition, line for line, throughout centuries, namely, from before the time of Pericles to that of the Caesars. I may, however, be said generally that the finest examples, especially those of Tanagra, appear to belong approximately to the time of Alexander the Great; while the Melian reliefs are usually assigned to the earlier half of the 5th cent. B.C.

I.—Crossing the further room, we begin to the rt. of the window with case 94, which contains primitive votive figures of goddesses and men on horseback, painted in the style of the early vases. 4019 Seated goddess, well coloured. 101 Small platters with heads of animals on handles, painted in the style of the black-figured vases. Dolls with jointed legs. 100 Girls and children. 99, 4688 Nurse with a child. Figure wearing hats. 4721 Mother mourning over twins in a grave. 4696 Lad with hat and fan; good colour. 9: 4762 Moulded bust of a woman (5th cent. B.C.), showing treatment of the eyes. 97 Figures with curious arrangement of hair—probably *canephores*. All the above from Tanagra.

96 (from Eretria), 4137 Seated gi

holding an open mirror. 4052 Woman making bread. 4138 Head with a small black vase on the top of it. 376 Winged Victory. 95 Primitive terra figures from Tegea; later ones from Corinth. 4160 Draped goddess with Eros.

In Room H.—125 Hellenistic or Græco-Roman heads from Asia Minor. Actors. 124 Cupids and figures in motion. 123, 4857 Silenus carrying Dionysos. 4864 Aphrodite fastening her sandal. Dancing figures. 117, 5012 Group in a convivial scene. 116 Actors and masked figures. 114 Victories. 3083 Victory hovering over a female.

In Room I are central flat cases containing gold ornaments, rings, bracelets, chains, and ear-rings. In the case by the window, silver cups and vases, rings and ornaments, and objects in bone and ivory.

In the corner room which opens out of I is a mixed collection of terra-cottas. The flat cases contain the kind of vases, terra-cottas, etc., made by the American School at the Heron near Argos (p. 121).

We now enter Room K, which, together with the two following compartments, L and M, contains the

COLLECTION OF FICTILE VASES.

INTRODUCTORY.

This collection includes upwards of 3000 vases, most of which are now on exhibition. Although it cannot boast any single vase of the unique value of certain select specimens in the British Museum, the Louvre, and other European collections, yet the general average value is high, and the visitor to Athens is fortunate in seeing many classes of vases that are almost, if not quite, unrepresented in other Museums. Moreover, this collection possesses the special advantage of being almost entirely free from foreign admixture, such as the Græco-Italian vases which crowd so many Museums.† The specimens here preserved are

purely Greek, and were all discovered in Greece or the islands of the Archipelago, including a few from Crete and Cyprus. By far the greater proportion are from Attica itself, while a unique series of fragments of painted vases was found during the excavations on the Acropolis of Athens, and is now being incorporated in the national collection. It is this feature that constitutes the special value of this collection as compared with those of the chief European Museums, which are largely composed of vases found in Etruscan tombs and imported from Attica for the use of wealthy Etruscans. They belong mostly to the period from B.C. 550 to 400, whereas these vases from Greek tombs are representative of all periods and classes.

It should be remembered that although they are nearly all sepulchral, in the sense of being derived from tombs, they were seldom used as urns to preserve the ashes of the dead. They simply formed an essential part of the funereal decorative furniture, and were ranged round the dead during the ceremony of the *prothesis*, and subsequently deposited on or within the tomb. A certain class, the white Athenian lekythi with polychrome designs, were restricted to this object, and manufactured expressly for it, as we learn both from the subjects painted on the vases themselves, and from a passage in Aristophanes (*Ecl.* 996), which speaks of one who paints lekythi for the dead. Vases which had been in common household use were also interred with the body, and in the Mykenæan tombs old cooking utensils are found devoted to a similar purpose, but in later times it became customary to purchase these articles new for the occasion. Hence an immense field was opened for the ingenuity of skilled workmen of all classes, from the great artists who signed their works to the humblest potters who wrought coarsely-decorated yet elegant little vases for a few pence. The national games and religious ceremonies supplied another outlet for these productions, of which we have an example in the Pan-

† The only exceptions are five Italian vases, presented by H.M. the King of the Two Sicilies.

athenaic prize-amphorae. Instances again are known of vases which have been dedicated in temples and stored up in great numbers, as at Pendskoupia near Corinth, and in the recently excavated temples at Naukratis in Egypt. It is also extremely probable that painted vases, especially in later times, were largely used for the decoration of houses, like china at the present day; some, by their shape or in other ways, show that they were intended for hanging up against a

wall. In daily life it is not likely that the more ornate vases were much used, as they would not be suitable for ordinary household purposes; and here again we have a parallel with the modern use of plain earthenware as opposed to elaborately painted china.

The shapes of the vases vary considerably in the different periods of art. Certain shapes familiar in the earlier stages afterwards disappear altogether, and are superseded by



SHAPES OF VASES.

THE FIGURES CORRESPOND WITH THE NUMBERED PARAGRAPHS IN THE DESCRIPTION. 3, 13, AND 15 ARE NOT FIGURED.

vases of more elegant form; and these in turn make way for vases of large size or fantastic outline. But the following may be regarded as the principal shapes:—

1 *Amphora*, a large vase with two handles, used for the keeping of wine, oil, or fruit. Those with long pointed bases and without decoration, were buried in the earth and used as cellars. The type varies considerably from age

to age, but it was always a very plain form. An important variety is the *Pelike*, marked by its squat form widening towards the base.

2 *Alabastron*, so named as being originally made of alabaster, and common in the earlier periods; it has two small ears in lieu of handles.

3 *Aryballos*, a small globular vase with narrow mouth, used for anointing oil to the palaestra, and first found in the earlier period.

4 *Askos*, originally a goat-skin, used for the transport of wine. It is found as a vase-form chiefly in the later periods, and presents several varieties of shape.

5 *Kantharos*, *Kotyle* (figured), and *Skyphos*, two-handled drinking-cups, the first having a high stem and long handles.

6 *Hydria*, a generic term for any water-jar or water-pot, but specifically applied to the variety with three handles; in the earlier period the shoulder is sharply set off from the body and neck, but later there is no distinction. It is often seen in vases carried on the heads of women to and from fountains.

7 *Krater*, a large bowl used at feasts for mixing the wine for the whole company; it is found at all periods of vase-painting, and in three or four varieties. Its characteristics are a wide mouth and broad body, and two handles generally placed high up and vertical, and often of elaborate form.

8 *Kyliz*, the most popular form of Athenian drinking-cup, especially in the best period of vase-painting. It has a high stem and two curved handles, and is of very beautiful design. It was usually painted both inside and out, and was the favourite shape with the great masters of the fifth century, who frequently signed their names on specimens.

9 *Lebes*, originally a kettle or caldron of metal for cooking and washing; it does not often occur among the painted vases, and belongs chiefly to the earlier periods.

10 *Lekythos*, a tall, slender, narrow-necked vase with handle and foot, used for holding oil and perfumes; important from its connection with funerals (see the examples in Cases 41-50).

11 *Oinochoe*, the generic name for a wine-jug, in which the wine was carried round at banquets, having been previously transferred by a ladle from the crater. This presents more varieties than any other Greek vase, and some of the forms are very elegant and beautiful. The chief variation is

the *Olpe*, a straight-shaped jug with no marked neck.

12 *Phiale*, a circular shallow bowl like a saucer, but somewhat deeper, without handles or foot. These vases were used for drinking, but their most characteristic use was for pouring libations.

13 *Pyxis*, a casket or jewel-box, so called because it was, strictly speaking, made of box-wood. It is of cylindrical shape, with a cover, and often three feet.

14 *Rhyton*, a drinking-horn, the end of which is always moulded in the form of an animal's head, or in some similar manner. It is not found till the later periods.

15 *Stamnos*, a variety of the amphora, used for holding wine, oil, or sweetmeats. Its chief characteristics are the short neck, high shoulder, and small handle. It is rare except in the best period.

We now proceed to give a brief description of the characteristics of the different epochs of vase-painting, pointing out the different groups into which each period may be subdivided, especially those which are represented in the Athenian collection.

Broadly speaking, Greek painted pottery may be divided into four great classes, as follows:—A. Vases of a primitive character (down to B.C. 600); B. Vases with figures in black on red ground (B.C. 600-500)†; C. Vases with figures in red on black ground (B.C. 520-350), and polychrome figures on white ground; D. Graeco-Italian vases, retaining the 'red-figure' method, and vases with reliefs or moulded designs (B.C. 350-150).

These classes are, however, far too wide for practical purposes, and it is necessary to note their principal subdivisions (excluding those unrepresented in this collection).

A. 1. The oldest painted Greek vases hitherto known are the produc-

† In the description of the vases, the abbreviations 'b. f.' and 'r. f.' respectively, denote the two styles of painting with black figures (B), or red figures (C).

tions of the island of **Thera**, which on archaeological evidence may be dated from B.C. 2000–1500. They are the earliest examples made on the wheel; the ornamentation is very simple, and chiefly derived from the vegetable world. [Room M., Case 1.]

2. Contemporary with these, but of more primitive character, is the pottery unearthed by Dr. Schliemann at **Hissarlik (Troy)**. Many of these examples show the first attempts to establish, in the analogy between a vase and a living thing, a principle of design and decoration. The colour of the ware is a dull black, and it is never painted, but occasionally incised with rude patterns. [Room M., Case 1.]

3. The primitive pottery of **Cyprus** presents some analogies to that of **Hissarlik**, but the technique is more advanced, and a good red or black glaze is sometimes used. In the first stages the patterns are rudely incised with a knife, but in later examples (found in tombs with Mykenaeen vases), painted patterns in black on a white ground occur. None of these vases are made on the wheel. [Room M., Case 3.]

4. Vases of the **Mykenaeen** period. These fall into two classes: (a) with opaque or matt † colouring on a polished red or pale clay ground; (b) with lustrous colours, varying from black to yellow on a yellow or cream-coloured ground. The subjects are largely taken from the marine world, such as cuttle-fish, shells, and seaweed; human figures occur rarely, and other animals with tolerable frequency. The Mykenaeen ware probably originated among the Greek islands or on the Greek seaboard; it is usually ascribed to pre-Dorian times (not later than B.C. 1000), but some authorities argue for a much later date. [The best examples are to be seen in the Mykenaeen Saloon.]

5. **Geometric or Dipylon Vases**. These are the earliest products of Athenian potters, and date roughly from B.C.

700–600. They fall into three periods of development: (a) with purely geometrical ornaments; (b) animal forms such as horses, deer, and birds, introduced; (c) human figures introduced chiefly in scenes from daily life, such as funeral processions and sea-fights. The figures and patterns are generally painted in black on a red or yellowish ground. [Examples on the S. side of Room M., and on stands in the centre.]

6. **Melian Vases**, a small but important class, showing a great development both in grouping of figures and technical skill; mythological subjects occur, and the ornamentation is very rich. The effects of Oriental influence are well marked. [Case 8 and four adjacent pedestals in Room M.]

7. **Phaleron and Eretria Ware**. A small but important class, uniting the characteristics of the Dipylon vases with those of the Oriental style then coming into favour. [Examples in Cases 5 and 8.]

8. **Corinthian fabrics**. This class of pottery owes its origin largely to the introduction of Oriental textiles and metal-work; the former influenced the decoration, the latter the form of the vases, whence the earlier Corinthian vases are often classed as 'Oriental,' or 'Asiatic.' This class may be regarded as the forerunner of the Athenian black-figured vases (Class B), which at first were largely influenced by it; indeed the later Corinthian examples are so far developed as to differ little from the Athenian vases classed under the second heading. The figures are painted in black on a ground varying from cream-colour to a rich red, and the effect is heightened by a lavish use of purple applied on the black after the first firing. The elements of decoration are largely derived from the East, such as Sphinxes and similar fantastic monsters, and the rosettes which are employed for filling up all available spaces; the subjects on the earlier examples are almost confined to animals and monsters, but on the later, human figures and mythological subjects are introduced.

† This term denotes a thin dull colour, used in early vase-painting, as opposed to the thick lustrous black varnish-like pigment employed in the best period.

B. Black-figured Vases. As these are almost entirely of Athenian manufacture, no subdivisions are necessary, but one or two special classes will be noticed in their turn.

The process of painting is as follows: The vase of red clay was first of all covered with a fine lustrous glaze produced by firing at a great heat, and varying from a rich red colour to pale orange or yellow. Over this was applied a beautiful black varnish (having for its base oxide of iron); in some cases the whole surface of the vase was covered with this varnish, only a square panel or two (if both sides had figures) being left in red to receive the figures. The outlines having been previously traced with a graving-tool, the figures were now filled in with the black varnish, and being drawn almost entirely in profile they have the effect

of black silhouettes against the red background. Minor details, such as features, muscles, or folds of the dress, were engraved on the black with a fine needle, and a further effect was gained by the application of white and purple pigments for the principal details, such as patterns on dresses, hair, etc., and sometimes in larger masses, as for the nude parts of female figures, which are always distinguished by being painted white. The vase then received a second firing to fix the subsidiary colours. The mouth, feet, and handles were also covered with the black varnish when the rest of the body of the vase was left red, but the ornamental patterns which surrounded the main design were also painted in black on the red ground.

The subjects are mainly mythological, but often taken from daily life. The Dionysiac cycle and the labours of Heracles supply most of the mythological scenes; many are taken from the Epic cycle. It should be noted how a certain fixed type or scheme of composition is adopted for each mythological subject, which is repeated again and again with only slight variations in the number of the figures or other minor details. For examples of fre-

quently-recurring types, see No. 1004 (Case 12); 497 (Case 14); 440 (Case 15). The principal shapes are the amphora, hydria, and lekythos; the kylix is also popular, but did not receive the same amount of attention as in the next stage. Artist's signatures are sometimes found on the kylikes, and more rarely on other vases (see No. 1045 in Case 14, Room M., and No. 1104 in Case 22).

An important class of black-figured vases is formed by the Panathenaic amphorae (see Case 15, Nos. 447, 451, 452 in Room M.), which were given as prizes in the Panathenaic games, and generally bear inscriptions to that effect; they always have a representation of the goddess Athena Promachos (defender of the State of Athens) on one side, and on the other, the contest in which the prize was won.

Another class is that of the caricature-vases from the temple of the Cabeiri at Thebes; they are actually later in date than the vases of Class B, but retain that method of painting. [Examples may be seen in Case 17, Room M., and Cases 61-64, Room K.]

Towards the end of the 6th cent. a new method was introduced of covering the red clay ground with a creamy white engobe (paste) or slip, on which the figures were painted in black in the usual manner, but the white ground prevents the use of subsidiary pigments of that colour. Many vases of this class have been recently found at Eretria (see Case 18, Room M.), and it has been supposed that they may have been actual products of that place, but not exclusively so, as other examples are undoubtedly of Athenian origin.

C. Red-figured Vases. In these we have the perfection of Athenian vase-painting; hitherto Greek ceramic art has been purely decorative, but from this point it becomes a branch of painting proper. This is due mainly to the change of method, which gave unlimited play to the artist's powers

of conception and skill in drawing, but is also due to the rapid contemporaneous advance of sculpture and fresco-painting, which soon make their influence felt upon the vase-artists. The introduction of this new method was brought about by a gradual evolution about B.C. 520-500; on many vases of this period we find both styles existing side by side, and there is no doubt that for some years they were contemporaneous, until the one finally ousted the other from popular favour.

As with the black-figured vases, so also here, the first stage was the incising of the general outlines on the red clay; but instead of filling in the figures with the black pigment, the artist employed his pigment to fill in the whole of the background, thus leaving the figures to stand out in the red of the clay, all the rest of the vase being in black. To ensure accuracy a narrow border of black was first painted round each figure, as may be seen from one or two unfinished specimens (see No. 1412 in Case 29, Room L.). It should be noted that the inner details of the figures in this method, such as hair, features, folds of dress, etc., were not indicated as a rule by incised lines or accessory pigments, but by black lines made with a fine brush.

The favourite shape is the kylix; next are the hydria, amphora, and stamnos, and smaller shapes such as the oinochoe, lekythos, pyxis, and askos. Throughout, a steady advance in draughtsmanship is to be observed. In the school of *Epictetos*, known as the 'severe' style, a simple broad treatment is in vogue; the subjects in favour are scenes from the palaestra or banquets. There follows a period, the 'strong' style, in which details are more fully rendered, and a great variety of motive, pose, and composition is attained. This period of transition to what is known as the 'fine' style is represented by three great artists, *Euphronios*, *Duris*, and *Brygos*, dating about B.C. 500 to 450. From this time onwards the vase-painter rapidly attains perfect com-

mand over subject and technique. Action is dramatic and pictorial; we are introduced to the inner life of Athens, its pleasures and its sentiments. Signed vases become fewer and only one or two names of artists in the 'fine' style are known.

In the polychrome ware, which gradually came into favour in the 5th cent., under the influence of *Polygnotos* and his fresco-paintings, one class stands out conspicuous, that of the lekythi. The subjects on these are almost invariably funereal; but scenes from family life also occur, especially scenes in the women's apartments. They last from about B.C. 480 to 350. The figures on polychrome vases are painted in brown or black outlines on a creamy white slip of engobe of the nature of pipe-clay; those parts of the figures which give scope for the employment of masses of colour, such as hair or drapery, are filled in with washes of various colours such as purple, green, blue, and red. On the lekythi the outlines of the figures are drawn with the brush in dark red, by which means the masterly skill and delicate accuracy of the artist are often finely exemplified.

D. Graeco-Italian Vases. The manufacture of vases at Athens appears to have fallen into disfavour after the Peloponnesian War, and those that can be referred to the 4th cent. are mostly inferior productions. It is to Southern Italy that we must now turn as the inheritor of the potter's art. The decadence, however, is now everywhere apparent; the technique is still that of the Athenian vases; but while the fatal facility acquired in drawing is the ruin of the artist, the merit of his productions is still further destroyed by a perpetual striving after effect in size, ornamentation, or fantastic shapes. As regards the subjects, two traits stand out prominently: (1) a relation between the use of the vase at the tomb and its decoration; (2) the borrowing from the stage of farcical or tragic subjects, and the rendering of scenes with dramatic accessories

These Italian vases fall into three classes—Lucanian, Campanian, and Apulian. [Examples of the two latter may be seen in Room L., Case 28, and Room K., Case 35.]

To the tendencies of this period are also due many new varieties of technique, of which two classes in particular are well illustrated in this collection: (1) Vases with paintings in opaque white and other colours on a black ground, probably manufactured at Tarentum, though as a few examples have been found on various Greek sites, it is possible that there may have been some manufacture of them at Athens also. They belong to the 3rd cent. B.C., and the subjects on them are almost entirely decorative, presenting little interest. For examples, see Room K., Cases 53, 54, 55. (2) Vases of black ware with designs in relief, or moulded in the form of human figures and animals. The class of bowls known as Megarian (see Room K., Cases 52, 53, 54) present some interest as regards their subjects, which are mainly taken from Homer and the Epic cycle, or from the plays of Euripides. The best examples of vases in the form of animals or human figures, may be seen in Room K., Case 51; some of these belong to earlier phases of the art, and are the results of a tendency which existed at all times to imitate metal-work in a fictile form; but they are more specially characteristic of the 5th and 3rd cent. B.C.

The collection is dispersed through three rooms, with a general chronological arrangement. In the farther room (M.), the earliest vases from all parts of Greece, and the black-figured vases; in the middle room (L.), vases of the red-figure period; in the third (K.), red-figured and later vases, the collection of white sepulchral lekythi, and vases with plastic ornamentation.

It is much to be regretted that the remarkable collection of vase-fragments found on the Acropolis at Athens is not at present (1899) arranged for exhibition; it is therefore

impossible to include a description of it in this edition.

The numbering of the wall-cases begins in the farther room (M., Cases 1-23), and continues into the third; the visitor is recommended therefore to follow this order in the examination of the collection, as in this way he will most conveniently follow the chronological sequence of the vases.

ROOM M. CASES 1-23.

Wall-case 1.—Greek vases of the earliest known periods, about B.C. 2000-1500, from Thera, the Cyclades, and the Troad. 41 Jug from Thera, with beak-shaped mouth and patterns in matt-black or drab; 32 Vase of teapot shape from Thera, with spout in form of animal's head, on which an eye is painted. 666-673, from the Troad, jugs and bowls of coarse brown ware; 667 is a sort of rude imitation of a human figure. Other vases of primitive technique from Amyklæ (37, 38, 129), and Amorgos (51). 2684 Large jug from Melos, with spiral patterns of the Mykenæan type. Underneath are two vases of the shape known as *Kernos* (833 and 838), with chevron-patterns in black; they were probably used for holding flowers or unguents.

Wall-case 2.—Mykenæan vases † from Attica. 10, 11, 13, 15 and 214 are known as pseudamphoræ, with a spout in place of the mouth which is sealed up. 840 is a curious vase with seaweed patterns; 1 has a conventionalised cuttle-fish. Underneath is a fine pseudamphora from Crete (58) with a conventionalised cuttlefish.

Wall-case 3.—Primitive vases from Cyprus. On the top shelf are small vases imitating the Mykenæan technique, as 62 and 883. 61 is a bowl with geometrical patterns, of a class commonly found with Mykenæan vases in Cyprus. 101, 102, 110, 112, 114, 211, 212 are jugs and bowls of a primitive type with patterns incised with a knife on the red glaze.

† For other examples of this class see the Mykenæan Saloon.

Shelf between Cases 3 and 4.—2633 Large jar from Egypt of Cypriote type. 824 Dipylon vase of first period from Thera, with spirals of Mykenaeen type. 824a and 824b also from Thera, but the latter shows a later development, and has figures of birds. 223 Dipylon vase of third period from the Ceramicos; man leading a horse. 224 Dipylon vase of second period from Attica with birds in panels on neck. 769 A fine example of the early Dipylon period, with geometrical patterns. 811 Tall jug from the Ceramicos (second Dipylon period), with band of browsing deer, and figure of bird on handle. 810 Later Dipylon vase from the Ceramicos, differing from the usual type; frieze of men and four-horse chariot; on the stand, very elongated figures of warriors on horseback. In the case below are some large prehistoric vases from Aegina.

Wall-case 4.—Vases from the Ceramicos, of Geometric or Dipylon style; those on the two upper shelves belong to the earliest, on the third to the middle period. On the top shelf note the earliest form of the kylix, a very popular Athenian shape of drinking-cup. 784 One-handled bowl of third Dipylon period, with female figures joining hands, and Centaurs confronted.

Shelf between Cases 4 and 5.—226 Large jug from Athens with geometrical patterns. 894 Tall amphora with two friezes: (1) chariots with warriors, (2) procession of warriors (compare the large vase in the Mykenaeen Saloon).

Wall-case 5.—Geometrical vases from the Ceramicos, as in Case 4. 172 Perforated stand of vase. 152 Jug with well-executed figures of grazing deer. 189 and 150 are good examples of the Geometrical style. 179 and 196, Pyxides with handles on the cover formed of three horses side by side. 190 Curious vase like a tureen, with two panels, in each a man holding two horses' heads. 192 Jug with incised inscription, probably of a later date, but if contemporary with the vase, the earliest Athenian inscription

known. Its purport is: 'He who now is the most elegant dancer of all shall receive this.' 874 One-handle bowl with interior frieze of men and women holding hands; the latter have embroidered dresses. On the lower shelf are vases found at Phaleron, and forming a connecting link between the Geometrical and Oriental method of decoration. 312 Pyxis with cover on which are four figures driving chariots, in a curious quasi-caricature style. 852 Bowl with cover, on which is an early inscription. 322 Jug with head of lion in outline. 304 Jug (olpe) with female figures and heads in quasi-caricature style.

Shelf between Cases 5 and 6.—Dipylon vases with geometrical patterns. 841 is a lebes, with figures of birds and deer in panels.

Wall-case 6.—Vases of Dipylon style from various sites. 231 Krater with two horses fighting. 877 Krater from Melos: figure holding two horses by the bridles. 885 Plate with goats' heads on greenish-grey ground, resembling the Melian vases.

Wall-case 7.—Vases from Boeotia, nearly all bowls, with black figures on buff ground; figures of birds flying, the feathers indicated by broad parallel lines; copious use of chevron patterns. The best examples are 241, 250, 251 and 254. 236 Late and poor Dipylon jug; man holding horses; on shoulder, horse leaping. 237 Krater with fish and band of ducks; geometrical ornaments; well executed.

On shelf adjoining.—313 Jug from Athens of Phaleron class; dance of men and women to the harp; two lions, and frieze of grazing deer.

Adhering to the chronological order, the visitor should now turn aside to examine the vases on the stands or in the cases down the centre of the room.

Between Cases 15 and 21.—Dipylon vases. 1160 Large three-handled pithos from Crete, of grey ware. 803 Colossal Dipylon vase, much injured; on either side is represented a funeral procession, the corpse on a bier accompanied by professional mourners in conventional attitudes. 355 Large

amphora of red ware from Thebes, with patterns in relief on one side, the subjects and style of a marked Egyptian type; one of the figures represents Artemis as πότνια θηρῶν, a mistress of the brute creation.

223 Large amphora from the Piræus of early black figure style, probably Athenian ware; on one side two chariots; on the neck, a cock.

Between Cases 8 and 12.—806

Dipylon crater from the Ceramicos:

(a) part of battle-scene; (b) band of male mourners (?) carrying swords.

804 Large Dipylon amphora from the Ceramicos; funeral scene (πρόθεσις) with corpse laid out on couch and attended by mourners. *990 Dipylon vase, the finest specimen of the class; funeral scene, with corpse on high bier drawn by two horses, accompanied by mourners; below, frieze of chariots (note the shield-shaped bodies of the charioteers). 911-913 and 354 Vases from Melos, of local make. *911

Melian amphora, a very fine specimen; two Muses (?) in chariot, accompanied by Apollo and Artemis; on neck, combat of Ajax and Odysseus over arms of Achilles. Note the great advance in drawing and technique on the Dipylon vases, and the introduction of mythological subjects. The development of technique is due to the influence of the 'Oriental' style. 912 Melian amphora; pairs of horses, with female riders on obverse. 913 Do. with horses confronted. *354 Another very fine specimen. On neck, meeting of Hermes and Iole; on body, Heracles mounting chariot in which is Iole, accompanied by Eurytos and Antiope, her father and mother. The colouring is very rich and the ornamentation, as in the other vases, most elaborate.

Case 8.—Vases of early styles from Melos, Eretria, and Thebes. 228 Stamnos from Thebes of second Dipylon period; (a) horse and swan, (b) lion. 238 Vase of Phaleron style from Thebes; (a) Centaurs (early type, with human fore-legs) and deer; (b) procession of lions. 1008 Amphora of rude (probably local) fabric from Eretria; (a) swans and sphinxes; (b) characteristic chain-pattern. 914 Me-

lian amphora; animal with serpent's head. 220 Vase from Thebes of the second Dipylon period; Artemis Diktynna as πότνια θηρῶν (*cf.* 355 above); on her dress is a fish.

Returning to the wall-cases round the room, we come, in *Wall-case 9*, to vases of the Corinthian class, found at Corinth itself. They belong to the middle stage, when human figures are first introduced, but ground-ornaments are still in high favour. 1st shelf: jugs and a kotyle; animals and rosettes; 924 is the best example. 2nd shelf: pyxides and amphorae, with similar subjects. 317 Amphora with kneeling winged figure between lion and sphinx. 332 Bottle, with row of female figures (note faces in outline). 3rd shelf: various shapes. 347 Pyxis with rude head on top (features in outline). 664 Amphoriskos, with return of Hephaestus to Olympus, accompanied by Seileni. 271 Kotyle with dancing men (representing the Satyrs of the Attic vases).

Shelf between Cases 9 and 10.—991

Tall Corinthian amphora from Vourva; Sirens and animals; note scarcity of rosettes, and Athenian influence in technique.

Wall-case 10.—Corinthian vases from Boeotia; note tendency to fill vacant spaces rather by the arrangement of the figures than by ground-ornaments; subjects as in Case 9. 336 Aryballos; cuttle-fish. 337-340 Aryballi of earliest or Protocorinthian class; note the delicacy of the ornamentation on 340. 341 Aryballos from Tanagra; boy on horse, inscribed in Corinthian characters, ἵπποδρόμος ('horse-trainer'). 333 Aryballos from Tanagra; winged Boreas. 289 Pyxis from Tanagra of slightly different technique. 285 Alabastron from Tanagra; Chimaera.

Wall-case 11.—Corinthian vases from Attica; large kylikes of shape transitional from Dipylon to early black-figure period. 996 Kotyle with banquet-scene of type common on Corinthian and Athenian vases. 951 Probably made at Sikyon in imitation of Corinthian ware; two dancing men and flute-player. 993 Large bowl

from Vourva of Eretrian style; note characteristic 'pot-hook' ornament. 903 and 1003 Attic imitations of Corinthian vases from Velanideza. 222 Eretrian amphora from Pikrodaphne; frieze of boars, and ox.

Case 12 (in centre of room).—1004 Early Attic b. f. amphora from Eretria; on neck, (a) Hermes bringing goddesses to judgment of Paris; on body, (a) Zeus and Hera in nuptial chariot, accompanied by female figures, one of whom acts as *pronuba*, and Dionysos. 915 Corinthian stamnos of poor style; (a) quadriga, (b) four figures muffled in mantles. 559 Corinthian amphora: (a) youth on horseback, (b) flute-player. 1001 Krater (Attic imitation of Corinthian); Cretan goats, swans, and Sirens. The other vases are of late Corinthian, or early Athenian, b. f. fabric.

Case 15 (in centre of room).—452 Panathenaic amphora (prize given in games); (a) Athene, (b) man driving two-horse chariot (showing contest for which the prize was given); inscribed 'a prize from the games at Athens.' 1100-1102 Three inscribed fragments from Panathenaic amphorae. 441 Krater, perhaps made at Sikyon (imitation Corinthian); dancers, and combat of warriors. 440 Athenian b. f. krater; Heracles slaying Nemean lion. 448 Athenian b. f. amphora; (a) Dionysos, Maenad, and harp-player, (b) departure of warrior and archer for battle. 447 Panathenaic amphora; boxers wearing caestus. 451 Do.; on rev., wrestlers. Of later date; about 450 B.C.

Wall-case 13.—B. f. vases from the tumulus erected over the warriors who fell at Marathon. 1st and 2nd shelves: small late lekythi (about 500 B.C.), carelessly painted. 1012 Theseus slaying the Minotaur. 1040 Stand of vase; on one foot Apollo Citharodous and Nymphs; on the other, Athene mounting her chariot, with Poseidon behind. 1036 Large Corinthian amphora; (a) meeting of Hermes and goddesses, (b) winged female deity. 1038 Stamnos of Eretrian fabric with 'pot-hook' decoration.

Shelf between Cases 13 and 14.—449

Prothesis-amphora (a class of vase placed round the corpse when it was laid out for burial, painted with subjects connected with death); mourner over death-bed.

Wall-case 14.—Vases from Attic late and careless b. f. style. 506 Kylix; Hypnos (Sleep) and Thanatos (Death), attended by Iris and Hermes carrying the body of a hero to the grave. 1046 Two warriors kneeling before an altar; subject borrowed from original type of heroes casting lots at the altar of Athene, seen in the next vase, 467. 1045 Oinochoe with significant figures of artists, Xenocles and Kleisophos; Bacchanalian revels (found in the theatre of Dionysos). 494 Lekythos; man riding on cock horse. *497 Vase of minute style with effective colouring; combat of Heracles and Kyknos, assisted by Athene and Ares, Zeus interposing. 488 and 489 Lekythi; Actaeon devoured by his hounds in the presence of Nymphs. 500 Pyxis on stand; groups of women covered two and three together in large mantle. 482 Aryballos; dance of two Maenads; pretty and effective. *Lekythos (no number), with representation of the punishment known as 'keel-hauling,' sometimes inflicted on pirates (see Dumont and Chaplain, *Les Céramiques de la Grèce propre*, pl. 23). figures on white ground. 507 Pinax of good style; Achilles putting on greaves in presence of Peleus, Thetis and Neoptolemos (names inscribed); elaborate draperies. 483 Pinax; Centaur carrying off a girl. 484 Small phiale; curious figure in chlamys and high cap, outlined.

Shelf between Cases 14 and 16.—*450 Prothesis-amphora; (a) mourners at death-bed, (b) body in sarcophagus laid down into tomb; on neck, mourner (on the obverse, mound-shaped tomb on which is placed a prothesis-amphora). When first discovered, the following inscription, now illegible, was deciphered over the tumulus: 'Ἀνδρὸς ἀποφθιμένον ὁ δῆμος καὶ τὸν ἐνθάδε κείμαι'—'Here I lie, the wretched tatters of a dead man.'

Wall-case 16.—Late b. f. vases from Tanagra. 366 Kotyle, scene from

alestra; boy with cock. 407 Stand of vase; Zeus or Poseidon with sceptre, and other figures. 359 Kylix with minute figures, in the style of the artists *Glaukytes* and *Nikosthenes*. 401 Hydria; Apotheosis of Heracles, driven by Athene in her chariot to *Sympos*; Hermes in front. 392 and 393 Lekythi; Heracles subduing the Cretan bull. 398 Lekythos with white ground; Peleus wrestling with Thetis. 400 Small phiale of local fabric; Heracles with attributes. 402 Panathenaic amphora; two boxers.

Shelf between Cases 16 and 17.—4452 Prothesis-amphora with red figures; death-bed scene and mourners tearing their hair; the conception is full of pathos without any trace of passion, and in accordance with the ideal art of the fifth century B.C.

Wall-case 17.—B. f. vases from Decotia. 443 Kotyle; Menelaos and another hero leading away Helen from Troy. 418, 424-427, 438, 442 Caricature-vases from Thebes, connected with the worship of the Cabeiric deities there; grotesque figures. On 438 is a parody of the sacrifice of a pig as a terminal figure. *442 is inscribed 'Sibon is beautiful'; the subject represented is the workshop of a potter; two of the workmen are undergoing punishment, and another carries off newly-made cups to the furnace. 432 Kantharos with hunt of Calydonian boar; Atalanta and other figures. 422 Alabastron with Ethiopian Amazon in trousers, holding hammer. 413 Lekythos; Apotheosis of Heracles (?) 392 Lekythos with white ground; Achilles lying in wait for Polyxena as she fills her hydria at a fountain. *437 Pyxis (4th cent. B.C.); the corpse of Actaeon laid out for burial by his mother and sisters; on the left is Artemis with her hounds. 424 Caricature-vase, probably a parody of a wedding-procession; chariot drawn by two donkeys. 416 Kotyle; Heracles slaying the hydra, aided by Athene.

Shelf between Cases 17 and 18.—'B. f. prothesis-vase; corpse on sumptuous bier, and mourners; the hair and drapery are carefully rendered; the drawing is restrained yet fine,

and the expressions of grief on the various faces well brought out. On rev., two Thracians on horseback, wearing long coats and skins round their heads (characteristic local costume).

Wall-case 18.—Vases from Eretria, mostly with figures painted in black on white ground, with details in purple; probably of local manufacture. 1138 Lekythos (white ground); seated Athene with an owl on each side. 517 Lekythos; combat of Heracles and Kyknos, assisted by Athene and Ares; the thunderbolt of Zeus is seen descending on Kyknos, but curiously the god himself is absent. 550 Lekythos (white ground); Peleus bringing the young Achilles to Cheiron; Athene in background. *513 Lekythos; Poseidon with two winged white horses; sea indicated by dolphins. Note the curious technique, the dolphins and the horses' legs being rendered in the manner of the later red-figured vases on the black background which represents the sea. *1133 Lekythos (white ground); Circe offering the drugged cup to Odysseus; companion transformed into a pig. *1132 Lekythos (white ground); Atlas bringing the apple from the garden of the Hesperides to Heracles, who holds up the heavens for him. *1130 Lekythos (buff ground); Odysseus and the Sirens. 1124 Theseus slaying the Marathonian bull. 1129 The female demon Lamia tied to a tree and tortured by Satyrs.

Shelf between Cases 18 and 19.—*Fine r. f. prothesis-amphora: Procession of women with torches and vases, and flute-player. Drawing very fine; about B.C. 450.

Wall-case 19.—Vases from Corinth, mostly late Corinthian fabric. 1st shelf: Early Attic b. f. kylikes. 521 Corinthian olpe; Akamas in chariot; the horses' names are inscribed: Kyllaros, Lysipolis, Phoiton, and Kyllaros; in the field is a salamander, inscribed 'Ασκάλαβος. 524 and 526 Attic vases with contest of Heracles and Triton. 992 Fine *Corinthian white-ground kylix; two female heads with outlined features, inscribed Νεβρίς and Κρίκα; on exterior, finely-executed

battle-scene. Phiale probably made at Tanagra, with design in outline; Demeter on throne, holding torch, ears of corn, and pomegranate. 529 Attic kylix; in centre, Heracles rescuing Deianeira from the Centaur Nessos.

Shelf between Cases 19 and 20.—R. f. prothesis-amphora; bridal-scene; the bridegroom leads the bride by the hand, and is attended by women with torches.

Wall-case 20.—Attic b. f. vases from Chalcis, Rhodes, Aegina, Salamis, and Megara. 542-544 Skyphi from Aegina, in the style of the Theban Cabeiric vases, with vine and ivy-wreaths. 545 Similar vase from Megara; two dancing figures, one attired as Pan. 539 Theseus slaying the Minotaur; from Aegina.

Shelf between Cases 20 and 22.—B. f. prothesis-amphora; mourners at death-bed.

Wall-case 22.—B. f. vases of unknown provenance. 1104 Kylix signed by the artist *Exekias*. 661 Kylix in the style of *Nicosthenes*; combat of Greeks and Amazons. 1156; Lekythos; Heracles entertained by the Centaur Pholos. 330 Corinthian kylix, well executed. 1085 Oinochoe; Polyphemos in his cave, and Odysseus escaping under the ram.

Wall-case 23.—1669 Lekythos with two colossal heads, probably of Pluto and Persephone, that of the latter in outline on the other. 599 Lekythos; Medea boiling the ram in the presence of the daughters of Pelias.

Case 21 (in the middle of the room).—*641 Early Corinthian kylix of very delicate work; (a) warriors setting out for battle in chariots; (b) battle-scene. 639 Late b. f. kotyle; design on band with white ground; Theseus slaying the Minotaur. 1154 B. f. amphora; (a) Zeus and Hera in nuptial car, accompanied by Hermes, Dionysos, and female deity; (b) Dionysos and dancing Maenad. 1087 Lekythos with white ground (probably of Eretrian fabric); combat of Heracles and Amazons.

ROOM L. CASES 24-31.

Later red-figured vases, about B.C. 450-400.

Wall-case 24.—Vases from Attica. 1621 Lekythos; Nike pouring libation on altar. 1282 Lekythos (injured by fire); Omphale attired as Heracles, in richly-embroidered upper garment and buskins, holding club; at her side Eros and Athene. 1281 Lekythos; Hygieia (?) with snake. 1283 Lekythos, with figures in opaque white; Eros and a female figure adorning the terminal figure of a goddess. 1284 Acorn-shaped lekythos; Aphrodite, Eros, and attendant figures. 1242, 1243, and 1597 pyxides with toilet scenes; each has had a bronze ring fixed in the top. 1291 Pyxis; Poseidon, Hermes, Athene and other deities. *1179 (on lower shelf) Part of vase with toilet-scene very fine drawing and rendering of drapery, in the style characteristic of the artist *Meidias*.

Wall-case 25.—Vases from Attica and Athens. On the top shelf lekythos with single figures; women at their toilet, and ephebi. The short dumpy figures are very characteristic of this period. The best specimens are 1274 (youth on horseback), and 1624 (woman at toilet). 1286 Scene from the palaestra; athletes carrying hares. 1218 Oinochoe; return of Hephaestus to Olympus, accompanied by revelling Satyrs; careful drawing. 1219 Oinochoe; drunken man singing. 1261 Oinochoe of fine style (cf. 1179 in Case 24); scene of courting; Ero introduces a young man to his bride. On this shelf are a row of small jug with representations of children playing; these jugs were no doubt play things. Note the go-cart on 1611. 1229 is pretty and neat in style. *1260 A girl seated reading from an open scroll on which letters are visible; this scene is generally interpreted as Sappho reading her poem to her friends. 1174 Hydria; Poseidon pursuing Amymone; severe style. 1261 Hydria; athlete sacrificing after a victory. 1244 Part of

plaque painted in imitation of a sepulchral relief; procession of friends of the deceased, and in one corner a window through which a horse looks in.

Wall-case 26.—Vases from Athens and Attica. On the top shelf lekythi with squat figures; Nike flying. Hermes with caduceus, etc. 2nd shelf; small jugs and lekythi with children's games. *1740 Alabastron of severe fine style, carefully executed; a graceful figure of a Maenad dancing with castanets. 1719 Pelike; parting scene. *2214 Part of a fine vase with gilding and other colours; Eros hovering before an armed Athene. *2585 Fragment of a cup from the Acropolis; the design is scratched in, and painted white and gilt, in imitation of the technique of chryselephantine statues; fine style of about B.C. 480. Below, 2202 Part of a krater, unfinished, showing the process of decoration. The figures are outlined in black, but the background has never been filled in.

Wall-case 27.—Vases from Athens and Attica. *1246 Kotyle; (a) girl dancing; (b) Maenad with slain kid; very delicate work, about 440 B.C. 1236 Kantharos; on either side an Amazon; fine style, rather minute figures. 1185 Pelike; woman offering wine to a youth on his departure for the chase. 1181 (a) Seated figure in Phrygian costume; Eros hovering over Athene; (b) Dionysos, Ariadne, and Maenads. 1204 Aryballos; Eros crowning a bride. 1183 Pelike; girl-winner in musical contest crowned by Nike. 1180 Pelike; combat of Greeks and Amazons.

Case 28.—1423 Kotyle of Campanian fabric from Lamia (?); departure of two warriors wearing Messapian costume. *1689 Small amphora of finest r. f. style from Aegina; (a) Athene Promachos; (b) two boxers wearing the caestus. The drapery is very rich and delicately rendered. 1688 Similar vase from Aegina; Athene striking down an opponent who is not visible. 1708 Fine late r. f. pyxis from Aegina; Poseidon pursuing Amymone; Nereids and

Triton. 1425 Pelike from Aegina with rather grotesque figures; on obv. woman in bath. 1451 Hydria of Apulian fabric from S. Italy; offerings at a stele. 1701 Aryballos from Cleonae; Aphrodite in a car drawn by two Erotes. 1416 Pelike from Phocis; Zeus pursuing Ganymede, who is playing with a hoop. 1450 Apulian pelike from S. Italy; courting scene. 1430-1 Two kylikes from Corinth, signed by the artist *Euergetes*. 1442 Krater from Crete; on obv. Marsyas playing on the flutes in the presence of Athene and Nike. 1434 Krater from Hermione; Theseus slaying a bull and crowned by Nike in the presence of Athene.

Case 29.—1428 Late r. f. aryballos from Corinth; Pegasos. 1447 Pelike from Myrina; warrior erecting trophy. 1412 Kotyle from Locris; youth on rearing horse and another blowing a trumpet. This vase is unfinished, the black varnish being only partly put on. 1424 Hydria from Euboea; Eros watering flowers.

Case 30.—Vases from Tanagra, about B.C. 400. 1330 Krater; Nike crowning Dionysos at his marriage with Ariadne. 1343 Lekythos; girl drawing wool from a basket. 1355 Small jug; contest of pigmy and crane; carefully executed. 1357 Early r. f. kylix; man playing with hare and singing; the words, *ὦ παιδῶν κάλλιστε*, 'O fairest of boys,' are represented as coming out of his mouth. 1388 Krater; marriage of Zeus and Hera. 1333 Pelike of large fine style; battle of gods and giants.

Case 31.—Vases from Thebes. 1372 Large kantharos; Dionysos at symposium, seated on a couch with richly-embroidered coverings. 1373 Kantharos; Bellerophon taking leave of Proitos (?). 1383 Krater; Selene driving chariot of two winged horses, preceded by Hermes; above is a crescent moon. 1385 Apollo with lyre and Artemis making offerings at a tomb, which is shown in section. 1407 Kotyle; Hermes slaying Argus, who is represented with double face. 1376 Krater; toilet of Aphrodite; Dionysos, Pan, and Nike.

On shelf adjoining.—*1454 Lebes on stand; frieze of figures representing the toilet of Aphrodite. The drawing is very fine, and the draperies delicately rendered; the style suggests the time of the artist *Meidias*, about B.C. 440-420. 1171 Similar vase; toilet scene.

ROOM K.—CASES 32-92.

Early r. f. vases, Athenian polychrome lekythi, etc., and miscellaneous vases of later periods.

Table-case 65-68.—A collection of *ἐπιλήπια* or *δνοι*, implements used by women while spinning, and placed over the knee to protect it from being cut by the thread. *2179 (From Attica) has on one side a representation of a woman spinning and using this object; on the end is Bellerophon on Pegasus slaying the Chimaera. *1629 (from Eretria) is a very fine example with paintings in the 'minute' style; at the end is Peleus wrestling with Thetis, whose transformations are indicated by a sea-horse; on one side is Aphrodite with attendant deities, on the other a scene in women's apartments, the figures having fancy names, Hippolyte, Asterope, etc.; the drapery is beautifully rendered, and the whole effect very fine. 2192 A double disk or shuttle: on one side, contest of Heracles and Nereus; on the other, Peleus wrestling with Thetis (names inscribed; transformations indicated by a snake). 2350 Similar; designs in brown outline on white, with purple additions; in the centre, Europa on the bull. 2410 and 2412-2417 Fragments of black-figured plaques from Athens; the best example is 2410, with inscription 'this is the tomb of Arcios' (?).

Case 35.—Red-figured vases from various sites. 1457 Krater: sacrifice to a terminal figure of Hermes. 1702 Vase with figures of Athene, Eros, etc., in minute style. 1678 Large krater of Apulian fabric; (a) offerings at the shrine of a youth, whose statue is seen in front of it; (b) offerings at stele; on the neck, Eros kissing

a swan. Fourth century B.C.; this vase, 1679, 1682, and 1680, are among the few examples in this collection from the later Graeco-Italian wares. 1717 Krater of fine style; Athene receiving a libation from Victory; about B.C. 450. 1700 Part of a lekythos, with severe but fine drawing; an old man and a warrior mourning at a stele. 1472 Amphora; women at their toilet. *1666 Kylix of finest period, with name of *Athenodotos* inscribed; interior: youth pouring libation; (a) Heracles wrestling with Antaeos; (b) Theseus with axe slaying Skiron (?). 1683 Amphora of late r. f. period; Nike crowning a trophy, and youth leading up bull to sacrifice. 1166 Amphora; Triptolemos in winged car between Demeter and Persephone.

Cases 81-84 and 77-80 contain examples of Greek glass; *Cases 73-76*, objects from the tumulus erected over the warriors slain at the battle of Chaeroneia (B.C. 338); *Cases 85-88 and 89-92* contain terra-cotta lamps.

Case 54.—Megarian bowls of black ware with reliefs, and vases with paintings in opaque white on black glaze, probably manufactured at Tarentum. 2141 Amphora from Crete, with reliefs representing Heracles with the slain Nemean lion and Jason slaying the dragon (a similar vase in the British Museum). 2140 Amphora from Crete, similar; Heracles slaying the hydra, and Nike sacrificing a bull. 2108 Megarian bowl from Tanagra, with scene from Homer, representing the flight of the Greeks to the ships. 2104 Similar bowl from Tanagra; Theseus carrying off Helen from Corinth. 2109 Similar bowl from Tanagra; Heracles wrestling with the Nemean lion, alternating with representations of the Delphic omphalos.

Cases 69-72.—Two typical Greek tombs of 5th cent. B.C., containing red-figured and white lekythi.

Wall-cases on left of door from Room L.

Case 32.—Late red-figured vases from Boeotia. 1395 Krater; Orestes seated on altar conversing with an Areopagite elder, Pylades behind.

1303 Krater; Asclepios (?) reclining and offering drink to a snake. 1406 Krater; Leda embracing the swan, watched by Hera and three Satyrs.

Case 33.—As last. 1384 and 1386 Kraters with Heracles resting. 1381 Krater; group of women in Phrygian costume.

Case 34.—2303 Bowl with subject a white and red on black ground in imitation of a vase-painting by Sosias (at Berlin) of Achilles binding up the arm of the wounded Patroklos.

Cases 61–64.—Vases from the temple of the Cabeiri at Thebes, mostly with caricature-subjects.† In Case 61 is a Cup with a caricature of Kephalos hunting; also a fine red-figured fragment with white and gilding applied: Aphrodite binding up her hair. In Case 62 *Fragment of a cup representing the cult of the deity Cabeiros; on rev., contest of pigmy and crane. Fragment with caricature of Bellephophon slaying the Chimaera. These vases, though dating from the end of the 5th cent. B.C., retain the old black figure method.

Cases 63–64.—Miscellaneous objects from the same site.

Case 59–60.—Vases and fragments with inscriptions, among which is a lately discovered *ostrakon* or vote recorded against Themistocles. 2468 Fragment of Panathenaic prize-amphora from Attica inscribed, 'I am from the long foot-race'; subject, a man running. 2492 Fragment from Corinth with name Tisias in the Corinthian alphabet. In Case 59: fragments inscribed with owners' names.

Case 58.—Vases of fancy shapes or with paintings in opaque colours; 4th cent. B.C.

Case 57.—2239 Kantharos of black ware from Tanagra with name of maker, Teisias. 2294 Vase with impressions from an intaglio gem: woman with basket of flowers. 2200 Part of rim of vase from Eleusis with incised figure of a galley. 2351 has been dredged up from the sea with a sponge attached to it.

† Caricature was an important element in the cult of these mysterious deities (see *Journal of Hellenic Studies* xiii. pp. 77 ff.).

Case 56.—Vases with designs in opaque colours on black ground. 2262 Lekythos from Atalanta; Theseus slaying the Minotaur; about B.C. 500, a phase of the transition period from the black to the red figures. 2265 Jug from Corinth in imitation of the primitive styles.

Case 55.—Vases of late period with wreaths and other patterns in white and yellow on black ground.

We now return to the door from Room XIX., starting on the right-hand side; Cases 36–40 contain late red-figured vases; Cases 41–50, polychrome sepulchral lekythi from Athens and Eretria.

Case 36.—1477 Amphora of good style; girl with torch, and youth. 1489 Lebes; boar-hunt. 1691 Hydria; Theseus slaying the Minotaur, who has a human body spotted all over to suggest the skin of a beast. 1486 Hydria; Eos pursuing Kephalos. 1469 Amphora; Victory crowning a girl who has been successful in a musical contest.

Case 37.—Vases of 'diminutive' style, mostly lekythi and oinochoae. 1695 Girl sacrificing a pig. 1558 Boy giving another a ride in a go-cart. 1545 Demeter with ears of corn, and Triptolemos in his winged car. 1577 Kylix; woman in bed.

Case 38.—Small vases, those on shelf 3 having scenes of children at play. Shelf 4, pyxides with scenes from women's apartments.

Case 39.—From Eretria. Shelves 1 and 2, Lekythi with single figures, such as Victory. 1385 Athlete with diskos; signed by the artist *Duris*. 1654 Oinochoe; two boys feeding fowls. 1320 Boy in carriage drawn by goat. 1323 Hydria; Eos pursuing Tithonos (?). 1638 Boreas pursuing Oreithyia.

Case 40.—From Eretria. 1659 Lekane; scene from women's apartments. 1317 Lekythos with gilding and blue and white accessories; goddess (?) in chariot drawn by Erotes. 1630 Pyxis of fine style; on the top, toilet-scene; below, bridal procession (?). On the top of the vase has been a bronze ring.

Cases 41-50.—Athenian sepulchral lekythi from Athens and Eretria, with polychrome designs on white ground.

Case 41.—1913 Girl offering fruit to an ephebos; inscribed: 'Lichas is beautiful.' 1900 and 1902 Offerings at stele; good drawing. 1756 Corpse laid out on a bier (*πρόθεσις*), with a female mourner bending over it. *1761 Warrior and girl at stele; very firm and delicate drawing, and rich colouring.

Case 42.—1769 Youth bringing a bird in a cage to a stele; good style. 1760 Mourners with vases and offerings; delicate drawing. 1754 Demeter with ears of corn and Persephone with torch pouring a libation; found near the chapel of Hagia Trias by the Dipylon gate. 1759 Charon in his boat which a woman is about to enter; the Styx is indicated by reeds and blue colouring.

Case 43.—Lekythi from Athens and Attica with miscellaneous subjects. 2021 Mourner in black. 1792 Girl singing to lyre, and dog leaping up. 1804 Nike with torches at a blazing altar. 1797 Bearded man and boy at stele; fine and delicate drawing. 1796 Thanatos (Death) and Hypnos (Sleep) laying a warrior on his tomb.

Case 44.—Lekythi from Eretria, mostly sepulchral. 1987 and 1826. Scenes in women's apartment. 1968 Athene. 1973 Ephebos hunting a hare up a hill. 1929 Two women decorating a coffin with sashes and placing vases in it. 1945 Girl offering drink to warrior departing for the chase; fine delicate drawing. 1922, 1923, and 1963 Scenes in women's apartments; all of similar style. 1989 Warrior in combat with crane; style of black-figured vases with designs on white ground.

Case 45.—Lekythi from Eretria. 1979 Athlete running, with torch and diskos; strongly accentuated muscles. 1937 Seated youth with lyre; fine conception and free bold drawing; about B.C. 400.

Case 46.—Lekythi from Eretria. 1821 Woman and boy at stele; fine careful drawing and good colouring. 1822 Woman with offerings and boy

with strigil at stele; beautiful drawing. 1815 Women in chair on top of stele offering grapes to a boy; the figures probably represent a sculptural group placed on the tomb.

Case 47.—Lekythi from Eretria. 1926 Charon in boat and Herm Psychopompos leading up a woman. 1939 Thanatos and Hypnos laying woman in rich attire on a tomb; fine conception. 1818 Departure warrior; fine and delicate drawing. 1816 Three youths at tomb conversing; delicate drawing.

Case 48.—Lekythi from various sites, mostly of poor style.

Case 49.—Do. 2023 Nike with torch. 1888 Fragment with girl carrying stool (*δύπος*), resembling those on the Parthenon frieze.

Case 50.—1809 Eros with lyre at phiale; from Aegina. *2187 Part of fine kylix from Athens, with red figures outside, and white ground inside; Persephone receiving a libation from a female figure; very fine drawing and delicate outlines. Fragment inscribed *Φερρέφάρτα* (Persephone).

Case 51.—Vases in the form of various figures. On shelf 1, male and female heads in the style of terra-cotta statuettes. 2058, 2369, and 238 heads of Ethiopians. 2044 Aphrodite on swan, from Attica. 2055 Rhyton ending in mule's head, with red figures; Satyr and Maenad. *205 Fine polychrome group from Tanagra winged youth supporting a falling girl; gilding and various colours fine 4th cent. style. 2060 Bust of Aphrodite Anadyomene, enclosed in scallop shell; from Tanagra. On shelf 3, grotesque figures and Erotes. 2074 Vase of early 6th cent. in form of helmeted head. 2056 Rhyton from Thespieae; double head of woman and negro. Several vases in the form of sandalled feet. 2045, 2091, 2092 Mice, in green glazed ware.

Case 52.—Vases with reliefs, as in Case 54. On top shelf, Megarian bowls: 2347 Groups of Heracles carrying off Auge, alternating with Pan. 2345 Athene, Hephaestus, and other figures. 2099 Figures of Athenians

Promachos. 2139 Large phiale from Crete with Ganymede carried up by the eagle; round this group two friezes: dance of Erotes, and Satyrs. 2170 Jug: Achilles and Penthesilea.

Case 53. — Megarian bowls from Boeotia. 2113 Battle-scene, perhaps from the *Iliad*. *2114 Sacrifice of *Iphigeneia* (taken from Euripides' *Iphigeneia in Aulis*). 2105 Priam and *Aeneas* slain by Neoptolemos at the altar of Apollo. 2335 Amphora inscribed with the name of Tycho (?), daughter of Diopetides; reliefs representing boar-hunt. 2361 Part of mould for Megarian bowl, from Athens. 2162 Jug from Crete in Italian style; head of Aphrodite.

In the basement of the Museum, and in the Court around which the Museum is built, is arranged the very valuable **Epigraphical Collection**, which is especially rich in early Attic inscriptions. Among them is the **ORNICE** of the altar, dedicated in the Temple of Apollo Pythios (p. 264), by the younger Peisistratos, of which the well preserved inscription is quoted by Thucydides (vi. 54).

ὅπως τὸδε ἡ ἀρχὴ Πεισιστράτους Ἰππίου
νῆος

ἔθηκεν Ἀπόλλωνος Πυθίου ἐν τεμένει.

Peisistratos, son of Hippias, erected this monument of his rule in the sanctuary of Apollo Pythias.

Found on the rt. bank of the Ilissos, S.W. of the Olympieion, in 1877. A fragment of special interest to classical scholars contains part of the treaty given in Thuc. v. 47.

INSCRIPTION FROM THERA. One of the most ancient Greek inscriptions hitherto discovered, and referred to the 7th cent. B.C. at latest. It consists of nine names inscribed in *bus-trophedon* † on a block of basalt.

† Left to right, and then right to left.

ROUTE 51.

FROM THE THESEION TO THE BOTANICAL GARDEN, BY THE DIPYLON AND THE STREET OF TOMBS. (PLAN OF ATHENS: SECTION 3.)

On quitting the *Theseion* (Rte. 47) we pass on the l. a small but neglected Public Garden, laid out by Queen Amalia, on the N.W. side of the Temple, crossing the Rly. bridge, and descend to the Church of the *Asomaton*. We then follow the continuation of Hermes St. to the l., and just beyond the Rly. Stat. turn to the rt. towards an iron gate which leads into a walled enclosure, comprised within the accompanying Plan.

The **Dipylon** (Δίπυλον) was originally called the *Thriasian Gate*, because it led to Thiria, a demos near Eleusis (Plut. *Per.* 30); it was also known, from its position, as the *Ceramic Gate*. It owes its more general name to the fact that it was double, having an outer and an inner entrance divided by an intermediate court, 44 yds. long by nearly 23 broad. For this reason, doubtless, it was selected for the magnificent state entry of King Attalos and the Rhodian ambassadors in B.C. 200. The same year the ground before it became the scene of a sharp engagement between Philip V. of Macedon and the Athenians, in which the former was defeated, but revenged himself by destroying many of the extra-mural monuments, including the Lyceum, Academia, and Cynosarges.

From the Dipylon started several important roads. Of these one led to the Academy (Rte. 54), branching off after about 630 yds. to join the Sacred Way near Daphni (Rte. 58). Another road from the Dipylon traversed the Sacred Way, and passing down the *Street of Tombs* subsequently joined the highroad (*Hamaxitos*) to the Piræus. A branch road diverged from the same point to Salamis.

Immediately below the gate (A) by which we enter the enclosure is a round altar with dedicatory inscription on its E. face, to Zeus, Hermes, and Akamas. Close to this stood the central pier of the outer gate. Each gate was double, and had an aperture of 11 ft. 4 in. To the rt. (B) are considerable remains of an ornamental spring-house, the roof of which was supported by columns, and the front closed by a balustrade. The tank measures about 12 yds. by 9. Further along the road (C) are the remains of what was probably a guard-room. The angle formed by the junction of the S.W. wall with the city wall was occupied by a massive quadrangular tower (D) nearly 8 yds. square, in large blocks of conglomerate, cased with limestone, the latter very carefully worked; 15 yds. along the wall to the left of it remains *in situ* an inscribed boundary stone, on which the words *ἔπος Κεραμεικοῦ* are cut in a vertical line. On the other side of the gateway was found a similar stone. Nearly opposite the stone is a large white marble sarcophagus, ornamented with rosettes and panels.

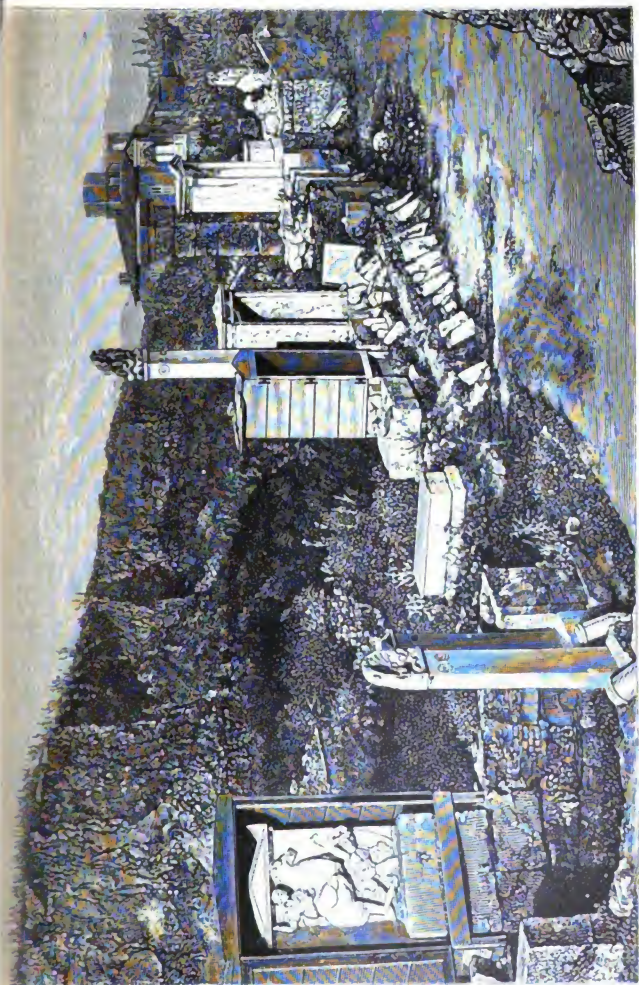
The wall in which the boundary stone stands is of the time of Themistocles, but the parallel line in front of it is of later date. This is a small rampart of rammed earth, cased with blocks of conglomerate. The transverse channels by which the mass of earth was drained are still recognisable. At the S.W. end of this line is an opening in the wall (E) which is usually identified as the

Sacred Gate (*ἡ ἱερὰ πύλη*), or starting-point of the *Sacred Way* to Eleusis. Another opinion regards it as merely the outlet to the Eridanos, (which according to this theory was a small stream between Lycabettos and the Acropolis, which became in time the main drain of the ancient city), the *Sacred Way* being one of the roads which started from the Dipylon. The existence of this gate, for which Plutarch (*Sull.* 11) was the only authority, has been very generally denied, but it is not improbable that there should have been a special gate open-

ing on the *Sacred Way*. On a slightly curved line with the Street of Tombs is a passage, which looks as if it must have been closed by a gate, and the natural place for the gate would have been in the ancient wall. Restoration at different periods make it however impossible to speak on this point with certainty. The stretch of wall (F) is built up of old materials, and is undoubtedly ancient in its lower courses. Plutarch tells us that Sulla threw down all the wall between the Peiræus (p. 252) and the Sacred Gate (*Plut. Sull.* 14). In front of this portion of the wall are the remains of an apparently private house; behind it are rubble- and mud walls and (G) a potter's skiln, which when discovered, contained a large number of half-baked lamps, probably Roman work of the 2nd or 3rd cent. A.D. The ancient main drain of the city has been traced at intervals as far as the chapel of the Hagia Trias. It is of compact limestone and vaulted, the voussoirs being worked and fitted to gether with great care and accuracy.

Between the Dipylon and the so-called Sacred Gate are the foundations of a large edifice, perhaps the *Pompeion*, where the vessels used in the Sacred Procession (*πομπή*) were stored. Along the S.W. front project five rectangular buttresses measuring about 1 ft. square. A very remarkable feature in the structure is that the N. corner of the building is engaged in the entire thickness of the city wall, while part of the inner face of that wall is actually carried obliquely through the interior of the building. From this circumstance it seems clear that the edifice existed prior to the erection of either the Dipylon or the contiguous city wall; probably also before the construction of the Sacred Gate, as it is difficult to suppose that an edifice of this importance would be erected on a site where a great part of its principal front would be screened by a dead wall.

Street of Tombs.—The Ancient Cemetery of Ceramicos (*Κεραμεικός*) lay outside the Dipylon (*Thuc.* vi. 57; *Liv.* xxxi. 24), and extended into the two principal neighbouring roads,



VIEW OF THE ANCIENT CEMETERY, ATHENS.

To face p. 429.

each of which was lined with tombs. The road to the Academy was reserved for official or other public monuments (some of which were mere cenotaphs), while the remaining ground was available for the burial of all other classes, not even excepting slaves. It was from a lofty platform in this famous burial-ground of Ceramicos, the Potters' field or *Tuileries* of Athens, that Pericles delivered his great speech over those who died for their country in the first year of the Peloponnesian war. The heroes of Marathon, so pre-eminent as their valour, were buried, the historian tells us, where they fell; but these patriots found their grave in this 'most beautiful suburb of the city,' albeit they required no such place of burial, for ἀνδρῶν ἐπιφανῶν ἅσα γῆ τόπος (Thuc. ii. 34, 43. Cf. also Aristoph. *Aves*, 395-399).

Part of the site was excavated between 1800 to 1812, by Fauvel, Grosus, Dodwell, Graham, Gell, Burgon, and other travellers. So rich were the finds at this period, that Mr. Graham obtained, during a brief excavation along the Academy road, upwards of thousand vases. A fine memorial of one of these earlier discoverers survives in that beautiful work, 'Die Über der Hellenen,' of the Russian archaeologist, Baron de Stackelberg.

In 1861, the Greek Government employed a civil engineer, named Daniel, to improve the town. This person, in the course of laying down the road to the Piræus, cut through the W. talus of the hillock of Hagia Trias, and thereby brought to light a row of ancient monuments *in situ*, which had lined the S. side of the Sacred Way. To avoid a slight deflection of an inferior suburban road, the whole line of monuments was promptly carted off, not however before several had been shattered by the clumsiness of the workmen.† Early in 1863, a labourer accidentally struck on the stele of Lysanias, and further excavation by the Archaeological Society presently

brought to light a long line of tombs. The excavation was not completed until 1871, by which time the greater part of the monuments had been placed in one of the museums. Many, however, of considerable interest and beauty, have been appropriately left *in situ*.

Cicero specifies (*De leg.* 2, 26) the three forms of tombstone customary at Athens in later times—the *columella* or short column, the *mensa* or slab, and the *labellum* or stele in the form of a vase. Examples of all these may still be seen in the cemetery. Other forms are the sarcophagus and pseudo-sarcophagus, which, as far as Athens is concerned, seem to have only become common in Roman times. The most interesting class is that of the sepulchral reliefs, generally enclosed in an aedicula, on the architrave of which is inscribed the name of the dead.

On the rt. of the path is the stele of *Thersandros and Simylos*, envoys from Coreyra. They died in Athens in the 1st half of the 4th cent. B.C.

Next follows that of *Proxenos Pythagoras* of Selymbria (4th cent. B.C.). On the opposite side of the broad path lies a heap of sepulchral amphoræ, mostly of the *peg-footed* kind. The object of the peg was probably to fix the amphora securely in the earth over a grave. With them are many large curved tiles used as the covers of inferior stone or brick tombs.

The tomb of **Dexileos and his brothers* is a quadrant-shaped structure, containing several stelæ which were discovered lying on the ground, and have been re-erected. Dexileos, a young knight who fell before Corinth in B.C. 394, is also named on the public monument erected by the Athenian State to those who fell at Corinth and Coroneia. A very fine relief, with an inscription on the base, records the circumstances of his death at the age of twenty. It represents a fallen warrior in the act of sinking under the thrust of his mounted adversary's lance. The expression of reticent grief and manly resignation is admirable. The victorious Dexileos

† In a report to the Demarch of Athens, Daniel boasts of having removed in the course of making the Stadium Street alone, fifteen thousand and cubic metres of ancient masonry.

reins in his rearing charger, that he may plunge his lance into his prostrate foe. The lance, horse-trappings, and bridle were of bronze, of which some traces remain. The marks on the head of Dexileos show that he wore a bronze helmet or petasus, probably the latter. The two plain stelae beside this tomb are those of *Lysias*, brother of Dexileos, and his sister *Melitta*, to whose name is added that of Nausistratos of Sphettos, probably her husband. Behind the quadrant is a small sarcophagus bearing the names of Calliphane, another sister of Dexileos, and Lysanias, a brother; also that of his wife, Callistrate.

Tomb of Corallion, wife of Agathon; a group of two figures in high relief, and two (very low) in the background.

Plain lofty stele of *Agathon and Sosicrates*, sons of Agathocles of Heraclaea (Ionia), surmounted with a finial ornament.

Tomb of Agathon, son of Agathocles. This is a large aedicula of Hymettian marble, on the back of which was a picture. Next to this comes a higher basis of polygonal masonry, of later date.

Monument of Dionysios. This consists of the usual aedicula backed by a lofty pedestal, which supports a Bull. The soffit is painted in imitation of a coffered ceiling. On the architrave and base are engraved metrical inscriptions.

Molossian Dog, in grey marble, probably used as a canting symbol for a person with a canine name.

Sepulchral Relief without inscription. The execution is very bad, but it is interesting from the unusual combination of Charon in the same scene with the funeral feast. The marble-cutter has gratuitously supplied Charon with four pair of oars.

Above the path is an ancient well, the water of which appears to have been used in funeral ceremonies. Further back is an upright slab with a relief of a man and woman and a boy, who leads a ram. On rising ground beyond are several curious graves. Looking back towards the

Chapel, is a large relief of a woman holding a jug in white marble.

Returning to the path, opposite the Charon relief is the stele of *Euphrosyne* or *Bion*. Euphrosyne, daughter of Phanippos of Potamos, is seated in a chair, under which is her little dog. She shakes hands with her nephew Bion, who carries in his other hand the strigil. Behind them stands her brother Eubios, father of the youth. Other members of the family are mentioned below. The sculpture is a very low relief, and rather sketchily executed; it may probably date from the 3rd cent. B.C.

Monument of Bion, son of Eubios of Potamos. The lettering is distinctly older than in the preceding inscription, and the Bion in question is supposed to be the great-grandfather of the youth already named. This stele has the unusual form of a Doric column, upon which stood a vase or urn.

**Tomb of Hegeso*, daughter of the Proxenos. A very fine work, the oldest monument hitherto discovered *in situ* in this cemetery, and generally referred to the 5th cent. B.C. The lady is leisurely examining the contents of a casket held before her by a female slave, who wears a long, straight, loose, sleeveless smock, with a close-fitting cap.

Stele of the *Family of Cleidemides* (4th cent. B.C.).

Two-handled vase in relief, with illegible inscription to *Cleidemides*, son of Cleidemides.

Stele of *Menes*, son of Callias of Argos, on horseback. The sculpture is in very low relief, effective, but sketchy.

20 yds. N. towards the high road is the *Tomb of Eucoline*. The principal figure is a little girl with a dog. Around her are grouped other members of the family.

Further W. is the **Tomb of Demetrios*,† a boy with pet-bird, and a stele. The pediment is very curious: in the middle is a mourning Siren, and on either side of her kneeling figures.

† This has been removed to the National Museum.

Walking S., and passing the monument of Dexileos on the rt., we reach, on a high ground to the l., the *Monument of Pamphile*, a marble urn (4th cent. B.C.), on which is represented, in low relief, the seated figure of Pamphile; she holds out her hand to Hegetor, her husband, who stands before her. His name is inscribed on the foot of the amphora.

Behind this is the *Monument of Demetria and Pamphile*, an aedicula containing figures of the two women, larger than life.

The knoll, crowned with the little church of the *Hagia Trias*, has been generally supposed to be part of theagger raised by Sulla, when he besieged and took Athens in B.C. 86. This opinion was corroborated by the discovery in the mound of an enormous quantity of loose human bones, without trace of regular interment. These are supposed to be the remains of the victims of Sulla's great massacre in the inner Ceramicos, on which occasion the blood of the Athenians was said, in the language of popular exaggeration, to have overflowed through the Dipylon (Plut. *ll.* 14).

S. of the Chapel is a large white sarcophagus, belonging to the family of *Hipparete*, supposed to be of the school of Alcibiades.

Crossing the road to the N. of the chapel, we now leave Athens by a road following the line of the SACRED WAY. On the rt. is the ancient *Thronos*, which took its name from the tomb of a mythical prophet Skiros, and is celebrated as the scene of the Skiian festival of Athena. 1 m. behind the Rly. Stat. is the

Botanical Garden, conspicuous by its fine poplars. It formed part of the property of Hadji Ali Hasseki, a brave and energetic governor of Athens, who, in 1770, rebuilt the walls of the city in ninety days, and preserved it from the devastating invasion of the Albanians. The garden, which is freely open, is entered by a gate at the further end, and is

now in 'great part occupied by an Agricultural School. About a mile further the road crosses the *Kephisos*, along whose banks a pleasant path-way leads in $\frac{1}{2}$ hr. to *Kolokythou*, passing through the olive groves of the Academy (Rte. 54). The carriage-road goes on to *Eleusis* (Rte. 58).

ROUTE 52.

FROM THE ROYAL PALACE TO AMBELOKIPI, BY THE FRENCH SCHOOL, MOUNT LYCABETTUS, THE BRITISH AND AMERICAN SCHOOLS, AND THE RIZARIUM. (PLAN OF ATHENS: SECTION 4.)

Tramway to *Ambelokipi* direct (p. 469). Following the Kephisia road for $\frac{1}{4}$ m. to the end of the Palace Garden, a short street on the left (*ὁδὸς Κουμάρη*) ascends to an irregular square. [To the rt. an avenue leads S. along the garden fence, passing the

Amaleion or *Orphanage for Girls*, founded in 1855 by private subscriptions headed by Queen Amalia. The object of the school—now one of the wealthiest in Athens—was to train orphan girls for domestic service. The pupils are all boarded in the house, and number 150. They receive a good plain education, and perform in turn all household duties. The house stands in a spacious garden and playground. Here too is an excellent infirmary, and a chapel for the inmates. The needlework of the pupils is sold annually for their benefit.

A few yds. further, standing back from the road, is the **Palace of the Crown Prince**, commenced in 1893, at an estimated cost of 440,000 dr. This sum has, however, already been exceeded by 275,000 dr., and it is supposed that 500,000 dr. more will be required. The Avenue ends at the bridge which leads to the Stadium

(Rte. 43). At the end of the Gardena pleasant path runs past the Zappeion to the English Church (Rte. 42).]

From the N.E. corner of the irregular square (πλατεία Κολωνάκι) a short ascent leads to a Café, behind which is the Reservoir of the **Town Aqueduct** (445 ft.), a Roman work begun by Hadrian, completed by Antoninus Pius, and restored in 1869. The reservoir (δεξαμενή) is the scene of a curious ceremony on the morning of the Epiphany. The water is brought by an underground channel from springs on Mount Pentelicus, near Kephisia (Rte. 60). Bearing to the rt., a zigzag path leads hence in 15 min. to the summit of Lycabettus (see below).

From the N.W. corner of the square the 'Οδὸς Σκουφᾶ leads in a straight direction to the 'Οδὸς Σίνα, below which to the left is seen the *Academy of Science* (p. 357). Turning to the rt., we reach the

French School of Athens, founded in 1846 by the government of Louis Philippe, for the prosecution of archaeological research in the Levant. It is liberally supported by the French Government, and consists of a director (usually a scholar of eminence), and six students, chosen from the University of France. The course of study occupies three years, but may be prolonged to four years in cases of exceptional merit. Besides rooms in the school, the students receive an annual subvention sufficient for their maintenance and travelling expenses. Each member is required to contribute annually to the *Academy of Inscriptions* a memoir on some question of Greek history, topography, or archaeology. Four months of each year are devoted to active exploration upon ancient sites, the results of which are published periodically as the 'Bulletin de Correspondance Hellénique.' One number appears in four parts every year. The school has excavated at *Delphi, Delos, Athens, Myrina, Amorgos, Elatea, Acraephia, Lagina, and Thespiæ*.

Besides a reference library, the school contains a small but very valuable collection of ancient Greek vases discovered at Santorini (about 12000). With the vases is preserved a portion of their contents (charr-corn, etc.).

Behind the French School a road the rt. leads to a scanty Spring good water. To the rt. rises the **Frog Mouth**, a curiously shaped rock which may be climbed in a few minutes from its S. side, and commands a fine view. From the Spring a wide path ascend to the left towards a low col, which is reached in 10 min. Here we turn to the rt., and gain the summit of *Lycabettus* in 10 min. more. 5 min. above the Spring a path branches off in zigzags to the prettily situated Chapel of **St. Isodoros**, with an apse hewn out of the rock. From this point also the view is charming.

On the summit of Lycabettus (*Λυκαβηττός*) stands the Chapel of **St. George** (910 ft.), commanding a magnificent ***PANORAMA**, which embraces nearly all the most interesting localities in the plain of Athens, and is best seen very early in the morning, or about an hour before sunset.

According to Athenian legend, Lycabettus was dropped by Athena, who was carrying the rock to Athens to form a bulwark for her citadel, in her surprise at hearing from a crow or raven of the birth of Erichthonios. In resentment for the bird's officiousness she afterwards forbade his race to roost on the Acropolis.

At the S.E. foot of Lycabettus, in the direction of Hymettus, are some conspicuous *Cavalry Barracks*. Just before reaching them, two houses may be observed to the rt. of the road, the nearest of which is the

British School, founded in 1883 for the promotion of the study of Greek archaeology. There are generally about seven students, scholars of some College at Oxford or Cambridge, at work, either in Athens or on some other ancient site, in connection with the School. Its most important excavations are those of *Megalopolis*,

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Abae, Athens, and Melos, but sadly crippled for want of funds. Assistance from the British Government, to the extent of 500*l.*, has been given since 1895. The 'Annual of the British School' contains a yearly account of its work.

Adjacent is the **American Archaeological School**, founded in 1882 under the name of the **AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS**. Until 1895 it was under the supervision of a Director chosen annually from the Greek Professors in the 23 American Universities and Colleges from which the School draws its support. Since that time the Director has held office for five years or more, and is assisted by a professor sent annually from one of the supporting Colleges. Its members have conducted excavations at *Plataea, Eretria, Anthedon, Thorikos, Sikyon, Ikara, Sparta*, the *Bereion of Argos*, and *Corinth*. The proceedings of the School are published in the 'American Journal of Archaeology.'

Close by to the E., enclosed within walls, is the formerly monastic Church of the **Holy Angels** (*Ἁγίων Ἀσωμάτων*), which was formerly thought to mark the site, approximately, of **HYOSARGES**, a sanctuary and gymnasium sacred to **Heracles**. The more recent view, however, places it elsewhere (see p. 264). The name was derived from a tradition that when **Dionysos** first sacrificed to **Heracles** on this spot a white dog carried off part of the victim. The Church is of considerable antiquity, but has suffered from reckless modern repairs. The outside has been coarsely painted in horizontal stripes of red and yellow. Within are a few curious ancient paintings.

In the court of the Church are the modern tombs of several Archbishops of Athens. This place is specially reserved for their burial. They formerly had the singular privilege of being interred upright on a chair, thus preserving their enthroned position even after death. The custom has been discontinued since the time of **Lycurgus, Abp. of Syra** (1886).

The high road at the foot of the hill leads to ($\frac{3}{4}$ m.) *Ambelokipi* (Rte. 61). [5 min. beyond the trainway terminus a by-road strikes to the left, and re-enters Athens near the (2 m.) *National Museum* on the *Patisia Road* (p. 365).] Turning to the rt., we pass a modern domed Chapel on the left, which belongs to the **Rizarian**, or Ecclesiastical School. It was founded in 1844 by legacy, and affords a good plain education on very moderate terms, the result of which is, that it is chiefly frequented by youths who have no intention of entering the Church. Recent statistics show that only about 7 per cent. of the students take orders; the rest are freed on paying a small fine to the funds of the school at the close of the 5 years' course. The **Rizarian** is mainly supported by private liberality, but is also in receipt of small subventions from Government, from certain convents, and from the Holy Synod. A fund is maintained for assisting the poorer students on their taking Orders.

Nearly opposite, standing back from the road, is the large and well-managed **Evangelismós Hospital**, chiefly supported by the interest of several handsome legacies from wealthy Athenians.

A little further on, to the rt., is the **Workhouse**, erected by private subscription, with a pretty chapel, in the Byzantine style. Opposite turns off the road to *Hymettus* (Rte. 65).

ROUTE 53.

FROM THE ROYAL PALACE TO THE TOMB OF MENIDI, BY PATISIA. — CARRIAGE-ROAD.

Tramway as far as (3 m.) *Hosios Loukas* (see *Index*); an hour's walk thence to the Tomb, and $\frac{1}{2}$ hr. more to the village.

Following Rte. 50, and passing on the rt. the **National Museum**, we reach

2½ m. **Patisia**, a favourite suburban resort of the Athenians, said to derive its name from *Padishah* (Sultan), because the surrounding district consisted of Crown lands under the Ottoman rule. The village contains several villas and pleasant gardens.

10 min. beyond the Tramway terminus the high road crosses the Laurion Rly., and descends slightly to the left. 10 min. further, after crossing a bridge over the Kephisos, it turns N. again towards *Tatoï* (Rte. 60). After another 10 min. we follow a by-road to the left, and ¼ m. further pass a water-mill on the same side. 5 min. beyond the mill on the rt. is the Chapel of *St. George*. We now cross the Kephisos (short cut over stepping stones, avoiding the bridge), and in ¼ hr. ascend to a mound by the roadside, on the rt. of which is seen a stone gateway. Here is the entrance to a very interesting and well-preserved

***Ancient Tomb**, resembling those at Mykenae. It consists of a subterranean dome, 9 yds. in diameter, and 28 ft. high, approached by a slanting passage nearly 30 yds. long, cut through the rock, but lined with masonry. The construction of the doorway, which is square headed, and nearly 4 yds. deep, is very peculiar and ingenious. It has five successive lintels, set one above the other, to mitigate the pressure of the mass of superincumbent earth. The tomb, which was lighted by a small hole in the centre of the dome, has the same beehive form as those at Mykenae, but the stone of which it is built has been left entirely in the rough. The existence of this tomb, commonly known as the *Lykôutrypa* (Wolf's hole), was reported to Government as far back as 1872, but it was not until 1879 that the place was excavated under the direction, and at the expense, of the German Archaeological Institute. The objects herein discovered are in the National Museum. From the pottery and other remains discovered in the *dromos*, it has been concluded that the occupants of the tomb were in after ages worshipped as heroes.

About 1½ m. further lies the prosperous village of **Menidi**, the ancient *ACHARNÆ*, prettily situated near the base of Mount *Parnés* (Thuc. ii. 19, 20; Aristoph. *Acharn.* 33-36, 180-1). Through a cutting in the upper end of the village runs the unfinished Rly. to *Larissa*. 40 min. W. lies the village of *Ano Liósia* (p. 466).

The fields around *Menidi* contain many tumuli, which have never yet been fully examined.

ROUTE 54.

FROM THE ROYAL PALACE TO COLONOS AND THE ACADEMIA. (PLAN OF ATHENS: SECTION 1.)

[Tramway, see *Index and Directory*.]

The shortest way for the pedestrian is through the *ὁδὸς Λέκα*, *ὁ Πραξιτέλους*, and *ὁ Εὐριπίδου*. On the rt. in the last-named street, nearly ¾ m. from the Palace, is the curious little Church of

St. John of the Column (*Ἅγιος Ἰωάννης Κολώννα*), built round an ancient column of *cipollino*, with a Corinthian capital, which rises through the roof (key at the opposite gate in the main street). The lower part of the column, which stands within the sacred precinct to the l., is thickly covered with whitewash, and hung with threads of silk and cotton, shreds of garments, and bits of wool, all votive offerings from persons cured of fever, and each attached to the stone by a pellet of bees-wax.

[In a large open Square to the E. of the Church stands the **Varvakion**, a School founded by Mr. Varvakis, in which many interesting sculptures were housed pending the construction of the National Museum.]

Bearing to the l. at the end of *Euripides St.*, we enter the *Πλατεία Ἐλευθερίας*, in which stands the *Foundling Hospital* (*Βρεφοκομεῖον*).

At the N.W. corner of the Square, on the other side of Piræus St., is the

eminence, on which is supposed to have stood a Temple of Demeter.

The tramway goes on to (1 m.)

Orphanage for Boys (*Ὁρφανοτροφεῖον ἄνδρων*), founded in 1856 under a charitable bequest of about 7000*l*. A limited number of orphans of Greek extraction are eligible for gratuitous education up to the age of 12. Others are admitted for the yearly payment of about 12*l*., with an entrance fee of 2*l*. 10*s*. Boys are taught reading, writing, arithmetic, drawing, the orthodox catechism, and the trade of either shoemakers, tailors, carpenters, locksmiths, or weavers. Those who show musical capacity are trained as bandmen. There is accommodation for about 400.

[On the other side of the Foundling Hospital is the *Odeion*, or *Musical Academy*.]

From the N.E. corner of the Square we follow the Tramway along the *Str. Κολοκυθῶν*, and after 8 min. cross the Piræus Rly. [The *Peloponnesus Stat.* lies 300 yds. to the rt.] 10 min. further on the rt. is the Church of *St. Constantine*. About 300 yds. beyond the Church we turn to the rt. towards the low hill of

Colonos, which is crowned with two white tombstones. Here was the ancient *Colonos Hippios*, the scene of the *Oedipus Coloneus* of Sophocles, himself a native of the district.

The monuments are those of CHARLES LENORMANT, a distinguished French archaeologist, who died at Athens in 1859, and of the illustrious scholar, CARL OTFRIED MÜLLER, who died of fever contracted at Delphi, in the course of his great discoveries there (1840). Both tombs are covered with the scribbling of idlers, and bear evidence of having been used as marks for shooting practice. Beautiful *View hence of Athens and the sea.

At the foot of the hill stands the Chapel of the *Panagia Eleousa*, with two ancient columns built up into its doorway. Further N. is another low

Kolokythou, a pleasant hamlet by the Kephisos, shaded by large white poplars.

Crossing the bridge, and following a path along the rt. bank of the stream through a grove of fine old olives, the traveller reaches in 10 min. a country road, turns to the left, and almost immediately re-crosses the Kephisos. 5 min. further he enters a district which has continued to bear through all vicissitudes its famous name of *ACADEMIA* (*Ἀκαδημία*).

The Academy was sacred to its mythical founder *Academos*. It was planted as a garden, and supplied with running water by Cimon, and was the chosen retreat of Plato, who was buried just outside the grove.

About $\frac{1}{2}$ m. further a Cemetery is passed on the rt. Here the road divides—the left branch leading to the ($\frac{1}{2}$ m.) *Foundling Hospital* (see above), while the other goes straight on, crosses the Rly., and reaches in 12 min. the railings which enclose the *Dipylon* and *Street of Tombs* (Rte. 51).

ENVIRONS OF ATHENS.

ROUTE 55.

ATHENS TO OLD AND NEW PHALERON,
BY CARRIAGE-ROAD, RAIL, OR STEAM
TRAMWAY.

[5 miles.]

Steam Tramway every 40 min., starting from the corner of the *Academy* in the University Boulevard. Tickets at a stall opposite the brick and stone *Ophthalmic Hospital*, 40*l*. each way; if taken in the train, 55*l*. Return every 40 min. up to 8 p.m. Halting places at the *Palace Square*, *English*

Church, Military Hospital, Kallithéa, and Junction. The ticket is available either for Old or New Phaleron, but not for the journey between the two. Carriages usually changed at the Junction. There is no distinction of class, but children pay half-fare.

The tramway descends the incline between the English Church and the Arch of Hadrian, and turns to the rt. At the *Military Hospital* it turns S., following the high road for 200 yds., and then bears rt. through narrow suburban streets, passing after another 200 yds. a small piece of *ancient wall*. 80 yds. N. of this fragment stands a monolith of *Pavonazetto*, 14 ft. high, with buried base and no capital.

The line now crosses the *Ilissos*, and runs through a short cutting to (2 m.) *Kallitheá (Bellevue)*, whence a pleasant walk may be taken back to Athens over the hill W. of the *Pyx*, honeycombed with habitations and ancient tombs. 2 m. further we reach the sea at the *Junction Stat.*, half way between Old and New Phaleron—the former lying S.W., the latter E., and both distant about a mile.

[The pedestrian follows the tramway until it quits the high road beyond the *Military Hospital*, and then keeps straight on. After crossing the *Ilissos*, the road ascends, and then descends to a half-way public house, 2½ m. from Athens. 10 min. further a pathway strikes to the l. and reaches the sea in ½ hr., at a point 20 min. beyond the terminus at *Old Phaleron*.

For the Rly. journey, see Rte. 56.]

From the *Junct. Stat.* the l. branch of the tramway leads to

Old Phaleron,✱ of which it may be said that no ancient remains exist. It stood close to the low headland of CAPE KOLIAS,† at the E. end of a shallow bay, *Munychia* occupying a similar but loftier position 2 m. W. The port was connected with Athens by a wall in the time of Cimon, about B.C. 456.

† Some authorities place the Cape further S.E. (see 493).

The neighbouring plain was the scene of the defeat of the Spartans by the Thessalian cavalry of the *Peisistratidae* (Herod. v. 63).

Along the shore, which, though nearly flat, is here picturesquely broken into tiny creeks, are several restaurants, much frequented on Sunday afternoon, and a few tasteless Villas. The neighbouring downs are excellent for riding, and a pleasant walk may be taken towards the S.W. foot of Mount *Hymettus* along the sea. The bathing is better than at New Phaleron, and the place is altogether quieter and more enjoyable.

The rt. branch of the tramway leads to *New Phaleron*,✱ which is livelier and more frequented, and has the advantage of a level promenade and a pier. It lies at the mouth of the *Kephisos* and near the foot of *Munychia*, the *Acropolis* of the *Piræus*, on the slopes of which are several villas. In a field, 5 min. N. of the Rly. Stat., is a monument to *Giorgios Karaiskakis* and twenty of his comrades, who were killed here on May 6th, 1827. Steam Tramway to the *Piræus* (Rte. 56).

ROUTE 56.

ATHENS TO THE PIRÆUS, BY RAILWAY,
STEAM TRAMWAY, OR CARRIAGE-
ROAD.

Miles.

- Concord Square
- ‡ Monasteraki
- ‡ Thessalon
- 4 Moscató
- 6 New Phaleron
- 7 Piræus

The Rly. starts from the N. end of *Athens St.*, close to *Concord Sq.*, and immediately enters a tunnel. At the first Stat. it turns W., runs through a cutting and descends rather rapidly into the plain, crosses the *Ilissos* and the road from *Kallitheá*, and curves

considerably towards the l. to reach the sea at

6 m. **New Phaleron** (Rte. 55). Here it turns N.W., and runs parallel with the tramway to the

7 m. **Piræus**. ✱ T

The Steam Tramway is available as far as *New Phaleron* (Rte. 55), where a fresh ticket must be taken under a shed, nearly $\frac{1}{4}$ m. further on, by the Rly. crossing. A separate line of rails runs hence into the Piræus, terminating in a planted square near the port, opposite the Church of the *Hagia Trias*.

The carriage-road (6 m.) leaves Athens by *Hermes Street*, passes between the Rly. and the Street of *Tombs*, crosses the *Ilissos*, and enters an avenue of white poplars. On the runs the Steam Tramway, on the rt. the *Peloponnesus Rly.* (Rte. 41). About half-way, a by-road from *Callithéa* (Rte. 55) falls in on the l. recommended to the pedestrian in the reverse direction). Just before reaching the Piræus the road crosses the Rly. and Tramway, and passes on the left some extensive remains of ancient walls and the foundations of two gateways.

The **PIRÆUS** (36,000) consists of a rocky spur-shaped promontory divided into two parts, *Acte* and *Munychia*. On the N., *Acte* was bounded by the great Harbour, called in mediæval and modern times *Porto Leone* or *P. raco*. On the seaward side were two other smaller harbours, *Zea* (*Pasha imani* or *Stratiotiki*), a flask-shaped recess with a narrow channel opening nearly due S.; and *Munychia* (*Phatri*), a small oval basin, with part of its outer margin open to the S.E. On the land side, the peninsula is bounded by a marshy plain, known in ancient times as the *Halipidon* or *Salt flats*.

In 1840 the Piræus was a mere hamlet with some 4000 inhab., chiefly settlers from the neighbouring islands. With the trading instinct so characteristic of their race, these immigrants soon perceived the commercial advantages of their situation, and es-

tablished business relations with various European centres. At the present day, besides an important foreign trade, the town possesses flour-mills, cotton and paper factories, iron foundries, carriage works, and other local industries. Upon the completion of the Rly. between Athens and Salonica, which will reduce the service from England to India by 24 hrs., this port will probably take the place of Brindisi as the point of departure for the East.

E. of *Munychia* lies the open anchorage known as *Phaleron Roads*. Prior to the Persian wars this formed the only port of Athens, the Piræus being isolated from the mainland by the above-mentioned plain. Hence *Phaleron*, according to Pausanias, (i. 1, 3) was the place from which the Athenian ships started for the Trojan War. Themistocles, discerning the capabilities of the Piræus as a port, bridged the swampy *Halipidon* by the great causeway called the *Hamaxitos* (*ἡμαξιτός*), and surrounded the whole peninsula with a strong line of fortifications. The defences of the ports were connected with Athens by means of the wall, leading to *Phaleron*, 35 stadia in length, and the two *Long Walls* 40 stadia in length, which led down to the Piræus.

Between the two Long Walls ran the great carriage-road (*ἡμαξιτός*), and on either side of the road appear to have been numerous houses. After the defeat at *Aegospotami* the walls of Athens were destroyed by the Lacedæmonians to the sound of music. They were rebuilt by Conon after the victory of *Cnidus*. After the battle of *Chaeronea*, Demosthenes prevailed on the Athenians to repair them, and expended a large sum of his private fortune on the work. In the year B.C. 200 they had completely fallen into decay, and in B.C. 86 the materials were used by Sulla, in the construction of works against the Piræus.

The erection of the defences of Piræus is ascribed to Themistocles, but it was not, apparently, until the time of Pericles that the town itself was systematically laid out. The

architect employed was the famous *Hippodamos* of Miletus, whose first great enterprise this was. As in the cities he subsequently built,† he laid out the Piræus with broad straight streets crossing each other at right angles, still traceable, which must have formed a striking contrast to the narrow and crooked streets of Athens.

The main point of interest at the Piræus is a 3 hrs.

*EXCURSION ROUND THE WALLS AND HARBOUR. Turning to the rt. at the Rly. Stat. we skirt on the l. a shallow basin anciently called the *Halæe*, excluded from the fortifications by the *Diazeugma*, a continuation of the landward city wall, resting on submarine foundations, which are still visible on the S. In 10 min. we reach a Cemetery, where the road to Salamis branches off to the rt. (Rte. 57). 5 min. further, on the l., is a *Gateway flanked with two fine round towers in large regular blocks of conglomerate. The walls, which are nearly 12 ft. thick, are of somewhat later date than the original defences, having been erected by the Four Hundred in B.C. 411 for the purpose of excluding the inimical Athenian fleet from the harbour. The low hill to the rt. has some ancient cuttings in its rocky surface, and is worth ascending (5 min.) for the view.

The tongue of land stretching S. towards the entrance to the harbour is the ancient *Eetioneia*, along the W. margin of which ran the Wall of Themistocles (Thuc. viii. 92). To the rt., beyond the little creek of *Krommydaron*, is the Quarantine Station, or *Lazzaretto*. The harbour was closed by two moles, each about 142 yds. in length, leaving an entrance of 54 yds. between the terminal towers. The N. mole, which takes its start from *Eetioneia*, remains almost entirely in its ancient state. Of the S. mole only the foundations are ancient, the upper masonry having been worn away by the action of the sea.

From the N. end of the *Eetioneia*

stretches the *Diazeugma* (see above). Its E. face is bounded by a quay, from which a boat may be taken (50 l. to 1 dr.) across the harbour. Toward the mole at its S. end the peninsula is enclosed by workshops, and a boat is not procurable.

We now cross to the E. side of the Port, on which stood the *Emporion* with its five great porticoes, where the merchants exhibited their wares and transacted business (τὸ Δεῖγμα, cf. Xen. *Hell.* v. 1, 21). This portion of the quay was devoted to commerce as distinguished from naval uses (see below). At its N.E. extremity stood the *Temple of Zeus Soter*, nearly on the site of the *H. Trias*. A short distance S.E. lay the *Hippodamian Agora*, the limits of which approximately correspond to those of the present *Karaiskakis Square*. Immediately W. of the *Temple of Zeus* was the *Lesser Agora*, part of which still forms the market-place. At the S.W. extremity of the *Emporion* is an angular projection, on which stood the *Temple of Aphrodite* built by Conon after his victory at Cnidos. The site is now covered by the Custom House. On the S. side of the harbour was the anchorage of *Cantharos*, appropriated to ships of war, with slips for 94 triremes. On the E. of the harbour the remains of a temple of *Asclepius* have been found. Since it is clear from *Aristoph. Vesp.* 121, that there was in B.C. 422 no temple of *Asclepius* nearer than *Aegina*, and from *Aristoph. Plutus* that there was one at Piræus before 388, perhaps the date of this temple may lie between 422 and 388 (see p. 278).

From the W. end of the *Cantharos* stretched the S. mole at the entrance to the harbour. Beyond it is the ancient promontory of *Alkimos*, now enclosed within a ROYAL GARDEN. Here in the time of Cyriac of Ancona stood the great *Marble Lion*, on which Harold Hardrada carved the record of his victory (see p. 454). The lion was afterwards transferred to the *Emporion Quay*, where it remained until removed to Venice. (Permission sometimes granted to enter the grounds; apply at

† *Thurll* (B.C. 443), and *Rhodes* (B.C. 408-7).

the gate near the quay.) 300 yds. W. of the promontory are some graves of British sailors, and a monument to ANDREAS MIAOULIS (1835), an Admiral of the Insurrection (p. 105). Further on is a *Pavilion*, and beyond it, 15 min. from the entrance, a *Lighthouse*. Here, on the very margin of the sea, generally covered with water, is a rock-hewn grave, long popularly known as the **Tomb of Themistocles**. The identification has often been contested, but no other spot so well accords with Plutarch's description (Plut. *Them.* i. xxxii.). Near the grave lie the shattered remains of a lofty Ionic column, which, probably formed an ancient lighthouse or beacon-pillar. Its fellow has been found on the opposite side of the harbour.

From the Promontory of Alkimos the ***Walls of Themistocles** closely follow the coast line at a distance of 22 to 43 yds. from the sea. Their average thickness is about 10 ft., but of this more than half consisted of broken stone and rammed earth. The casing walls each measured 2 ft. 4 in.; they are built of Peiraic stone taken from near the spot, and the dressing and fitting of the blocks have been executed with extraordinary skill and care. Many of these blocks have been used in the erection of the modern town, but the foundations may nearly everywhere be traced, being parallel trenches cut in the subterranean rock. The walls were strengthened externally by flanking towers measuring nearly 7 yds. square. The distribution of these towers varies with the character of the ground; they are set at intervals of 22 to 65 ft. (Thuc. i. 93).

5 min. E. of the Lighthouse we pass through a gap in the modern wall, which serves as a boundary of the royal enclosure, and follow the ancient wall S. along the shore. Further on, towards the E. side of the *Acropolis*, the slopes on the left of the road are strewn with pre-historic rock-hewn dwellings. On the summit of the hill (185 ft.) is a **Signal Station**, from which the arrival of steamers is telegraphed to Athens.

About $\frac{1}{2}$ hr. beyond the Lighthouse, following the coast-line, the walls be-

come indistinct, and we fall in with a modern carriage-road. 5 min. further we reach the Spring of **Tzironeri**, where there is a favourite Café. It lies upon a small bay anciently called *Phreattys*, at which place was one of the courts for the trial of homicides. The accused pleaded their cause on board ship, while the judges sat upon the shore. 5 min. N. of the Spring is the entrance to the

Port of Zea, a land-locked basin connected with the sea by a channel about 220 yds. by 110, lined by the city wall on either side. The walls terminate at the inner extremity of the channel in two short moles, 104 yds. apart. The port was occupied by 196 galley-slips radiating towards its centre, many of which may still be seen. On the W. side of the Port, a few yards above the road, are some remains of an ancient **Theatre**. Few of the rock-hewn seats can now be traced, but the orchestra and part of the stage are well preserved.

On the N. side of the Port is a favourite promenade, where a band plays on Sunday afternoon. Considerable remains of slips are visible on the E. shore. The *Skerotheca*, or famous Arsenal of Philo, of which the architect's specification was discovered in 1882, lay on this side of the harbour.

The carriage-road follows the windings of the coast, and is bordered with suburban houses. Among the slopes to the left are some ancient tombs. About a mile beyond the Theatre is the

Port of Munychia, the mouth of which, facing E., was protected by moles. The Port had slips for 82 galleys. In the N. recess is the only remaining galley-slip of which the dimensions can be ascertained. The buildings themselves seem to have been of timber. All that remains is the inclined platform of masonry forming the foundation. On a hill S. of the harbour, now occupied by a modern house, was a Fort, to the rt. of which rises the rocky Island of *Stalida*.

The high road now turns N., and

after $\frac{1}{2}$ m. passes on the left the scanty remains of a **Hippodrome**, and a hill, on which stands the *Monument of the Anglo-French occupation* (1854-56), commemorating the soldiers of both countries who died during that period at the Piræus. The pedestrian will do better to climb the **Hill of Munychia** (280 ft.), to which a zigzag path ascends in 10 min. from the Port. This was the **ACROPOLIS** of the Piræus, commanding all three harbours, and it was made by Thrasybulus (B.C. 403) the base of his successful operations against the Thirty Tyrants, then in possession of Athens. Within the fortress was a temple of the guardian deity **Artemis Munychia**, a celebrated asylum for state criminals. A modern Chapel of *St. Elias* now stands near the summit. 100 yds. W. of it is the upper entrance to a long flight of steps, which leads to a subterranean passage. Further down the hill to the N. may be discerned the outline of an ancient Theatre, the seats of which have been entirely destroyed. Below the hill of Munychia on the E. side is the site of the *Serangeion*. Remains of Baths were lately discovered here with certain mosaics, on one of which *Serangos* appears to be represented.

In the *Gymnasium*, at the S. corner of Korais Square, is a small **Museum**, containing some very interesting funeral reliefs, inscriptions, and a standard marble measure of capacity. There are also many lamps, vases, and objects in terra-cotta, besides some fragments of inscriptions relating to the enrolment of the *Ephēbi* for naval exercises at the Piræus.

The mediæval name of *Porto Leone* (Turkish *Aslan Limani*) was derived from a colossal lion of white marble, which Spon and Wheler observed on the beach at the head of the harbour. The Romaic name of *Porto Draco* has the same origin—*δράκων* signifying in that language not a dragon merely, but any monster. Eleven years after Spon's visit (in 1687), Morosini carried it off to Venice as a trophy of his victory, when it was assigned its present position at the gate of the Arsenal. Although long absent

from Greece, this lion is so curious and indisseverably connected with original home, that it can no more be omitted from a notice of Attica than the Elgin marbles. The lion has been pronounced by competent critics to be in the highest style of Attic art; and the great interest of the monument is the celebrated Runic inscriptions, carved on it, which, long a mystery to the learned world, were at last, in our own time, successfully deciphered by the great Danish antiquary, Rask. They appear to commemorate the exploits of the great Norse hero, *Ki Harald Hadrada* (1040), who while in the service of the Byzantine Emperor suppressed a rebellion at Athens, and 26 years later fell at the battle of Stamford Bridge in Yorkshire, the last victory of our Saxon monarchy before its final overthrow at Hastings 19 days later. The two inscriptions are in serpentine folds, and is common with ancient Runes; the first run as follows—on the lion's left shoulders:—

Hakon, combined with Ulf, with Asmund and with Orn, conquered this port [the Piræus]. These men and Harold the Tall imposed [on the inhabitants] large fines on a count of the revolt of the Greek people. Dag has been detained in distant lands. Egil was waging war, together with Ragnar, in Romania and Armenia.

On the lion's right shoulder:—

Asmund engraved these Runes in combination with Asgeir, Thorleif, Thord, and Ivald by desire of Harold the Tall, although the Greeks on reflection opposed it.

ROUTE 57.

THE PIRÆUS TO SALAMIS, BY SAILING BOAT, OR CARRIAGE-ROAD AND FERRY.

A sailing-boat may be hired at the Piræus for about 12 dr. to Salamis and back in 4 to 6 hrs., according to the wind—a pleasant trip in suitable weather. Carriage from the Stat. to the Ferry and back, 10 dr., according to bargain. The pedestrian may leave

† See Rask's *Inscription du Pirée*, Copenhagen, 1856; or the *Quar. Rev.*, vol. cxxxv p. 168.

thens by the 12.30 or 1 o'clock train, and easily return in time for dinner.

On quitting the Piræus Rly. Stat. we turn to the rt., and follow the E. and N. side of the harbour for 10 min., as far as the *Cemetery* (Rte. 56). Here we turn to the rt. and strike land away from the sea. In $\frac{1}{2}$ hr. the Chapel of *St. George* rises on a hill to the rt., and we regain the shore. On the l. is a small eminence with some scattered ruins, supposed to have belonged to a shrine of *Hera-cles*. 10 min. further on the l. is *Pratōpyrgos*, a projecting rock owned with a Powder Magazine, in which *Xerxes* is said to have watched the destruction of his fleet.

The BATTLE OF SALAMIS was fought the 20th Sept. B.C. 480, the Persians (600 ships) being stationed off the end of *Psytaleia* to the S., while the Greeks (300) had anchored the night before in *Ambelaki Bay* (Aesch. *Pers.* 1). The Persian armament proved unwieldy, and became hopelessly jammed in the land-locked strait, where the Athenians and their allies, fighting desperately for freedom, cut them to pieces. Aeschylus, who fought in the battle, describes it in the tragedy of the 'Persians,' which was performed in B.C. 472 at the theatre of *Dionysos* (Aesch. *Pers.* 433; Herod. viii. 84).

The road, affording beautiful views of the bay, continues among shrubs and dwarf pines to the

$\frac{1}{2}$ m. Ferry (πέραμα), where there is a small Café. Here we cross in a ding boat (2 dr. there and back). On the rt., near the island of *St. George*, opens out the Bay of Eleusis, with *Leros* in the foreground. Behind *St. George* is seen the *Naval Arsenal*, in which steam launches are constantly plying from the Piræus. The passage of the strait takes from 18 to 20 min., according to the wind.

SALAMIS. From the landing-place a path leads W. in an hour to *Koukion*, and thence to (50 min.) *Peromene* (p. 256). Following it 15 min., and then turning to the l., we reach in $\frac{1}{2}$ hr. the village of *Ambelaki* (p. 256), and 20 min. further, turning to the l., its little Port. The return may be made over the hill to the N., which commands a splendid *VIEW of Eleusis, the Arsenal, Ambelaki, and its port, the Piræus, Hymettus, and Lycabettus rising above Athens. It was on the S. slopes of this hill that the ancient city lay.

Salamis furnished twelve ships to the Greek forces in the Trojan war, commanded by Ajax, son of Telamon. The island was long an object of dispute between Megara and Athens, but was secured to the latter city by a stratagem of Solon in 598.

ROUTE 58.

ATHENS TO ELEUSIS, BY CARRIAGE-ROAD OR RAILWAY.

[14 miles by Road.]

There are three ways of visiting Eleusis from Athens: (1) by carriage there and back; (2) by train there and back; (3) by train, returning on foot. The last is strongly recommended to the solitary traveller. 2 hrs. will suffice to see the ruins.

(1.) Starting from *Palace Square* (Rte. 42) the carriage-road follows *Hermes St.* to the (1 m.) *Theseion Rly. Stat.* (Rte. 56), crosses the Rly. a mile below the Stat. (see below), and passes on the l. the entrance to the

2 m. *Botanical Gardens* (Rte. 51). Nearly a mile further the road emerges from an avenue of trees, crosses the *Kephisos*, and enters an open country. The bridge by which the *Kephisos* was here crossed was probably the origin of the word *γεφυρίσιον*, "to talk Billingsgate," from the fact that scurrilous jests took place here between the loungers on the bridge and those who joined the *Dionysiac* procession across it. Soon afterwards a *Powder-factory* is passed on the rt.; around it are many sepulchral tumuli. Beyond this on the l. is a *Lunatic Asylum*, while on the rt., at the foot of the ascent, a path leads up in 15 min. to the Chapel of *St. Elias* (625 ft.),

which crowns the summit of a low hill. The modern name, though commonly given to chapels on a height, is probably in this case a corruption of Mount *Aegaleos*. 5 m. from Athens a Tomb is passed on the l., and others line the road at intervals, sometimes at a little distance on the slope, all the way to Daphni. The traveller now enters the *Pass of Daphni*, a depression in Mt. *Aegaleos*, formerly important as the direct approach to Athens from the Peloponnesus.

The carriage-road now gradually ascends, and the scenery becomes attractive. At intervals to the l. are passed a number of ancient foundations, which appear to be those of Shrines bordering the Sacred Way. Nearly a mile beyond the highest point we reach a group of Cafés, at the entrance to the

7 m. (1 hr. by carriage) **Monastery of Daphni**, now under restoration. Both the church and the enclosing walls are built of ancient materials, probably taken from a *Temple of Apollo*. The *CHURCH, originally a Byzantine foundation, was subsequently modified by the French in the 13th cent., who built the adjoining Benedictine convent, long since suppressed. The W. entrance is through a narthex with triple stilted window N. and S. and a carved flat lintel over the door. The N. and S. fronts have good triple round-headed lancet windows in two tiers. The dome is supported by massive piers, and the architecture has many interesting details. Beneath is a flooded Crypt, and on the S. some remains of Cloisters. On the vault of the dome is a very noble mosaic of our Saviour, in the attitude of blessing. The frieze around the drum below represents Saints and Prophets in mosaic, and in each of the four spandrels is the figure of an Angel. In the court lies the empty tomb of one of the Dukes of Athens (1205-1308), bearing a coat of arms with two snakes and two fleurs de lis.

Further on to the l. are frequent traces of the Sacred Way, which presently crosses the high road, and

runs parallel with it to mile beyond the Convent, mediaeval fortifications, and foundations of a *Temple of Apollo*. In the face of the rocks to the l. are several niches intended for votive statuettes, with still visible beneath the tallest niche, immediately in front of this temple. A well-preserved portion of the *Sacred Way*.

As we descend towards Eleusis, a fine view opens out over the Salamis. Among the many bays which adorn the west of Greece, there is none more beautiful than that of Eleusis.

9 m. from Athens the road turns abruptly to the l. a path along the sea leads to (1 hr.) *Skarmangá*, a suppressed Convent. An hour further, at the foot of *Skarmangá* (885 ft.), the *AEGALEOS*, is a Ferry to *Salamis* (Rte. 57).]

The carriage-road now runs along the *Thriasian Plain*, so called from the deme of *Thria*. On the l. are seen cuttings in the rock, the level of the ancient road. On the same side are the foundations of the *Rheitoi*, which were fish preserves of the Eleusinian Archon, and marked the boundary between Athens and Eleusis. On the l. of the road, about a mile from Eleusis, are some remains of an ancient *Roman Bridge*, and of the arch a wide-mouthed entrance to the village of *Eleusis*, the desecrated Chapel of *Eleusis*, occupying the site of a shrine sacred to *Triptolemos*. There were found two curious coins (below), and the so-called *Eleusis* relief (p. 381). There is no way to be inspected from a high E. wall.

S

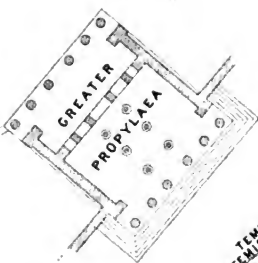
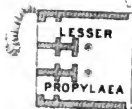
PLAN OF ELEUSIS

Scale of Yards
0 10 20 30 40



SMALL TURKISH
BELTRY

CHURCH



To Railway Station —

14 m. Eleusis, ✱ T now a large ragging village, exclusively inhabited by Albanians, was the birth-place of Aeschylus. In legends Eleusis was conquered by Erechtheus and Eumolpus (Paus. i. 38, 3). Historically it seems to have been an independent state with its own worship of Demeter at the time when the *hymn* to Demeter was written. After the union of Attica it became merely one of the demes, but the most important of them, for religious reasons.

The principal tradition respecting the origin of the ELEUSINIAN MYSTERIES attributes their foundation to the goddess Demeter herself, in commemoration of the hospitality which she was received by Iasion, son of King Keleos, and the benefits which she conferred on mankind in return. Wanderer in search of her daughter Persephone, who had been carried off by Pluto, she rested at the well of *Kallichoros* (see below), and was subsequently entertained in the palace of King. This kindness she repaid by giving Triptolemos some seeds of wheat and a chariot drawn by dragons, which he travelled over the earth, teaching men the arts of agriculture.

On his return, instructed by the goddess, he established the Mysteries.

We have no evidence upon which a plausible theory can be built regarding the Sacred Rites themselves; but the association of Iakchos (Dionysos) with Demeter tends to the conclusion that a solemn and elaborate ceremony of thanksgiving for the fruits of the earth was the main principle of the ceremony, with, probably, some gift into a future life. There is reason to accept the early Christian tradition that the Mysteries were either lawful or impure.

The Lesser Mysteries were held in the month of *Anthesterion* (Feb.-ch.), on the banks of the Ilissos, and were merely preparatory. The Greater Mysteries took place in *Boeotion* (Sept.), partly in Athens and partly at Eleusis, and lasted nine days. On the evening of the fifth a torchlight procession, bearing a

statue of Iakchos, left Athens by the Dipylon, and passed along the Sacred Way to Eleusis, where the *Mystae*, or Initiates, underwent a series of final purifications.

The excavations lie just outside the village, at the foot and on the E. slopes of a chapel-crowned hill. We first reach on the rt., outside the sacred precincts, a small Doric *Temple of Artemis*, of which the foundations alone remain. A few yards further are the *Greater Propylaea*, built by Hadrian, approached by six marble steps, and retaining the bases of the six columns, three in a row, which divided the central and lateral passages. Two segments on the pavement mark the grooves in which opened the double door, but the continuous plinth at the further end, and the absence of wheel-ruts, proves that the passage was not meant for carriages. The *Propylaea* were of the Ionic order, and had five openings. The pediment appears to have been somewhat singularly decorated with a colossal medallion bust in relief of Hadrian, to whose period the whole structure probably belongs. On the l. are some remains of a *Triumphal Arch*, and the foundations of one of the Towers which flanked the *Propylaea*. At the foot of the S.E. tower is the round base of the Fountain of *Kallichoros* (Comely Dancing) at which Demeter rested on her journey (see above).

Bearing to the l. we now reach the *Lesser Propylaea* (B.C. 48), which stood N. and S., and had three openings, of which the central one retains marks of carriage-wheels. On the rt., in relief, is a beautifully-carved sheaf of corn, and a mill. At the inner threshold of the side entrances are two shallow oblong depressions in the pavement, the object of which is uncertain. To the rt., under a grottoed rock, is a small *Temple of Pluto*. Following the Sacred Way from the Lesser *Propylaea*, we pass on the rt. the supposed site of the *Treasury*, a shallow recess approached by eleven wide steps, and ascend to the large square platform on which stood the great

HALL OF THE MYSTERIES. The site bears signs of having been occupied by several successive buildings. Some slight remains of foundations may yet be traced, which belonged to the earliest—a polygonal structure in grey Eleusinian stone. In the E. corner of the area the plan is discernible of a second hall with twenty-five columns and a shallow portico, destroyed by the Persians. In Cimon's time (about 460 B.C.) this building was replaced by a hall stretching further back, which can still be traced by the bases of 20 columns. Under Pericles (about 435 B.C.) Ictinos added a chamber to the Hall of Cimon on the S.W. from which 6 bases of columns remain. Finally it was enlarged under the Romans so that the Great Hall became eventually 170 ft. by 169, having 42 columns, of which the bases remain. It was approached by a Doric portico of 12 columns in its front and three at each side (counting the corner column twice), planned by Philon under Demetrius Phalereus, about B.C. 310. The entire structure was freely restored in Roman times. Since its destruction by Alarie (A.D. 396), the sanctuary has served as an inexhaustible quarry for modern buildings and lime kilns. Until 1803 the Albanian village entirely covered the site of the temple, which was then excavated by some English travellers. Early in 1883 the Archaeological Society of Athens commenced the re-excavation of the site, and the work is still in progress. In the E. corner two drums of columns belonging to an older building have been used up for foundations, as in the wall of the Acropolis (p. 307).

The seven rows of seats which surround the area of the building, divided by two openings for egress on three sides, were probably intended for the accommodation of the *Mystæ*. Above the fourth side is a terrace hewn out of the rock, to which a flight of steps ascends outside the Hall.

Flanking the Portico of Philon were massive buttress towers, at the base of which tombs and other relics have been found. This portion of the

sacred enclosure is honeycombed with walls of various dates, extremely puzzling to define. Portions of them are clearly Roman, but some deep excavations towards the S. have revealed a foundation wall of grey Eleusinian stone in four courses, which must belong to the earliest enclosure. Outside the portico is a row of pedestals for statues, and a species of altar for votive offerings. At intervals in the wall of the ancient precincts are traces of round towers.

To the S. of the Great Hall are some steps and ledges, partly semi-circular in form, which are supposed to have served as a *Bouleuterion*, or Council Chamber. S.E. of them was formerly a small Church, now removed and rebuilt a few hundred yds. below; to the W. was a gate in the ancient wall. Further to the N.W. are remains of a Roman porticus with a single row of columns, above which some steps and a pathway ascend to the *Museum* (see below).

To the N.E. of the Great Hall is a small Temple on a higher level, with its front towards the S.E. Still ascending, we reach the *Chapel of St. Zacharias*, an early building with damaged paintings on its walls. To the W. of it is a detached Turkish belfry. From the summit of the Acropolis to the l. is gained a beautiful view towards Salamis across the sea; and at two points on the shore may be seen the remains of ancient moles which protected the harbour. Below the Acropolis on the S. are some foundations of unknown buildings.

In 1895 was discovered among the ruins the tomb of a woman with scarabs and other Egyptian ornaments. It is clear from the sepulchral remains discovered on the E. slope of the hill and elsewhere that Eleusis was inhabited from the earliest period. It is interesting to note that *cremation* such as is described in Homer, was practised here in the Mykenæan age although burial appears to have been the rule in other parts of Greece.

Museum.—Outside the entrance are

two very curious columns of white marble, about 8 ft. high, resembling wheat sheaves in shape, and found in the so-called Shrine of Triptolemos. Their surface is vertically incised, and surrounded with 2 horizontal bands.

In the first room facing the door is a large broken relief with many figures, to which conjectural names have been given. To the l., a headless Statue of *Demeter*; to the rt. a very fine *Antinous*, of the Roman period. In the room on the rt. are many inscriptions, terra-cotta figures, pre-historic curiosities, and a collection of vases and fragments of all periods.

In the doorway to the l. of the first room are reliefs on the rt. of *Demeter*, *Persephone*, *Triptolemos*, and *Athena*; opposite, *Demeter* and *Triptolemos*. In the next doorway, *Demeter* giving ears of corn to *Persephone*; opposite, *Battle between the Athenians and Spartans*. To the rt. of the door, colossal Roman *Caryatides* from the lesser *Propylaea*, and a headless statue of *Nike*. In the further doorway, *Keleos*, *Demeter*, and *Persephone*; opposite, *Persephone*, *Demeter*, and *Triptolemos*.

30 yds. W. of the Museum are some remains of a Roman pavement. 60 yds. further, below the path to the l., is a round rock-hewn Tomb with conical roof and gabled entrance, curiously constructed of large blocks, and approached by a passage.

The Rly. from Athens, on quitting the Peloponnesus Stat., passes on the l. the white tombs on the Hill of *Colonós* (Rte. 54), crosses the *Kephisos*, and runs N. to

6 m. *Ano Liosia*. 3 hrs. N.W. is *Phyle* (Rte. 59). Here the train turns W. and ascends between rocky hills, cutting through a long stretch of ancient *Wall built by the Athenians as a defence against the Spartans. The line presently descends, affording beautiful views of the bay on the l., and crosses the *Thriasian plain* to

17 m. *Eleusis* (p. 459). The ruins lie $\frac{3}{4}$ m. from the Stat., to the l. of the chapel-crowned hill.

ROUTE 59.

ATHENS TO PHYLE, BY RAILWAY OR CARRIAGE-ROAD, AND FOOTPATH.

Miles.

Athens (Pelop. Stat.)		H.	M.
6	<i>Ano Liosia</i>		
	<i>Chasiá</i>	.	1 0
	<i>Kleistó</i>	.	1 0
	<i>Phyle</i>	.	1 0
			3 0

(1.) The carriage-road leaves Athens by Concord Square, and soon afterwards crosses the Rly. and runs parallel with it to the N. After 2 m. it crosses the *Kephisos*, and nearly 3 m. further passes on the rt. the castellated villa of *Pyrgos*, once a model farm of Queen *Amalia*. In another mile it crosses the Rly., and soon reaches (8 m. from the Palace Square) the village of *Ano Liósia*. Here it turns N.W. and continues for $1\frac{1}{2}$ m. along the plain, but on reaching the foot of the hills it becomes very rough and ascends to ($1\frac{1}{2}$ m.) *Chasiá*. The remainder of the journey must be walked or ridden.

(2.) A better and more economical plan is to take the morning train (no return tickets) to (6 m.) *Ano Liósia*, and strike thence across the plain, leaving the village on the rt. In 25 min. we pass on the l. a roadway shrine (the carriage-road falling in on the rt.), and soon enter a scanty wood. 10 min. later we cross a dry stream and ascend to the l., reaching *Chasiá*, which comes rather suddenly into view, in another $\frac{1}{4}$ hr. Bearing rt. through the village, after 5 min. the path divides, and we turn to the l. In $\frac{1}{4}$ hr. a valley

opens on the l., running down towards Eleusis, while our path descends in a straight direction, and in 5 min. crosses the dry bed of a torrent. From this point the shorter path mounts to the l., by which we presently return. Our track mounts the rt. bank of the river bed through a pretty valley clothed with brushwood and dwarf firs, and bounded towards the N. by the wall of a lofty precipice. High up on the opposite side of the valley runs a conspicuous Aqueduct. As the path ascends, we obtain a peep into a fine sub-alpine gorge, at the head of which rises the Harma, so called from its rough resemblance to the outline of a war-chariot (*ἄρμα*). This is the rock which forms so striking a gap in the line of hills to the W. of Parnes, when viewed from Athens. This Harma has a peculiar religious interest, because the time for the annual sacred embassy (*θεωρία*) with offerings, from Athens to Delphi, was determined by the officials called Pythiastæ, who watched for three months at the altar of Ζεὺς Ἀστροπαῖος, looking northwards to Harma. If no lightning flashed through this gap during that period the embassy was delayed beyond its usual time (June); but it appears that this "*ἀστροπή δι' ἄρματος*," as it was called, was frequent and rarely failed at the required time (Strab. p. 404). There was a small town at Harma, mentioned in the *Iliad* (II. ii. 499), a ruin in the time of Pausanias.

The path ends abruptly after 40 min. at the Hermitage of the *Panagia tōn Kleistōn* (Virgin of the Defile), romantically placed on a ledge high above the river-bed. We now return along the same road, and mount towards the W., avoiding after 20 min. a brown-soiled path to the rt., and ascending a red track to the l. In 5 min. we descend to cross a dry torrent bed, and then ascend. After $\frac{1}{2}$ hr. we descend again into a short but romantic gorge, and 5 min. further cross a brook, at a point where the valley opens into a basin. We now ascend a rough and narrow path to the l., and in 20 min. (3 hrs. from the Rly. Stat.) reach the fortress of

*Phyle (2130 ft.), memorable as the post first captured by Thersybulus when expelled by the Thirty Tyrants from Athens. After this success he was able to gain possession of the Piræus, and eventually to set Athens free. The precipitous rock on which the Castle stands can only be approached on the E. side, and in such a manner as to oblige the enemy to expose the uncovered side of his body to the shafts of the garrison upon the walls (see pp. 122, 123, 293). The walls are built in well-preserved courses of grey oblong blocks, and are strengthened by square towers. Near the gate at the N.E. angle is a round tower. The enclosure is irregular in plan, about 100 yds. in extreme length from E. to W., and 50 from N. to S. On the S. side only is there a distant view, Parnés on the E., and rounded summits towards other points, overlooking the fortress. Below are dry bare ravines; beyond these lies Chasiá; in the background Hymettus; more to the rt. Athens, and a glimpse of the sea. Natural precipices defend the fortress on the W. side. [From Phyle a path leads N.W. in 12 hrs. to *Thebes* (Rte. 71), through *Korora* and *Kavasale*. On a hill to the W. of the latter village are some remains, probably of the frontier stronghold of DRYMOS. 5 hrs. from Phyle lies *Dervéno Salesi*, on the site of PANACTON, where it is possible to sleep.]

We return by the same track for $\frac{3}{4}$ hr. and then bear to the rt. by a broader and better path which descends very gradually through pleasant woods. Afterwards bearing l., we descend the hill in zigzags to the (1 hr.) dry torrent bed, and in another $\frac{1}{2}$ hr. reach Chasiá, whence the Rly. Stat. may be gained in $\frac{3}{4}$ hr. From Ano Liosia a path leads E. in 40 min. to *Mentidi* (Rte. 53), $\frac{7}{8}$ m. N. of Athens. The Tramway may be taken at ($\frac{1}{2}$ m.) *Patisia*.

ROUTE 60.

ATHENS TO TATOI, BY KEPHISIA.—RAIL
AND CARRIAGE-ROAD.

[17 miles (see p. 469).]

For the Rly. as far as (5 m.) **Arakli** (officially *Heracleia*), see Rte. 66. Here the branch line turns E., passing at some distance on the rt. a few piers of a Roman aqueduct. Close to the Rly. on the same side, a little further on, is seen an interesting ruined Church. A mile beyond it is

7 m. **Marousi**, a picturesque village famous for its olive trees, said to be the most ancient in Attica. It was in the deme of **ATHMONIA**, and derives its present name from a Temple of *Artemis Amarysia*. Here are a few suburban villas, and the village is much frequented on holidays. A path leads E. in $1\frac{1}{2}$ hr. to the *Convent of Penteli* (Rte. 64), joining the high road after $\frac{3}{4}$ hr.

Passing on the rt. *Anavryta*, the property of the late Mr. Syngros, the train reaches

9 m. **Kephisia** ☆ T (880 ft.), a village with 1000 inhab., lying on the S.W. slopes of Pentelicus, and now, as in Roman times, the favourite summer retreat of the Athenians, many of whom have villas here. Menander was a native of Kephisia, and here Aulus Gellius wrote his *Noctes Atticae*. The munificence and hospitality of Herodes Atticus (A.D. 104–180) made Kephisia the most agreeable retreat in Attica in one of the most polished ages of Athenian society. The principal square is shaded by a fine plane-tree, dating from Turkish times.

Close by to the N.E., in the cistern of a picturesque little mosque, lie four *Roman sarcophagi*. On the finest (at the ends) are reliefs of Leda, Castor and Pollux, Helen, and water deities; on the sides, Poseidon and Amphitrite. On another sarcophagus is the marriage of Eros and Psyche. They are in the

act of offering sacrifice on a quadrangular altar.

At the N.E. margin of the village, the roads of which are laid out mostly at rt. angles, is a favourite Café, and beside it a copious spring—the chief source of the *Kephisos*. [From this point ($\frac{3}{4}$ m. from the Stat.), Pentelicus may be ascended in 4 hrs. The conspicuous quarry on the mountain side is reached in 2 hrs., beyond which the path becomes vague in places, but cannot well be missed.]

Kephisia is well supplied with pure water and fine mountain air. Its temperature in summer is 10° Fahr. cooler than at Athens.

[Marathon may be reached on horseback from Kephisia in 5 hrs. The Tatoï road (see below) is followed N. for 2 m., when the path bears rt. for some distance through shady olive groves; then, continuing to skirt the W. spurs of Pentelicus, it emerges on a desolate sandy moor, studded with firs and umbrella pines.† To the rt., on a spur of the mountain, rises the modern fort of *Kastráki*. Tortoises (*Testudo Graeca*) abound here, and are almost the only living thing to be seen. Near (2 hrs.) *Stamata* a more fertile district is reached. The village itself lies a little N. of the road. It contains some sculptures found by the American School at *Dionysos*, on the site of *IKARA*, 1 hr. S. In the neighbourhood are traces of cisterns cut in the rock, but now choked up.

Our path continues N.E. for $\frac{1}{2}$ hr., and then turns to the rt., crosses the *Aphorismos*, a spur of Pentelicus, and reaches in $1\frac{1}{2}$ hr. the poor village of *Vraná*. Hence we cross the plain in $\frac{3}{4}$ hr. to the *Soros* (Rte. 61), probably along the same route by which the Athenians approached the field of battle.]

Beyond Kephisia, the carriage-road continues N., and after 5 m. joins the direct road for Athens, which falls in

† These trees all belong to the species *P. Halepensis*, but when they are allowed to grow old (which is seldom the case), they assume the *umbrella* form of the true stone-pine (*Pinus pinea*).

on the l. It then ascends through pleasant woods, along the E. slopes of the *Parnés*, and reaches

8 m. **Tatoi** (Τατόιον), the summer residence of the King of Greece, who owns nearly all the property around. The Inn on the rt. at the entrance to the little village is 23 kil. (nearly 15 m.) from Athens by the shortest road (see above). 10 min. beyond the Inn is the *Royal Villa*, surrounded by shady gardens, and further on the *Old Villa*, now occupied by the Crown Prince. Delightful roads and footpaths lead through the oak-woods in all directions, but some of them are closed to the public during the residence of the Royal Family.

On the summit of a hill, $\frac{1}{2}$ hr. S. of the Inn, are the ruins of the ancient **FORTRESS OF DECELEIA**, which guarded the entrance of the most eastern of the three passes over Parnés—the two others being by *Phyle* and *Eleutherae*. By this pass Mardonius retreated into Boeotia before the battle of Plataea, and by this route corn was conveyed from Euboea to Athens. Its possession therefore enabled a hostile army to cut off supplies. In B.C. 413, Deceleia was fortified by the Spartans, who retained it till the end of the Peloponnesian war, to the great injury and annoyance of the Athenians (Thucyd. vi. 93). Deceleia, which forms part of the Royal estate, is now chiefly celebrated for its wines.

About $\frac{3}{4}$ hr. N. of the Inn, on the slopes of Parnés, is the *Kithára*, a reservoir in the shape of a guitar, beautifully situated, and forming the source of the waters which supply the Royal Villa.

The carriage-road from Athens to (10 m.) *Kephisia* follows Rte. 69 for $3\frac{1}{2}$ m., and keeps straight on, crossing the Rly. $2\frac{1}{2}$ m. further. The direct road from Athens to (15 m.) *Tatoi* passes through *Patisia* (Rte. 53).

ROUTE 61.

ATHENS TO MARATHON.—CARRIAGE-ROAD.

A drive of about $4\frac{1}{2}$ hrs. to the mound on the battle-field (*Soros*), resting $\frac{1}{2}$ hr. at *Pikermi*, to which place a relay of horses is usually sent on, the night before (see *Index*).

Leaving Athens by the *Kephisia* road, we pass on the l. the *Evangelismos Hospital*, and on the rt. the *Rizarium* (Rte. 52), following the tramway as far as

$1\frac{1}{2}$ m. **Ambelokípi** (*vineyard*). This hamlet is thought by some authorities to correspond to the ancient **ALOPEKE**, the birthplace of *Socrates* and *Aristeides*. Some ancient tombs, excavated here by Lady Ruthven, in 1818, yielded many fine archaic vases, which she bequeathed to the Antiquarian Museum in Edinburgh.

After a slight ascent, we leave the *Kephisia* road on the l., and turn to the rt. Further on, the long white Convent of *St. John the Hunter* becomes conspicuous on a low col. below the N. ridge of *Hymettus*. Near it lay **GARGETTOS**, the birthplace of *Epicurus*.

6 m. from Athens, on the l. of the road, opposite a ruined chapel, is a Byzantine column of grey marble, 12 ft. high, with an inscription of 1237.

At *Stavró*, $\frac{1}{2}$ m. further, the road to *Laurion* turns off to the rt. Soon afterwards the ruins of a fine early Church are passed on the l., 200 yds. from the road. Another road now turns off rt. to *Spata*.

7 m. from Athens, near the Stat. of *Jérakas* (Rte. 66), we cross the *Laurion* Rly., and pass on the l., a mile further, another ruined Church, surrounded by cypresses and a burial-ground. We next reach the village of

9 m. **Charvati**, beyond which the road enters a pine wood and crosses the torrent of *Pikermi* by a wooden bridge.

13 m. **Pikermi** (150). Near this place our unfortunate countrymen, Mr. Vyner and his friends, were carried off by brigands in 1870. The hamlet occupies the site of the ancient **ARAPHEN**, of which there are still considerable remains. [Its name has drifted, in the form of *Raphina*, to a deserted hamlet near the coast, about 1 hr. from the real site. The stream which flows past *Raphina* is probably the ancient **ERASINOS**, now *Valanasis*. In its bed have been discovered important fossil remains.] About $\frac{1}{2}$ hr. S.E. lies *Fourvi*, where several ancient tombs were excavated in 1889. Beyond *Pikermi*, close to the road on the rt., is a tumulus, recently opened by the Archaeological Society of Athens.

The country now becomes exceedingly attractive, and fine views are enjoyed over the sea, with the island of *Euboea* in the background. The summit of *Pentelicus*, on the l., is hidden by an intervening spur.

About 5 m. beyond *Pikermi* the road turns N., and runs at no great distance from the sea across the plain. After passing *Fráná*, which lies at the foot of the hills on the l., a by-road turns rt. by a cottage with a wine-press, and leads in 10 min. to the

27 m. **Sorós**, an isolated mound, about 30 ft. high and 200 yds. in circumference, which marks the Tomb of the 192 Athenians who fell in the **BATTLE OF MARATHON** (B.C. 490). The tumulus, which had suffered from careless visitors and weather, is now protected by a circular trench, cut at the expense of the Emp. of Brazil in 1876. It was opened in the spring of 1884 by Dr. Schliemann, who found therein a quantity of potsherds, obsidian arrow-heads, and other pre-historic relics, but no human bones, from which discovery he formed the theory that the burrow was of pre-historic age, and not a sepulchre. A more thorough investi-
[Greece.]

gation, however, undertaken in 1890, revealed the ashes and bones of many corpses, together with vases of a type which is known to have been in use at the time of the Persian wars. About 500 yds. N. are the foundations of a quadrangular monument in white marble, commonly known as the *Pyrgo*, and formerly supposed to belong to the Tomb of *Miltiades*. But it has lately been ascertained that the blocks in question were brought from some other building, nor was *Miltiades* buried on the field of battle.

From *Eretria* the Persians crossed over to *Attica*, and landed on the ever-memorable plain of *Marathon*, a spot which had been pointed out to them by the despot *Hippias*, who accompanied the army. It is probable that their object was to draw the Athenian troops away from *Athens*, and then either to destroy them or to keep them cooped up there, while the main Persian army proceeded to attack the city.

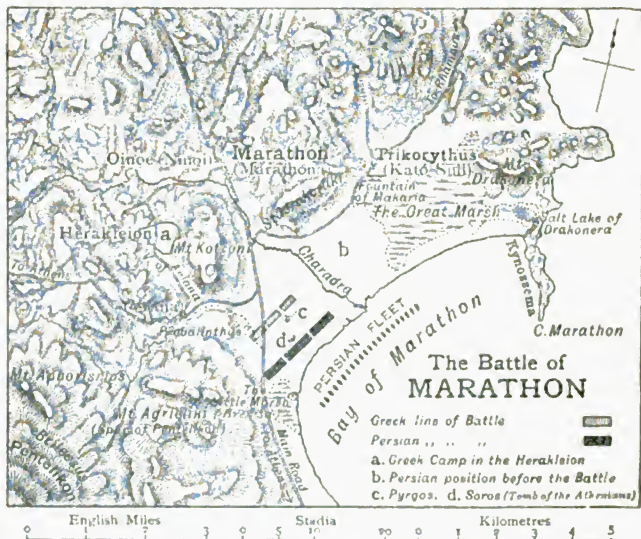
As soon as the news of the fall of *Eretria* reached *Athens*, a courier had been sent to *Sparta* to ask for help. This was promised; but the superstition of the Spartans prevented them from setting out immediately, since it wanted a few days to the full moon, and it was contrary to their religious customs to begin an expedition during this interval. Meantime the Athenians had marched to *Marathon*, and were encamped upon the hills which surrounded the plain to watch and check the Persians. According to the account preserved in *Herodotus*, they were commanded, agreeably to the regular custom, by ten generals, one for each tribe, and by the *Polemarch*, or third *Archon*, who down to this time continued to be a colleague of the generals. The most distinguished of the generals for energy and ability was *Miltiades*. When the news from *Sparta* reached them, the ten generals were divided in opinion. Five of them urged the importance of waiting for the arrival of the *Lacedæmonian* succours. *Miltiades* and the remaining four contended that not a moment should be lost in fighting the Persians, not only in order to avert themselves of the present enthusiasm of the people, but still more to prevent treachery from spreading among their ranks. *Callimachus*, the *Polemarch*, yielded to the arguments of *Miltiades*, and gave his vote for the battle. The ten generals commanded in rotation, each for one day; but they now agreed to surrender to *Miltiades* their days of command, in order to invest the whole power in a single person. There are many difficulties in this view of the Athenian military office, and there is reason to think that it is not correct. But there can be no doubt of what is really the important point—that *Miltiades* had the chief direction, and the chief glory, of the battle which followed.

While the Athenians were encamped at *Marathon*, they received unexpected aid from

the little town of Plataea, in Boeotia. Grateful to the Athenians for their help against the Thebans, the whole of Plataea, amounting to 1000 heavy-armed men, marched to join them at Marathon. The Athenian army numbered only 10,000 heavy-armed soldiers: there were no archers or cavalry, and only some slaves as light-armed attendants. Of the number of the Persian army we have no trustworthy account, but it seems probable that it was at least six times as large as the Athenian army.

The plain of Marathon lies on the eastern coast of Attica, twenty-two miles from Athens by the shortest road. It is about five miles long by two broad, lying between the mountains (which are to the north and west) and the sea. The coast is a long curve, running

first eastwards from the headland Cynossema and then bending to the south. At one end of the plain, where the Persian camp seems to have been, is a great marsh close under the hills; at the other end is a smaller marsh. Through the middle of the plain runs the watercourse of the Charadra. There are two distinct roads to Athens: one went to the north through the mountain passes; the other, and easier, road followed the coast southwards and passed round the southern slope of Pentelcus. The Athenians were encamped in a valley (now the valley of Avlona) looking down on the plain: a strong and useful position, dangerous for the Persians to attack, and at the same time commanding the approaches of the northern road to Athens, while it enabled



the Athenians to attack advantageously on the flank an army which tried to proceed by the southern road.

It is probable that the Persians, having failed to draw the Athenian army down into the plain, had decided to march upon Athens by the southern road; that they had already re-embarked their cavalry (which certainly took no part in the fight) to go thither by sea; and that they had crossed the Charadra, when the Athenians decided to give battle. Thus, when they faced the enemy the Persians had the sea at their back, the Charadra on their right, and the smaller marsh on their left. Miltiades had drawn up his troops in the centre in shallow files, and resolved to rely for success upon the stronger and deeper masses of his wings. The right wing, which was the post of honour in a Grecian army, was commanded by the Pole-

march Callimachus; the hoplites were arranged in the order of their tribes, so that the members of the same tribe fought by each other's side; and at the extreme left stood the Plataeans.

Miltiades, anxious to come to close quarters as speedily as possible, ordered his soldiers to advance at a running step over the mile of ground which separated them from the foe, or at any rate, over the last part of it. (It must be remembered that they were charging down a slope.) Both the Athenian wings were successful, and drove the enemy before them towards the shore and the smaller, or southern, marshes. But the Athenian centre was broken by the Persians, and compelled to take to flight. Miltiades thereupon recalled his wings from pursuit, and charged the enemies' centre. The Persians could not withstand this combined attack. The rout now became general along

the whole Persian line; and they fled to their ships, pursued by the Athenians.

The Persians lost 6400 men in this memorable engagement: the Athenians only 192. The aged tyrant Hippias is said to have perished in the battle, and the Polemarch Callimachus was also one of the slain. The Persians first sailed round Cape Sunium to see if they could surprise Athens denuded of troops. There was a story, which there is no reason to disbelieve, that a bright shield was raised on Mount Pentelicus, and it was thought by many that this was a signal † from some treacherous partisan in the city. But Miltiades suspected the attempt, and marched his troops straight back to Athens, where he arrived just as the enemies' ships bore in sight. The Persians, seeing that they were not unopposed, gave up the attempt and sailed away to Asia. Marathon became a magic word at Athens. The Athenian people in succeeding ages always looked back upon this day as the most glorious in their annals, and never tired of hearing its praises sounded by their orators and poets. And they had reason to be proud of it. It was the first time that the Greeks had ever defeated the Persians in the field. It was the exploit of the Athenians alone. It had saved not only Athens but all Greece. If the Persians had conquered at Marathon, Greece must, in all likelihood, have become a Persian province.

The one hundred and ninety-two Athenians who had perished in the battle were buried on the field, and over their remains a tumulus or mound was erected, which may still be seen about half a mile from the sea.‡

2½ m. N. of the Sorós is the village of **Bey**, on the brook *Charadra*. Following the rt. bank of the river bed, and afterwards crossing it, we reach (1½ m.) **Marathon** ☆ (750), a fairly prosperous village, where Herodes Atticus once owned an estate. 40 min. higher up the *Charadra*, towards the W., is the stalactitic CAVE OF PAN. About ½ hr. S. of the cavern, on the path to Vrana, is a group of foundation stones called the Old Woman's Fold (*παύδρα τῆς γυῖας*). A path leads E. from Bey round the base of the *Stavrocoraki* (1015 ft.) to (1 hr.) *Kato Suli*,

† It is conjectured by Professor Bury that the shield was hoisted on Mount Pentelicus by a Persian scout to signal to the Persians the arrival of a detachment which they had sent round to block the road at Stamata in rear of the Athenians, and to prevent their marching back to Athens. If so, it was the signal for the Persian troops and ships to move towards Athens, shown before the battle, not, as was afterwards reported, after the fight was over.

‡ In the plan and details of the battle, Mr. Macan's recent treatise has for the most part been followed.

just before reaching which is the ancient Spring of **MACAVIA**. On the hill of *Stavrocoraki* is a ruined Hellenic tower.

From Marathon a path ascends the l. bank of the *Charadra* for ½ hr., and then turns N.W., reaching in another hour the village of *Kalentsi*, and 1½ hr. further *Kapandriti* (Rte. 74).

ROUTE 62.

TATOÏ TO OROFOS.—CARRIAGE-ROAD.

[17 miles.]

On leaving **Tatoï** (Rte. 60), the carriage-road ascends in windings through beautiful oak-woods to the

7 m. **Guard-house** on the summit of the pass between the heights of *Parnes* and *Beletsi*, and then descends to the rt., commanding fine views towards the island of *Euboea*. The country is well-wooded throughout, and the scenery most attractive. Below the guard-house a path on the rt. (guide necessary) leads in 4 hrs. to **Marathon** (Rte. 61). After crossing the *Larissa Rly.* the road turns N., and at a distance of 15 m. from *Tatoï* reaches the level of the valley, down which on the l. runs a road to *Kakosalesi* (Rte. 64).

Continuing N., we still ascend, at first very gradually, but afterwards in bold curves, and reach after 3 m. a low col, from which is gained an extensive view over the sea. 1 m. further a path descends to *Marcópoulo* (Rte. 64). Our road turns to the l. and winds down towards the sea, which it reaches at the

27 m. **Scala of Oropos** (Σκάλα Ὀρωποῦ), the landing-place of the ancient OROPOS, which lay about 3 m. S.W. Steamers do not touch here. Sailing-boat to Eretria or Chalcis (Rte. 101).

ROUTE 63.

MARATHÓN TO RHAMNUS.—HORSE-PATH.

[About 5 hrs. there and back.]

The path runs N.N.E., passing on the rt. the Chapel of *St. Elias*, and ascends to (1 hr.) **Apano Suli**. Here it turns N., and in another hour reaches a Chapel of *St. John Chrysostom*, near which are the important iron mines of *Grammaticó* (Rte. 64). The track now leads N.E. through the *Valley of Limikó*, and along a plain, to (1 hr.)

Rhamnus, a commune which may have derived its name from a thick prickly shrub (*ράμνος*) which still grows on the spot. It was chiefly noted for the worship of Nemesis. The site is uninhabited, and is covered with clumps of lentisk; a long woody ridge runs E. into the sea, and on either side is a ravine parallel to it. On this ridge is the site of the town. The chief ruins are those of two temples, which stand on a massive substruction surrounded by scattered fragments of columns, mouldings, statues, and reliefs. We first reach the **SMALLER TEMPLE**, which measures only 11 yds. by 7, and consists merely of a cella *in antis*, with a portico having two Doric columns in its front. It is built of large polygonal blocks outside, and smaller ones within. Almost contiguous and nearly, though not quite,

parallel with it is the **LARGER TEMPLE**, which had a double portico, 12 columns on the flank, and 6 on each front, and measured about 33 yds. by 12. Only the lowest drums of six columns on the S.W. side are in position; and the unfinished fluting, which has a length of only 2 in. above the pavement, shows that the building was never completed.

Among its ruins were found some fragments of a colossal statue, corresponding in size to that of the Rhamnusian Nemesis, which, according to Pausanias, was sculptured by *Pheidias* out of a block of Parian marble, brought by the Persians for the construction of a trophy. Other ancient authorities say that it was the work of *Agoracritus*, a pupil of Pheidias. Among the ruins of the smaller temple was found a mutilated statue of human size in the archaic style of the Aeginetan school, and a colossal Themis, now in the Athens Museum. This shrine was probably destroyed by the Persians previous to the battle of Marathon, and the other erected subsequently in its stead. In front of the smaller temple were found two chairs (*θρόνοι*) of white marble, inscribed respectively *Νεμέσει Σώστρατος ἀνέθηκεν* and *Θέμιδι Σώστρατος ἀνέθηκεν*. In 1879 four similar chairs were dug up at a point N. of the temples. These are inscribed as follows—

ἀνέθηκεν	Διονύσιον
καὶ στεφανώθεις	ὑπὸ τῆς βουλῆς
Ἱερὸς Ἦρω	Ἀρχηγέτον
καὶ τῶν δημοτῶν	καὶ τῶν στρατιωτῶν

A large number of tombs, with occasional inscriptions, have been discovered at distances of from 75 to 200 yds. N. and W. of the temple platform.

In the larger temple was found, early in this century, an inscription, which records the dedication by Herodes Atticus of a statue of one of his adopted children to the goddess Nemesis.

Descending towards the sea, we reach in 10 min. the highly picturesque ruins of the **ANCIENT TOWN**. The lower part of the S.W. gateway is well preserved, and its inner posts retain the holes by which the cross-bolts were

secured. A considerable part of the surrounding wall, overgrown with shrubs, yet remains. It is built of rectangular blocks, and in some places about 20 ft. high. Towards the sea the town is fortified by its position on the edge of perpendicular rocks, and the site is altogether peculiarly fine and attractive.

Rhamnus was the birthplace of the actor Antiphon, the teacher of Thucydides. Its modern name is *Hovrio Castro*, a corruption of *Ἐβραῖον κάστρον* Jews' Castle). A path leads in 5 min. from the ruins to the beach, passing on the l. the Mining Rly. to *Grammaticó* (Rte. 64), which runs along the hill.

ROUTE 64.

KOSÁLESI TO RHAMNUS, BY THE AMPHIAREION AND KALAMÓS.—BRIDLE-PATH AND SAILING-BOAT.

1 hrs. ride to the *Scala Apostoli*; 2-5 hrs. sail thence to *Rhamnis*.]

From *Kakosálesi* (Rte. 73) the carriage-road to Athens is followed about 6 m., gradually ascending through woods of oak and pine, with the hills rising on the rt. In 1½ hr. across a bridge over a dry river-bed, which the Rly. crosses on another bridge to the rt., and 5 min. further on to the l., at the distance of 38 kil. (nearly 24 m.) from Athens. We now follow Rte. 63 until reaching the stone marked 44 kil., from which a steep hill descends into the valley on the l. ascending afterwards to the little monastery of (1½ hr.) *Zωοδόχος Πηγή*, inhabited by only one monk and a lay brother. Its curious Church has four columns taken from an ancient Temple,

and is built over a copious Bath-spring of cold water, supposed to have miraculous powers. A trap door in front of the screen communicates with the spring, to which also steps descend on the N. side of the building. An ascent of 20 min. leads hence to the village of *Marcópoulo*, beyond which the path still rises for 10 min., and then descends in ¾ hr. to

Mavrodilisi, where some very interesting excavations were made by the Greek Archaeological Society in 1844. Here lay the ***AMPHIAREION**, or Oracle of Amphiaraos, the great seer of Argos, who was distinguished both as a warrior and a soothsayer, and was one of the seven chiefs who fought against Thebes. On the defeat of this expedition he fled, pursued by Periclymenos; but before his enemy could overtake him, the earth opened and swallowed him up, together with his chariot, after which he was worshipped with divine honours.

The Amphiareion, originally discovered by Sir Charles Newton early in 1852, was of considerable celebrity as an oracle which sick persons consulted for the treatment of their maladies by the process called *ἐγκοίμησις*, or incubation. The consultant, after undergoing lustration in honour of Amphiaraos and the other deities associated with him, sacrificed a ram, and, lying down on its skin, awaited the revelations made to him in the dreams. The cure, however, did not wholly depend on these miraculous communications, for there were medical baths in the *temenos*.

On the E. side of the precinct is a wall of sandstone in rectangular blocks, upon which are laid courses of bluish white marble. On the S. side runs a wide and shallow gutter with small oval tanks or baths at intervals, straight at the sides, and sunk in one of the blocks that form the gutter. Here also is some Roman work in brick. Further W. are several chambers similar to the first, and a long **Stoa**, with remains of white marble benches along the wall, supported by

claw plinths. Some drums of Ionic columns in sandstone, and one capital, lie scattered around. The gutter continues all along the S. side of the Stoa, with its tanks of Hymettian marble. At the W. end are Doric drums mixed with Ionic, and remains of Doric capitals.

We now reach the *Museum*, the key of which is kept at *Kalamós* (see below). Its contents are mostly inscriptions. N. of it are marble pedestals of statues in a long row, close together, and sometimes very large; behind them is a row of small rooms, partly Roman, but with an ancient embankment wall built up against the rising ground. On the pedestals are inscriptions. The oval tanks are continued as far as this point, beyond which we reach the foundations of a large rectangular altar, and a curved line to the N. of it, supposed to have contained seats for spectators of the sacrifice. At the extreme W. end are some puzzling foundations and scattered unfluted columns, supposed to belong to the **Temple of Amphiaraos**, which must have faced very little E. of N.

Behind the W. end of the Stoa was a **Theatre**, the stage walls of which are well preserved. Between the stage and orchestra runs a row of eight fluted Doric half columns in white marble set up against piers, all in one piece, one of which at the N. end is *in situ*, but broken. All the rest are prostrate, the damage having been wilfully done in 1895 by some peasant in the neighbourhood. Holes are visible for fixing railings between the piers, upon which it is supposed that scenes were hung. In the back part of the stage are remains of a Doric architrave with tiny triglyphs and guttae.

Of the *careæ* only the outline is preserved, the seats having entirely disappeared. In front are five thrones almost symmetrically arranged at intervals of three or four yards. They are of white marble, with handsome

claws, and a curious scroll ornament in relief on their sides, similar but not precisely the same in pattern. Only the E. throne preserves its back, which is adorned with scrolls on the arms as well as on the sides, and has a device like the outline of two jugs set back to back, lightly incised behind.

Below the level of the Temple and statue bases is a clear spring of cold water, with remains of an ancient channel. This spring must be the **Fountain of Amphiaraos**, into which persons relieved from disease by consulting the oracle threw gold and silver coins by way of a thank-offering or fee. Crossing the brook into which it flows, we ascend in $\frac{1}{2}$ hr. to *Kalamós*, ✱ just below which is the village fountain. The hill rising 20 min. S. is worth ascending for the view.

The path now descends, passing in 10 min. an excellent spring. 1 hr. later we reach the **Scala Apostoli**, a landing-place comprising only two or three cottages on the shore. Hence **Rhamnus** (Rte. 63) may be reached in a sailing-boat with a favourable wind in 2 hrs. It is a peculiarity of this channel that the wind almost invariably blows from N.W. to S.E. in the morning, and in the contrary direction in the afternoon. After about $1\frac{3}{4}$ hr. we pass close to a jetty at the termination of a Rly. which ascends to the iron mines of *Grammaticó* (Rte. 63).

ROUTE 65.

ATHENS TO HYMETTUS, BY CARRIAGE-ROAD AND FOOTPATH.

The ascent of *Mount Hymettus (370 ft.), which bounds the Athenian plain on the S.E., may be easily made by a good walker from Athens in 6 hrs. there and back, and is strongly recommended. Ladies may drive to *Kaesariani*, but the track from thence to the summit is too rough for riding. The sheep dogs are sometimes troublesome (p. 700).

Leaving Athens by the Kephisia road, we turn to the rt. immediately opposite the *Workhouse* (p. 440), cross the *Ilissos* by a handsome marble bridge, and bear to the left, skirting the National Shooting Gallery.

20 min. from the Palace Square we cross a scanty stream formerly supposed to be the *Eridanos*, though this is now disputed, and make for a white Chapel on rising ground, which is reached in another $\frac{1}{4}$ hr. Less than $\frac{1}{2}$ hr. further, pleasantly situated among scattered pines and verdure, is the 11th cent. Convent of *Kaesariani*, now a Government farmhouse.

The monastery is supposed to occupy the site of a temple of *Aphrodite*. Its origin is unknown, but it is an ancient and, as its name denotes, an *Imperial* foundation. It also received special privileges from Mohammed II. By the Turks it was called *Cos bashi*, from a sheep's head in white marble on a sarcophagus, then used as a fountain trough, now placed between two jets of water below the N. wall of the building (reached by passing through the court). The convent has long been famed for its honey. The church is an object of general pilgrimage on Ascension Day. On the hill-brow 5 min. above the Monastery is a Fountain of delicious water—

Est prope purpureos colles florentis Hymetti
Fons sacer, et viridi cespite mollis humus:
Sylvæ nemus non alta facit; tegit arbutus
herbæ:

Ros maris, et laurus nigraque myrtus olent;
Nec densæ foliis buxi, fragilisque myricæ,
Nec tenues cytisi, cultaque pinus abest.—
(*Ov. Art. Am.* iii. 637.)

'With respect to the *purpureos colles*, the poet gives two proofs of accuracy, Hymettus is remarkable for its purple tint, at a certain distance, about an hour before sunset. The other Athenian mountains do not assume the same colour at any time of the day. It seems clear that in speaking of the *colles* of Hymettus, Ovid had in view the number of round insulated hills at the foot of the mountain, which are particularly remarkable and numerous near *Kaesariani*. The plants and shrubs that the poet mentions still grow about the spot, and are common on the Attic mountains.'—*Dodwell*.

A zigzag path mounts to the left behind the spring, but soon becomes lost in a mere goat-track, bearing generally due E., though the summit of Hymettus stands S.E. In an hour the N. end of the ridge is gained, and is followed S. to the highest point. The **Panorama* is magnificent. To the N. are seen *Pentelicus* with its quarries, and the sharp pyramid of the *Dirphys* (5725 ft.) to the left beyond; E. stretches the plain of Attica, bounded by the sea, across which lie *Euboea* and *Andros*; below the precipices on the S. are fine rocks and hill-sides clothed with underwood, backed by innumerable islands rising out of the sea; S.W. are ridges upon ridges of island hills, from the *Peloponnesus* to *Aegina* and *Salamis*; while to the W. lies Athens at our feet, with the heights of *Megara* behind it, and *Parnassus* in the distance. 'Few spots in the world combine so much interest of a classic kind with so much harmony of outline.'—*Dodwell*.

In consequence of the roughness of the path, 3 hrs. should be allowed for the return to Athens. A track descends E. in an hour to *Liopesi* (Rte. 66).

The Hymettian marble is of an impure white, with streaks of blue, black, or yellow, generally parallel to the cleavage. Several marble quarries, the most important of which is near *St. John the Hunter's* (Rte. 61), are still worked.

ROUTE 66.

ATHENS TO SUNIUM, BY THORIKOS AND LAURION.—RAIL AND CARRIAGE-ROAD.

Miles.	Stations.	Route.
	Athens (Kephisiá Stat.)	
2	Ano-Patisia	
5	Arakli	60
	7 Marousi	
	9 Kephisiá	
7	Chalandri	
10	Jérakas	
12	Campás	
15	Liópesi	
19	Coropí	
22	Marcópoulo	
26	Calyvia	
28	Keratéa	
34	Dascalió	
38	Thorikós	
40	Laurion	

The narrow-gauge Rly. starts from the middle of a street, and there is no regular station or platform. Tickets are taken at an office in the corner on the left, just before reaching the train (1st class, 7 dr. 35; 2nd, 5 dr. 55. Return, available for two days, 12 dr. 70 or 9 dr. 50). The line traverses *Third September St.* in its entire length, and then turns to the left and descends to the Old Station, from which the Rly. was prolonged into the town, passing quite close to the Church of the *All-Merciful* (Ἀγίου Παντελεήμονος), in a large Square.

2 m. **Ano-Patisia** (Rte. 53). The train now crosses the carriage-road to Tatoí and afterwards an affluent of the *Kephisos*, and ascends in curves to

5 m. **Arakli**, where the Kephisia line turns off on the l. The Rly. now bends S.E. and crosses the carriage-road to Kephisia, still ascending as far as

7 m. **Chalandri** (565 ft.), on the high road to *Pentelicus* (Rte. 64). Further on, we approach a scanty wood of pines.

10 m. **Jerakás** (680 ft.). About a mile beyond this Stat. on the left, close to the modern Church of *St. Nicolas*, is a colossal marble *Lion*, carved in Pentelic marble. The work is of a comparatively late period, but full of spirit. On the same spot are the foundations of some ancient buildings. The lion gave its name (λεοντάρι) to a neighbouring hamlet (which has now disappeared), but nothing is known of its history. The peasants look on this huge figure with a feeling of awe, and believe that it has some mysterious connection with a beast which once had a den on the heights of Hymettus.

About $\frac{1}{2}$ m. further, on the left, is a mediæval ruin, generally known as the *Loutró* (Bath). The village of

15 m. **Liópesi** corresponds to the ancient deme of *Paeania* (1600), the birthplace of Demosthenes. Footpath in $1\frac{1}{2}$ hr. to the summit of Hymettus (Rte. 65). About 3 m. E. is the Albanian hamlet of *Spata*, close to which some very remarkable tombs were discovered in 1877. They consist of several small chambers excavated in a hill of friable Pliocene limestone. When first discovered the walls retained the tool-marks of the masons as fresh as if the excavation had but just been completed. The chambers had been rifled of their principal contents at some previous period, but a careful search brought to light many objects of very high archaeological value which are now in the National Museum (p. 374).

19 m. **Coropi** (2800), principal village of the *Mesogia*, or Midlands (Μεσόγαια). Above it rises the *Pani* (2135 ft.), conspicuous by its two peaks or horns.

22 m. **Marcopoulo**, a large and prosperous village, pleasantly situated on the higher ground of a well-cultivated plain. The population is Albanian. The principal church is that of *St. Friday* (Ἁγία Παρασκευή), a dedication extremely popular in Greece. The interior is entirely covered with 17th cent. illustrations in encaustic from the lives of various Saints.

Encausted in the outer wall over the main entrance are some dishes of coarse pottery. On one of the jambs of the side entrance is a defaced Greek inscription.

3 m. N.E. is *Vraona*, which is supposed to occupy the site of the ancient city of *BRAURON*, famous for its *Temple of Artemis*, whose cultus in this district was of extreme antiquity. The rites were traditionally derived from the savage worship of *Artemis Tauropolos* in the Crimea, and the wooden image (εἰκόνα) at *Brauron* claimed to be that which *Iphigenia* brought from that country. *Artemis Brauronia* was worshipped here and at *Athens* (p. 310) by a chorus of girls dressed as bears (cf. *Ar. Lys.* 645) with rites which probably replaced the human sacrifices of primitive times. [From *Vraona* a road leads S.E. to (5 m.) *Port Raphiti*, forming a clear shallow stream. On a bold rock, close to the ford, is a fine ruined watch-tower, with walls 4 ft. thick.

Port Raphiti, the finest and largest harbour on this coast, was the port of *PRASIAE*, noted for its temple of *Apollo*, and still more as the point of departure of the *Theoria*, or Sacred Embassy, to *Delos* (p. 887). On a rocky islet at the entrance of the bay is a colossal marble statue, popularly known as the *Tailor* (βάφτης), from which the harbour takes its modern name. It represents a colossal draped female figure, which, when complete, must have been at least 10 ft. high, or, including the pedestal (now partly underground), about 22 ft. The statue, with the chair on which it is seated, is hewn out of a single block of *Pentelic marble*; the head alone (now missing) was fitted on separately. The statue faces towards *Delos*, and may possibly be a personification of the *Theoria*. It belongs to the 1st or 2nd cent. A.D. On the peninsula of *Koroni* (CORONEA), $\frac{1}{2}$ m. due S., are some remains of a Byzantine or Frankish settlement. The bay itself is unequally divided by the narrow projecting headland of *St. Nicolas*; immediately W. of this are some

traces of the ancient *Prasiae*. The traveller who wishes to visit the *Roman statue* should start by sea from *Port Mandri* or *Laurion* (see below), as it is rarely possible to find a boat at *Port Raphiti*.

6 m. S.W. of *Port Raphiti* is *Keratéea* (see below).]

2 m. S.E. of *Marcópoulo* are some ruins of the large modern village of *Merenda*, which occupies the site of the important demos of *MYRRHINOS*. *Merenda* was entirely destroyed by the Albanians on their grand raid into *Attica* in 1770.

28 m. *Keratéea* (615 ft.), a pleasant prosperous village (1800) with orchards, vineyards, and a spring of good water.

The road and the Rly. now descend side by side through a valley. Further on, heaps of black scoriae announce the traveller's entrance into a mining district.

34 m. *Dascalíó*. Continuing to descend, a beautiful view opens of the sea, with the islands of *Helena*, *Keos*, *Siphnos*, and *Seriphos*.

38 m. *Thorikós*, on the harbour of *Port Mandri*. *THORIKÓS* was a place of importance in ancient times, and was fortified by the Athenians (*Xen. Hellen.* i. 2, 1), during the *Peloponnesian War* (B.C. 409, *Thuc.* viii. 95). To this date belong the ruins of a fortress on the promontory, which separates *Port Mandri* from the bay of *Vrysaki* or *St. Nicolas*. Below the fortress on the W. stands a ruined quadrangular *Tower*, now only about 10 ft. high. On the S. side are considerable remains of an ancient *Theatre* of curious and unsymmetrical form adapted to the irregularities of the ground. The cavea is nearly entire, but the stage has vanished. Behind the cavea is a pointed gateway similar in construction to the galleries at *Tiryns*, though of much later date. W. of the theatre are the foundations of a large *Doric edifice* of uncertain character, now concealed by a thick overgrowth of brushwood; the ruin was excavated and surveyed in 1812. It had seven

columns on the fronts and 14 on the sides. N. of the theatre is a large round ancient cistern.

On the summit of the hill above the theatre are the remains of a Mykenacan settlement, part of which has been lately cleared by the Greek Archaeological Society. Underneath the Mykenacan houses lies a still earlier settlement, the inhabitants of which appear to have followed the practice of burying their dead in the homes of the living. On the lower ground N. of the citadel is a bee-hive tomb with a dome of a peculiar elliptical form. E. of the citadel is a second bee-hive tomb with several graves sunk in the floor.

Thorikós was included by Theseus in his confederation of twelve Attic cities. It had however been already deserted before the time of the Emperor Claudius, for Pomponius Mela then wrote:—‘Thoricus, et Brauronia, olim urbes; jam tantum nomina!’—(*De Situ Orbis*, lib. ii. c. 3.)

Port Maudri is sheltered on its only exposed side by the island of Helena—now called *Macroni-i* (Long Island). It owed its name to a tradition of Helen having rested here on her flight with Paris; it was also, however, known in antiquity as *Maeris*, a designation which it has retained. The island is uninhabited, except in summer by shepherds; the people of Keos have the exclusive right of pasturing their flocks here. From Thorikós to Cape Sunium there extended in ancient times a carefully engineered highroad, traces of which may still be recognised at intervals along the coast.

LAURION Λαύριον, frequently called *Ergasteria* because of its workshops, is a modern town (5200), which owes its existence to the neighbouring mines.

The scheme of re-smelting, with improved modern processes, the vast heaps of scoriae left by the ancient Athenian miners, was first started in 1860, but did not take practical shape until 1863, when M. Roux, of Marseilles, purchased certain lands here

belonging to the town of Kerateá, and in the following year the mining company was incorporated. Later, a succession of disputes and law-suits arose respecting the royalty to be paid annually to Government, of which the final result was that the works passed into the hands of a Greek company for the sum of 500,000*l*. A new French Company was started in 1875, whose mines extend over an area of about 14,300 acres, with underground works having a length of 3 m.

Visitors who wish to go over the works should provide themselves with a letter of introduction to the resident manager of one of the two principal companies. The late Prof. Ansted was consulting geologist to the Roux company, but there are no English engineers now on the works.

A Rly. of 6 m. connects Ergasteria with the seat of the chief mining operations, which is also that of the ancient mines. The Rly. winds uphill through an extensive pine forest to *Kamarea*, the principal settlement of the French Company, from which there are short branch lines to other points. Several ancient pits here explored reach a depth of 500 ft., and are divided into three stories, and connected by an underground Rly. Besides lead ore, and galena, these mines produce several kinds of zinc ore. The date when the silver mines were first worked is unknown, but they are alluded to by Aeschylus (*Pers.* 235)—

ἀργύρου πηγὴ τις αὐτοῖς ἐστὶ θεσπευδὸς χθονός.

From the time of Pericles, when Greek mining industry seems to have reached its highest point, the works declined. In B.C. 360, at the instance of Xenophon, an attempt was made to revive them, but only in a slovenly way. Little seems to have been done beyond excavating the pillars left as supports, in consequence of which imprudence, accidents became common, and in the time of Philip the number of deaths from this cause attracted notice. In the 1st cent. B.C. the mines were exhausted, and the old scoriae smelted a second time. In the next

century, Pausanias refers to their existence as a matter of the past. The name (*λαυρείον*) is from *λαύρα*, in ancient Greek a street or lane; *λαυρείον*, a place formed of such streets; i.e. a mine of shafts, cut as it were into streets like a catacomb.'—*Wordsworth*.

About 2000 ancient shafts and galleries have been discovered, some the chambers being 30 ft. high and 10 yds. wide. Other relics are the pit columns of the various allotments, with the names of their proprietors, and the prices paid for each; lists of the workmen, chiefly pickaxes, and the niches in which they set their lamps, and the lamps themselves. These lamps are of three shapes, and are said to have been made on the spot, for the moulds have been found at *Adami*.

Many of lead similar to those now produced, some of them bearing a distinct mark, have also been found with broken stone moulds, believed to have been used for casting them. In some places remains of ancient houses and washeries may be seen.

A large section of the Greek Company is occupied in working the ancient refuse on mineral ground, known as *εσβολαδες* (*εσβολαδες*), which had over a surface of about 300 acres. As many as 1200 workmen are employed. In 1890 the Companies' 13 furnaces smelted 99,518 tons of ore, which yielded 8081 tons of lead, obtaining about 2½ lbs. of silver per ton.

During the same year mineral ore to the value of 304,685*l.* went to Great Britain, including 7531 tons of lead, and 748 lbs. of silver. These figures are considerably decreased in more recent years, but a great improvement took place in 1894. Laurion is in fact almost entirely supplied by English capital, and the mineral industry of the district is chiefly kept up by English capitalists. It is a curious fact that in the refuse heaps were removed to the power, previously unknown, grew and flowered, apparently from seeds sown there for centuries.

The Greek Company employs altogether 3500 hands. The French Company—*see*—

pany, which employs 4500, smelted ore to the value of 327,330*l.* in 1890. Its operations are more successful than those of the Greek Company, owing to superior management. There are several local proprietors who work their own mines, which yield manganese iron ore, with an annual output of about 90,000 tons.

The little district of Laurion pays 1,000,000 drachmae to the public treasury for mine taxes and harbour dues, etc., and yet the Government has spent nothing upon the public works of so important an industrial centre. There is no quay, and vessels have to anchor as best they can, the wharves built by the different Companies being exclusively reserved for their own use.

EXCURSION TO CAPE COLONNA.

Carriage-road, rough in places, and heavy after rain. An easy walk of 2 hrs. each way.

From the door of the hotel, the pedestrian strikes across some uneven ground, bearing to the l., and in 5 min. joins the carriage-road. 5 min. further he leaves a white pillar on the l., and bears rt. towards the hills. The road afterwards divides, but the two branches unite further on, and turn l. into a wide valley. About ¾ hr. from Laurion is a group of cottages which the short cut leaves on the l., and in 5 min. reaches the sea. 10 min. afterwards the Temple of Sunium becomes visible in front, but is soon hidden behind a hill. From this point a path strikes l. towards the Temple, but it is not shorter than the road. Following the road, in ½ hr. the Temple re-appears, and in 5 min. we reach the bay. From hence it is a climb of 10 min. to the summit of the Cape—an isolated hill, on the southernmost point of Attica (210 ft.).

Before reaching the Temple we pass on the l. considerable remains of a double wall, fortified at intervals with towers, and dating originally from B.C. 413 (p. 490). Rounding a corner to the l. we next observe a wall of white marble which supported the

terrace on which the foundations of the Temple were laid. Among the marble blocks which lie scattered below it are two Doric capitals different from those belonging to the Temple, which may have formed part of a *Propylaeon*.

The traveller from Athens will at first be struck with the almost dazzling white of the columns which now rise before him. On near inspection, however, he will perceive that the marble here employed, which comes from the *Agrosila* quarries, 3 m. N., is plentifully veined with grey—an unfailing characteristic of all species found in the neighbourhood of *Hymettus*. In this particular kind the veins are straight, and run in parallel ribands.

The *Temple was a Doric hexastyle, but none of the columns of the fronts remain. There are still standing 9 columns of the S. and two of the N. side, with their architrave; also one column and one of the antae of the *pronaos*, surmounted by the architrave. The columns of the peristyle are 3 ft. 4 in. in diam. at the base, and 2 ft. 7 in. under the capital, with an intercolumniation below of 4 ft. 11 in.; the height, including the capital, was 19 ft. 3 in. Unlike other Doric columns, they have 16 (instead of 20) flutings. The frieze, a small part of which (much corroded) is lying among the ruins, is of *Parian* marble. Most of the sculpture refers to the contest of the *Lapiths* and *Centaur*s, but one slab shows a spirited representation of the encounter between *Theseus* and the *Marathonian Bull*. The temple probably dates from the earlier years of the administration of *Pericles*. The ruins are visible to a great distance at sea, and to this circumstance the headland owes its mediaeval and modern name of *Cape Colonna*.

Recent excavations by the Greek Archaeological Society have brought to light the remains of a *Stoa* and *Propylaeon*, and an inscription which shows that the existing temple is that of *Poseidon*. The foundations of another building close by are supposed to belong to the Temple of *Athena* mentioned by *Pausanias*.

‘In all Attica, if we except *Athens* itself and *Marathon*, there is no scenery more interesting than *Cape Colonna*. To the antiquary and artist, the columns are an inexhaustible source of observation and design; to the philosopher the supposed scene of some of *Plato*’s conversations will not be unwelcome and the traveller will be struck with the beauty of the prospect over

Isles that crown the Aegean deep.

‘In two journeys which I made, on one voyage to *Cape Colonna*, the view from either side by land was less striking than the approach from the isles.’—*Lord Byron*.

Terence mentions *Sunium* as the resort of pirates; and in more recent times it was a favourite haunt and look-out station of the *Corsairs*. To one of these, *Jaffier Bey*, the partial destruction of the columns is attributed.

7 m. S. lies the rocky island of *St. George*, the ancient *BELBINA*. 4 m. W. is *Patrocleios* or *Asses’ Island*, fortified by *Patroclus*, the commander of an Egyptian fleet sent to the assistance of the Athenians, against *Philip V.* Some traces of these defences are still visible. The nearest islands to the S.E. are *Keos*, *Kythnos*, and *Seriphos*, S. of which, on a clear day, even *Melos* may be descried.

The scholar will call to mind on this spot the apostrophe in the chorus of *Sophocles’ Ajax* (1217), thus loosely imitated by *Byron* :—

‘Place me on *Sunium*’s marbled steep,
Where nothing save the waves and I
May hear our mutual murmurs sweep;
There swan-like let me sing and die!’

The little town of *SUNIUM* (Σούνιον) stood on the bay, N.W. of the headland. The inhabitants were noted for harbouring runaway slaves, whom they admitted to the rights of citizenship without much difficulty. *Sunium* was also a port much frequented by vessels carrying corn to the *Piræus*. The latter circumstance caused the Athenians to fortify it towards the end of the year B.C. 413. The entire headland, including the town, was then enclosed with a wall and towers.

the promontory forming the citadel. Athens herself ultimately suffered from this precaution, for a strong gang of slaves employed in the neighbouring mines, having successfully revolted, seized and held the fortress for a long time, during which they did waste the surrounding country.

On a hill to the N.E. are extensive vestiges of an ancient building discovered by Dr. Wordsworth, and by him conjectured to be remains of the Temple of Poseidon, the *Σουριάρατος* alluded to by Aristophanes (*Eq.* 509). (See, however, p. 489.)

ROUTE 67.

LAURION TO ATHENS, BY VARI.—HORSE-PATH.

Laurion	H. M.
Kamárissa . . .	1 0
Anavyso . . .	2 0
Elymbos . . .	1 0
Vari . . .	3 30
Trachones . . .	2 0
Athens . . .	1 30
	<hr/>
	11 0

Carriage-road from Laurion to (3 m.) *Kamárissa*. A mining Rly., belonging to a French Company—the first opened in Greece—also runs so far. Bridle-path thence to (2 hrs.) *Anavyso*, a farm at the E. base of *Mt. Elymbo* (1475 ft.). *Anavyso* is the ancient *ANAPHLYSTOS*, which had a port in the little bay of *S. Nicolas* which lies 1 hr. S. The people hereabouts are extremely poor, and like the Channel Islanders, use sea-weed for fuel. Small stacks of it, piled up to dry, may be seen all round the Bay. The neighbouring island is the ancient *ELEUSSA*, now *Iago Nisi* (Hare Island). From *Anavyso* we proceed N. to

Olympos or *Elymbos*, a village in two halves, upper and lower. Its lofty watch-tower is conspicuous from a distance. The chief culture of this district is cotton.

The track, corresponding in part, it

is believed, to the *Sphettian Way*, now turns N.W., and passes through a district in which well-tilled fields alternate with pine woods and bushy moors. In 1½ hr. we reach the Chapel of *St. Demetrius*, and 1½ hr. afterwards, beyond a pretty defile, pass a modern well, built up of ancient stones.

Vari (210) corresponds to the ancient *ANAGYROS*, a place which derived its name from the abundance of bean-trefoil (*Anagyris foetida*) growing here. It is prettily situated about a mile from the sea, and is rendered picturesque by the presence of some handsome and lofty umbrella pines, a tree not very common in Greece. About 1½ hr. from the hamlet, on *Mt. Hymettus*, is the remarkable

Grotto of Pan, first described by Dr. Chandler. A local guide is required to find it. Candles should be taken. The mouth is on the horizontal surface of the rock, and the descent is troublesome. Within is a colossal head sculptured in high relief upon the rock, and apparently representing a lion, but much defaced. From this spot the passage divides into two branches, both leading to a cavern where they have a communication. We descend to the rt. by the ancient steps which are cut in the rock. Here is a well of the coldest and clearest water. A few paces further opens the greater cave, cut in the form of a door. The only light which visits this mysterious spot is reflected from the first entrance. Within the great cave is the curious relief of *Archidamos*, by whom the inscriptions appear to have been cut, and the cavern to have been ornamented. The figure is clothed in a short tunic reaching half-way down his thighs. He holds a hammer and a chisel, with which he is working at some indefinite object that is cut in the rock. Over his l. hand is inscribed **ΑΡΧΕΔΗΜΟΣ** **ΑΡΧΕΔΑΜΟΣ**. On the opposite side of the cave is the headless statue of a female cut in the rock, and sitting on a throne. The

head was probably of bronze, and was evidently fixed on, as the groove which was made to receive it is still seen. This was probably a statue of Isis sculptured during the early period of her worship in Attica, the other parts of the cave being long afterwards decorated by Archidamos. — *Dodwell*.

Beyond Vari the road becomes passable for carriages, and runs due W. through a defile, once strongly fortified. [After 2 m. a track leads S. in an hour to the pretty bay of *Voulasmeni*. Here is a small and very old church and khan, under one roof. The E. side of the bay is formed by the peninsula of *Cape Zoster*, S. of which lies the island of *Phleba*, the ancient PHABRA.]

Our road turns N. to (1½ hr.) *Kahasni*, where a view is gained of the Acropolis and Lycabettus. To the l. is the promontory of *St. Cosmas*, perhaps the ancient CAPE COLIAS (p. 445), near which some small rocks were mistaken by the vanquished Persian fleet for Athenian ships, after the battle of Salamis, and put them to flight. Other accounts say that the Persian ships were here driven ashore, and a Temple to Aphrodite built upon the headland. Excellent clay is here produced for pottery. About ¼ hr. further is the village of *Trachones*, above which rise the remains of a curious and interesting little temple or sanctuary. *Trachones* is supposed to represent the ancient HALIMUS, the birthplace of Thucydides. We next pass on the rt. the Quarries of *Kará*, which furnished limestone for many ancient buildings in Athens, and are still worked. Below on the l. is the village of *Brahámi*. Numerous tombs now line the road, and ancient wheel-ruts are sometimes visible. Nearly 2 m. from Athens is a large Tumulus to the rt. of the road.

Further on to the l. is the small Church of *St. John Prodromos*, around which are large blocks of Hellenic masonry. The road crosses the Ilissos, and enters Athens beyond the Temple of Zeus Olympios (Rte. 42).

ROUTE 68.

THE PIRAEUS TO AEGINA, BY STEAMER

[See p. 943, G.]

Aegina T (*Afyva*), although easily combined with a tour of the Peloponnesus (Rte. 13), is more commonly visited as a separate excursion. Small steamer almost daily from the (15 m.) Piraeus in 1¾ to 2½ hrs., returning the next day. Fare, 6 or 4 dr. each way. Boats for embarking and landing, 1 dr., without luggage. Sailing boat in 3 to 9 hrs., according to the wind (about 15 dr. each way). Excursion steamer occasionally in the season, landing at *S. Marina*, on the E. coast of the island, whence it is a walk of ½ hr. to the Temple.

Provisions should be brought from Athens. Horses and mules can be hired in the town. To the Temple and back, 8 dr.; including the Oros 12 dr.

In shape Aegina is an irregular triangle, at the corners of which stand the three most remarkable objects of the island. On the W. is the site of the ancient port and city; on the E. are the remains of the temple, which has obtained such celebrity in Europe by means of the Aeginetan marbles; while at the S. corner rises the magnificent conical mountain of the *Oros*, the finest among the natural features of Aegina.

The W. half consists of a plain which, though stony, is well cultivated but the remainder of the island is mountainous and unproductive.

The climate of Aegina is delightful and the air so pure that fever is uncommon. Many of the wealthy Athenians have houses here, where they pass the summer months. The interior of the island is almost destitute

of wood, but the picturesque hills, rocky precipices, and pretty valleys with which it is diversified, afford a variety of pleasing landscapes. There are no roads in the island except the usual mule tracks.

Notwithstanding its small size, Aegina was one of the most celebrated of the Greek islands. It was famous in the mythical period; and in historical times we find it peopled by Dorians from Epidaurus, and possessing a powerful navy. It early became a place of great commercial importance, and excited the jealousy of its neighbours, especially Athens. Aristotle calls Aegina the 'eyesore of the Piræus' (ἡ τοῦ Π. Ἀλήμη, *Rhet.* iii. 10, 7). The expression was probably a popular one, for it is used by various orators. Its celebrated silver-mint was said to have been established by the Argive Pheidon; its silver coinage was the standard in most of the Dorian States.

At Salamis (B.C. 480) the Aeginetans distinguished themselves above all the other Greeks by their bravery. This event marks the culminating point of the power of Aegina. Soon after the Persian war its influence declined, and in B.C. 429 the Athenians seized the island and expelled its inhabitants. Some of them were allowed to return in B.C. 404, but Aegina never rallied from this blow.

Paul of Aegina, a celebrated writer on medicine and surgery, was born here in the 7th cent. A.D.

In 1537, the famous pirate Khair Eddin, surnamed Barbarossa, made a descent on Aegina, then a flourishing Venetian colony, and so completely devastated the island that for some years it remained deserted.

Aegina was one of the last strongholds in the Levant held by Venice. It was ceded, with other islands and the Morea, to the sultan by the treaty of Passarowitz (21st July, 1718).

In 1826 Aegina became the temporary capital of Greece and seat of the executive. Many rich families of the Peloponnesus bought land and settled here, added to which, refugees from Scio and Psará flocked hither in

great numbers; so that in 1829 it became the resort of a mixed population of about 10,000 Greeks. At present the island contains about 7200 inhab.

Small boats are used between the steamer and the shore both at the Piræus and at Athens. Fine views of the coast-line and intervening islands are enjoyed in crossing. About half way the Temple of Aegina is seen high up on the l. The steamer passes near a tumulus and solitary column (see below), just before rounding the promontory to the N. of the little town.

ÆGINA ⚡ (4300) occupies the site of the ancient city at the N.W. end of the island. Capodistrias, to whose memory there is a statue in the *Platia* erected in 1829, built an extensive range of buildings, which he destined for barracks, but they were converted into a museum, a library, and a school. The *Museum* was the first institution of the kind in Greece, but its antiquities were transferred to Athens in 1834. The *Library*, a spacious lofty room, contains a few Greek and Latin books printed in England. Sponge-fishing is here an important local industry, and the *Kanatia*, or two-handled porous water-jars, so common in Athens, are nearly all made at Aegina in the early spring.

Opposite the quay are the remains of a port, oval in shape, and sheltered by two ancient moles. That on the N. bears a chapel and lighthouse, while on the S. rises a mediæval tower.

About $\frac{1}{2}$ hr. N. of the Inn are the scanty substructions in polygonal blocks of a so-called *Temple of Aphrodite*, and a *Doric column* without a capital. The rest of the temple has been employed as a quarry to supply materials for the construction of the new town. Immediately E. of the temple certain remains of the archaic Greek period were recently discovered, and at a lower level a portion of a pre-Mykenæan settlement was laid bare. Here, as at Thorikos (p. 485), the dead appear to have been buried inside the houses,

A path leads hence in 20 min. along the shore to a conspicuous **Tumulus**, probably a monumental grave, but now only remarkable for the pleasing view which it commands.

10 min. S. of the Inn are some barracks, formerly an *Orphanage* ('*Ὁρφανοτροφείον*'). Permission to enter the building must be obtained from the guard at the gateway. Turning to the l. in the court, we pass a headless statue, and at the further corner reach an ancient subterranean **Tomb**. The spiral steps which descend to it are covered with a grating (lights required). Below are two Doric columns, and others lying prostrate; on the wall, which is divided by recesses, are some remains of ancient painting.

From the N. end of the building a path leads in 5 min. to the **Phaneromène**, a ruined basilica-shaped edifice without main columns, but having three apses, divided by niches. On each side are six round-headed windows, but the wall above them has disappeared. Three W. doorways with white marble frames lead into the building, the inside of which is a mere shell. From the S. side steps descend to a crypt, at the further end of which a passage leads to another flight, ascending to a garden. From the roof of the adjacent house is gained an agreeable view.

2½ hrs. S.E. of the town stands the celebrated ***Temple of Athena**. The bridle-path runs near the Phaneromène, and ascends between low vineyard walls through an unattractive country, passing numerous chapels. After an hour rises on the l. the Castle of *Palaeochora*, with a deserted village at its foot. Higher up under a rock stands the white *Monastery of the Saviour* (*Σωτήρ*). In 40 min. we turn to the l. at the tiny Chapel of *St. Athanasius*, with an inscription over its door rendered almost illegible by whitewash. It bears the name of Athena, and when *in situ* marked the boundary of the sacred precinct. About ¼ hr. later the broad path is left, and we follow a steep track to the rt. 5 min. further it is necessary to dis-

mount, and after a climb of 10 min. we reach the Temple. 'It stands,' writes Dr. Wordsworth, 'on a gentle elevation near the sea, in a site sequestered and lonely. The ground is diversified by grey rocks overhung by tufted pines and clusters of low shrubs.'

The temple, a Doric hexastyle of the early 5th cent. B.C., retains 22 of its 34 main columns entire, but the stylobate has broken away, giving the appearance of square bases to the columns. The 3rd column N. from the W. end has lost its entablature, and the 4th S. its capital. Most of the columns are monoliths, but a few are built up in drums. Their height is 17½ ft., and they taper upwards from 3 ft. 1 in. to 2 ft. 3 in. diameter. The greater part of the architrave remains, but the cornice with the metopes and triglyphs have fallen. The material is a soft yellow limestone, originally coated with thin stucco, now much weathered; the architraves and cornice were painted. The roof tiles and all the sculptured decorations were of Parian marble. On the pediments were spirited representations of contests between the Greeks and the Trojans, now in the Glyptothek at Munich. They were discovered here by four English and German travellers in 1811, and eventually purchased by the Crown Prince of Bavaria for 20,000 scudi (4000*l.*).

Ten columns, slenderer and more closely set than those of the main building, enclosed the *Cella*, the floor of which is remarkable for its irregular jointing. On the floor of the *Pronaos* are square holes for fixing some sort of metal screen. In the *Posticum* is a raised oblong surface, curiously divided by three small oblongs on the side towards the cella.

There is a magnificent ***view** over the sea to the N., comprising Megara, Salamis, the crowded Piræus, and the Acropolis of Athens. Further to the rt., Pentelicius and Hymettus — the latter from this point losing its monotonous ridge, and appearing finely broken. To the S.E. lie the Cyclades, several of which are visible; while on

S. is a fine stretch of coast-line from the island of Poros to Epidauros, and S.W. a tempting glimpse of the sea, to the summit of which we presently ascend.

The platform on which the temple stands is partly supported by natural rock, and partly by solid substructions. The remains of other buildings enclosed within the sanctuary may be seen at its S.E. corner.

Descending in $\frac{3}{4}$ hr. to *St. Athanasius*, and returning thence along the path towards Aegina as far as (35 min.) *Laiochora*, we now follow a track to the l., which leads in 50 min. to the monastery of the Assumption, which has a picturesque court, but no ancient remains. Thence an ascent of 10 min. leads to a low col, with a view over the sea to the W. Bearing to the l. descend in 20 min. to the pathway which leads back to Aegina, and in 10 min. reach the Chapel of the *Archimaton* (St. Michael), where stood the *URINE OF APHAEA*, a goddess allied to *Artemis*, and identified by the Greeks with the Cretan *Britomartis Lykta*. Considerable remains still exist of the fine polygonal wall which supported the terrace of the precinct. N.W. corner has been rebuilt in angular blocks, of which seven courses are entire.

From the Chapel a footpath bears to the rt., to avoid a rocky spur of the mountain, and ascends somewhat steeply the N. slope of the pyramid, reaching in $\frac{3}{4}$ hr. the summit of the

Poros (1740 ft.), the ancient site of the altar to *ZEUS PANHELLENIOS*, now replaced by a small chapel dedicated to the prophet *Elias*. A few blocks of the altar have been built into the enclosing wall, and some scanty remains of its enclosing boundary may be seen below the crest of the hill. In its isolated position the *Oros* commands a splendid view. Nearly the entire island is visible, rising presently from the midst of a vast bay, encircled by an almost continuous coast-line.

10 min. are required for the descent from the Chapel, from which a broad

mule-path leads in 2 hrs. to *Aegina*, the entire excursion having occupied nearly 12 hrs.

For the voyage across the gulf to *Epidauros*, see Rte. 13. The steamer from the Piræus goes on to *Poros* (Rte. 14).

ROUTE 69.

ATHENS TO PENTELICUS, BY CARRIAGE-ROAD AND FOOTPATH.

A drive of 2 hrs. each way to the Convent; thence on foot or horseback to the summit and back in 5 hrs. The last $\frac{1}{2}$ hr. must in any case be walked. Horses (15 dr.) must be sent on to the Convent from Athens overnight, and candles should be taken for the grotto. Pedestrians may take the train to *Marousi* or *Kephisia* (Rte. 60).

For the drive as far as ($1\frac{1}{2}$ m.) *Ambe-
lokipi*, see Rte. 61. Beyond the village the road to Marathon turns to the rt., while ours keeps straight on. After about a mile, we pass on the l. the *Honey Farm*, where the honey from *Hymettus* is prepared for sale. $3\frac{1}{2}$ m. from Athens we quit the *Kephisia* road (p. 469) and turn to the rt. along a very inferior cart-track, crossing, after 2 m., the *Laurion Rly.* To the rt. of the road, immediately S. of the Rly. is the Chapel of *Marmariotissa*, constructed out of an ancient tomb. A little further on is *Chalandri* (Rte. 66); over the door of a chapel on the l. in the village is a good Byzantine frieze. The road now ascends, affording a view of *Kephisia* to the l., and the country becomes well wooded and attractive. After a bend to the E., we pass some houses built by the *Duchess of Piacenza*, and reach the

10 m. **Monastery of Penteli**, or *Men-
deli* (1200 ft.), one of the wealthiest in
Greece, beautifully situated near a
good spring, and shaded by a fine
cluster of lofty forest-trees. The
pedestrian will save time by taking a
boy as a guide. Donkey, 5 dr.

The bridle-path passes the monastery
on the rt., and runs at first nearly
level, descending after a few minutes
to cross a stream. On the l. falls in the
path from *Marousi* (p. 466). Bearing
to the rt., and avoiding the quarries,
which may be visited at the cost of an
hour by a digression to the l., we now
ascend along an ancient track, which
still bears marks of grooves for the
transport of the excavated blocks, and
is strewn with glittering chips of
marble. After $1\frac{1}{4}$ hr., we reach a
large

Stalactitic Grotto, with a chapel
to the rt. of its entrance. From its
further end a rough and tortuous stair-
case leads through a species of funnel
in the rock to a well of cold water,
which is said to have supplied the
prisoners immured within the cavern
while employed in working the quar-
ries. The path now leaves the cavern

on the l., and ascends in a straight
direction towards the ridge, afterward
bearing l., until in $\frac{3}{4}$ hr. it reaches the
foot of a steep incline, where it is
necessary for riders to dismount.
Thence to the summit in $\frac{1}{2}$ hr.

***Pentelicus** (3640 ft.), the ancient
BRILESSOS, changed its name even in
classical times to *Πεντελικὸν ὄρος*
(*Mons Pentelicus*), on account of the
celebrity of the marble quarries on its
flanks, in the commune of *Penteli*.
Its highest point, on which now stands
a surveying signal, was originally
crowned with a statue of Athena.

The view is remarkable for its vast
expanse of water, which completely
encircles the mountain at all points
except on the N.W. To the N.
rises the pyramidal *Dirphys*, while
on the E. lie *Euboea*, *Andros*, and
Tenos at its foot. The *Soros* on the
plain of *Marathon* is hidden by an
intervening spur. To the S.E. the sea
appears dotted with innumerable
islands; across the valley to the S.
the ridge of *Hymettus* runs down to-
wards its promontory at *Sunium*; and
on the S.W. Athens spreads itself over
the plain (p. 244).

SECTION IV.

BOEOTIA, PHOCIS, AND
LOCRIS.

LIST OF ROUTES.

ROUTE	PAGE	ROUTE	PAGE
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SPECIAL INTRODUCTION.

THE districts included in the present Section derive their chief interest from the three ancient sites of *Thebes*, *Delphi*, and *Thermopylae*, which they respectively contain. The great Battle of Plataea (B.C. 479), which secured the independence of Greece, that of Leuctra (B.C. 371), which dealt a death blow to the long-endured supremacy of Sparta, and that of Chaeronea (B.C. 338), by which Grecian liberty was almost fatally crushed, were all fought upon Theban territory; and there is no ancient city, except Athens and Sparta, which bore so prominent a part in the great Hellenic Wars.

Boeotia is almost entirely surrounded by mountains, which enclose the vast plain S. of Thebes, watered by the *Asopos*, and the marshy lake of Copais to the N.W., famous for the Katavothrae formed by the *Kephisos*. Within its W. boundary rises *Helicon* (5740 ft.), and on the S. *Cithaeron* (4620 ft.), the latter forming the boundary between Boeotia and Attica. Between these two summits its S. coast line is washed by the Gulf of Corinth, while a narrow channel to the N.E. separates the district from Euboea.

A few miles beyond the slopes of Helicon to the W. begins the territory of **Phocis**, with its world-renowned *Oracle of Delphi*, and its famous mountain of *Parnassus* (8070 ft.), the highest but one in Greece. The country is small and mountainous, and possesses but little fertile land. All its importance in history it owes to Delphi, on whose account it became involved in a second Sacred War. The Amphictyonic Council having imposed a fine upon the Phocians, which they refused to pay, their country was declared forfeited to Apollo; whereupon they seized the treasures of the Temple to pay the expenses of the war (B.C. 355-346), which Philip of Macedon terminated by his defeat of the Phocians, and his appropriation of their votes in the Amphictyonia. This district contained another celebrated Oracle of Apollo, that of *Abae*, near its N.E. boundary.

Locris is divided into three very distinct parts, one of which, occupying the N.W. coast line of the Corinthian Gulf, separates Phocis from Aetolia. Its chief town was *Amphissa*, which also, in B.C. 339, became the theatre of a Sacred War. Within its territory rises Mount *Kiona* (8240 ft.), the loftiest summit in Greece. N.E. of this district intervenes the small and insignificant, but historically important, *Doris*, the home of the ancient Dorians, beyond which in the same direction lies the EPICNEMIDIAN LOCRI, so called from the heights of Mount *Cnemis* (3035 ft.), which overlook the sea towards its E. boundary. At the N.W. corner of this division, between the precipices of Mount Oeta and the sea, is the famous *Pass of Thermopylae*, through which lay the only approach on this side to Thessaly.

Eastward along this coast stretched the ORONTIAN LOCRI, named after its chief town *Opus*, near the modern Atalante. Further E. this division forms the N. boundary of Lake Copais, and joins Theban territory on the slopes of Mount *Ptoon* (2380 ft.), 15 m. N. of Thebes.

ROUTE 71.

ATHENS TO THEBES, BY ELEUSIS. —
CARRIAGE-ROAD.

44 miles. Dil. daily in 11 hrs. (10 dr., 20 lep.), generally crowded, and usually performing the journey by night. Carriage in 9 hrs., 70 dr. (see *Index*).

From Athens to (12 m.) *Eleusis* (Rte. 58). Here the road turns inland, and crosses the plain N.W. to the village of (17 m.) *Mandra* (2000). It then gradually ascends through a well-wooded glen to the

21 m. *Khan of Koundoura*, from which a path descends S. in 3 hrs. to *Megara* (Rte. 41). 5 m. further we cross the Eleusinian *Kephisos*, and pass the village of *Mazi*, where is an ancient ruined watch-tower. It measures about 12 yds. square, and originally consisted of three stories. On the W. side, which is the best preserved, the wall still rises to a height of about 40 feet. This tower has been supposed to mark the site of the ancient border fortress *OENOE*, a military post of great importance mentioned by Herodotus and Thucydides (Hdt. v. 74; Thuc. ii. 18). After passing over some low hills, we enter a small well-watered upland plain, enclosed on the N., E., and W. by the lofty chain of *Mount Cithaeron*, and on the S. by lesser heights. Throughout the greater part of Greek history this chain formed the political, as well as the natural, boundary of *Boeotia*, but at an earlier period, before the Athenian state had attained its supremacy, the plain at its foot was held by the *Boeotians*.

We next reach the (29 m.) *Khan of Kasa* (1365 ft.), where a road turns W. to (4 m.) *Vilia*. [Hence a footpath continues W. to the little bay of (3 hrs.) *Porto Germano*, on the S. side of which are situated the ruins of *ÆGOSTHENÆ*. Vestiges of the peribolus

walls and towers of the city yet remain, and on the strongest eminence stands a well-preserved tower of the acropolis. Tentative excavations have been made on this site by the British School of Athens.]

At the *Khan* is a guard-house, where a few gendarmes are quartered. Immediately opposite rises a steep rocky knoll, crowned by the *Ruins of *ELEUTHERÆ*, now vulgarly known as *Gyphthocastro* (Gipsy Castle), a very complete example of a Greek fortress. The fortified enclosure measures about 400 yds. by 110. On the N. side the defences are still nearly entire. They consist of seven large rectangular towers, connected by walls about 12 ft. high. The towers are placed at irregular intervals of from 40 to 50 yds.; several of them cover sally-ports in the adjoining curtain. Each tower had a door opening into the court, and three small windows in the upper story. All these walls consist of an external casing of very regular Hellenic masonry, enclosing a core of broken stone and mortar. Several gates are still recognisable, and all present the peculiarity of being wider at the base than at the lintel. On the S. side remains are still to be seen of the principal gateway. Within the enclosure are the ruins of a tower-like structure, which presents a remarkable combination of regular Hellenic and polygonal masonry. The existing defences can scarcely have been erected earlier than the 4th cent. B.C., and they exhibit great similarity to the masonry of *Messene*.

Eleutherae was one of the many places which claimed to be the birth-place of *Dionysos*.

On leaving *Kasa*, the road continues the gradual ascent of *Mt. Cithaeron* (4620 ft.), now called *Elatias*, from *ἐλάτη* (pine). Its woods are celebrated for the abundance of their game.

30 m. *Pass of Gyphthocastro* (2125 ft.), so named after the ruined Castle. It was called the *Three Heads* by the *Boeotians*, and the *Oak Heads* by the Athenians (Herod. ix. 38). From this point we gain a fine and

extensive view over the great Boeotian plain, including the sites of Plataea, Leuctra, Ascrea, Thespiæ, and Tanagra. Thebes is hidden by an intermediate hill. Still more distant are the three Boeotian lakes, while in the distance rise the lofty summits of Parnassus and Helicon, and to the rt. the pyramidal Dirphys.

The road now passes on the l. the village of *Kriekouki* (Rte. 80), and descends into the plain, where it crosses the *Asopos*, near the battlefield of Plataea. E. of Plataea, and therefore at or near *Kriekouki*, stood the ancient town of *HYSIÆ*, while the more important *ERYTHRÆ* lay further to the rt. On the l., beyond the *Asopos*, is the hamlet of *Tachî*, perhaps the ancient *POTNIAE*, near which are the chief sources of the *Dirce* (see below). Just before reaching Thebes we pass a mediæval Aqueduct, adapted from an ancient channel said to have been the work of Cadmus, which brought water to the city from springs on Cithæron.

44 m. **THEBES** ♂ T (3200), called by the Greeks *Θῆβαι* (*Thiæ*), or colloquially *Phiva*, is the principal town of the province of Boeotia, and residence of a bishop and a nomarch.

HISTORY.—The foundation of Thebes was traditionally ascribed to Cadmus; it was the reputed birthplace of Hercules and Dionysos, and the scene of the tragic fate of Oedipus. Throughout the greater part of its history Thebes was the determined enemy of Athens, and by her alliance with Sparta during the Peloponnesian war contributed to the downfall of the former city. The Spartans, in their period of supremacy, seized the citadel of Thebes (Cadmea), B.C. 382; but in 379 the Theban exiles slew the Spartan harmost and drove out the garrison. By the battle of Leuctra (B.C. 371) Thebes became the first power in Greece. Her supremacy departed however with the death of Epaminondas at Mantinea (B.C. 362). Reconciled to Athens, the armies of the two states fought together against

Philip of Macedon, but were defeated at the fatal battle of Chaeroneia (B.C. 338). Thebes was destroyed (B.C. 334) by Alexander, who spared only the temples and the house of Pinda. Rebuilt by Cassander in 316 it retained some importance until the fall of Macedon. In the time of Strabo it was already an insignificant village.

The present town of Thebes is limited to the *Cadmeia*, the acropolis of the ancient city (715 ft.). At a short distance S. of the *Cadmeia*, two streams take their rise and flow N. past the city walls. These are the famous Theban rivers, the *Dirce* (now *Plakittissa*) on the W., and the *ISMENE* (now *H. Joannes*) on the E., whence the city derived its epithet of *διπόταμος πάλις* (Aesch. *S. C. Theb.* 273).

The mediæval history of Thebes is eventful and interesting. In A.D. 248 and again in 396, it was taken by the Goths; in 1040 it surrendered to the Bulgarians after a determined resistance, in which the Greeks were defeated with great loss. At this time it was a wealthy manufacturing city, and the plunder must have been considerable. About 1140 Thebes was seized and plundered by the Normans of Sicily, led by their great admiral, George of Antioch. The city was famous for its silk manufactures, and it was from Thebes that King Roger introduced the silkworm into Sicily, whence it was extended to Lucca a century later, and so ultimately to the rest of Southern Europe. The silks of Thebes continued in repute for some time longer, and were worn by the Byzantine emperors, but they were ultimately supplanted by those of Sicily, and with the decline of the silk trade the prosperity of Thebes departed. In 1205 Thebes was captured by Boniface III. of Montferrat, who granted the city with Athens to a Burgundian knight, Otho de la Roche. About three years later, the Lombards, led by Count Blandras, Bailiff of Salonica, took Thebes, and drove out De la Roche. In 1210, Henry of Flanders (then Emperor) expelled the Lombards, and restored Thebes to Otho. Under the House of

De la Roche. Thebes was the capital of the Duchy of Athens. Half the town subsequently passed, by marriage, into the possession of the family of St. Omer. The lofty tower which still stands near the Church of St. Theodore (see below) dates from the 13th cent. and formed part of the magnificent castle, celebrated by the minstrels of the period, erected here by Nicholas de St. Omer, whose name it retains in the slightly corrupted form of *Santameri* (Rte. 32).

In 1311 the palace was burned to the ground by the Catalans, lest it should be occupied by the French. From that period, Thebes sank into total insignificance. An earthquake in 1853 shattered many buildings in the town.

Our road enters the city at the site of the *Electra Gate* (Ἠλέκτραι πύλαι), which led S. to Plataea (cf. Aesch. *S. C. Theb.* 423). The first street on the l. descends to the Church of St. *Demetrius*, in front of which are some broken ancient columns. Still descending, and turning to the rt., at the foot of the hill is the copious *Araporti Spring*, the ancient FOUNTAIN OF ARES, where the Theban women wash their linen. It serves to swell the scanty waters of the *Dirce*, so called because the ashes of Dirce were thrown into the stream. 3 min. further we enter the town to the rt., and ascend to the main street, which is planted with trees. Here we turn to the l. again, and in 5 min. reach a mediaeval *Tower*, built up of ancient fragments, and standing just within the circuit of some fine old walls. The tower forms the boundary of a court to the l. belonging to the

Museum, which contains numerous inscriptions, portions of statues, a series of reliefs, mostly Roman and Byzantine, and some architectural remains. Among the earlier reliefs are a few of the archaic period from Kriekouki. In the court are many stelae, pedestals of statues, and a fragment of a lion.

About $\frac{1}{2}$ m. outside the town to the l. is the suburb of *Pyri* (1000), in which is the *Spring of Cleveina*. To

the rt. is the suburb of *St. Theodore* (950), through which runs the road to *Chalcis* (Rte. 72).

Retracing our steps to the Inn, and turning to the l., a road which threads the valley on the E. side of the town leads in 20 min. from the Museum to the *Church of St. Luke*, supposed to mark the site of the temple of the ISMENIAN APOLLO, and surrounded by an extensive burial-ground. Above the portal are built up some ancient columns. On the rt. of the high altar is a very large Roman tomb in white marble of the 3rd cent., locally venerated as that of St. Luke the Apostle, although inscribed with the names of *Zosimos* and *Nedymos*. Its gabled roof is incised with scales; on each side are three panels, and there are half-columns at the angles. On the l. side is a defaced inscription. [An uninteresting bridle-path leads E. in 5 hrs. to *Tanagra* (Rte. 73), passing through (2 $\frac{1}{2}$ hrs.) *Moustaphades*, and (1 hr.) *Chlembotsari*.]

Descending from the Church, we cross the valley in 10 min., and re-enter Thebes by the *Electra Gate*.

ROUTE 72.

THEBES TO CHALCIS, BY THE FORT OF KRISIOTIS.—CARRIAGE-ROAD.

19 miles.—Omu. several times a week in 5 hrs., 8 dr. Carriage in 4 hrs., 25 to 30 dr.

Quitting *Thebes* (Rte. 71) by the N. gate, we turn to the rt., pass on the l. a broken gateway which marks the site of the PROETIDIAN GATE (cf. Aesch. *S. C. Thebas*, v. 377, 395), and reach the ($\frac{3}{4}$ m.) suburb of *St. Theodore*. On the rt. is the large *Spring of Theodoros*, anciently called OEDIPODEIA, because Oedipus purified himself by washing in it after the suicide of his mother Jocasta. Here a track turns l. to *Karditsa* (Rte. 75).

Near *St. Theodore* are some beds

containing nodules of *meerschau*m, which were actively worked by the Turks, but are now entirely neglected.

The first part of the road is unattractive. In $\frac{1}{2}$ hr. we reach an ancient foundation popularly called the *Gates* (*πύλαις*). A low rocky insulated hill to the l., called *Mesovouno*, is the ancient *TEUMESSOS*, noted for its temple of *Athena Telchinia*. Others place the site on the hill of *Soros*, which rises to the rt., and preserves some ancient remains.

[$\frac{1}{4}$ hr. from Thebes a cart-track turns off to the rt., leading in 6 hrs. to *Tanagra* (Rte. 73). After $2\frac{1}{2}$ hrs. it passes *Dritza* on the l., and an hour further a low square mediaeval Tower. 15 min. further is *Vratzi*, $\frac{3}{4}$ hr. beyond which we reach a ruined chapel with a single apse pierced by a double lancet and ending square. The path now threads the N.W. necropolis of *Tanagra*, and reaches the river-bed at the foot of the acropolis in $1\frac{1}{4}$ hr.]

To the l. of the road lies the village of *Sirdsi*, the ancient *GLISAS*, of which there still exist some few remains. Further l. rises the *Sagmatas*, the ancient *HYPATON*, crowned by the *Convent of the Transfiguration*, which was founded by *Alexios Comnenos*. It possesses a charter of that emperor dated 1110, containing a grant to the monks of the neighbouring lake. Half-way between *Sagmatas* and the highroad is a small chapel dedicated to *St. John Prodromos*, and containing Byzantine mosaics.

Beyond this is the *Ktypas* (3345 ft.), the ancient *MESSAPION*. The hill of *Kastri*, with its ruined acropolis, is sometimes identified with *HARMA* (p. 465). A hill to the rt. of the road is the conjectured site of *Mycalessos* (Rte. 73).

13 m. **Pass of Anephorites**, between the *Ktypas* and the *Megalo Vouno*, now called the *Fort of Krisiotis*, because that leader here drove back *Omar Pasha* in 1829. Fine view of the *Euripos*, *Chalcis*, *Mt. Diphys*, and a great part of *Enboea*. Thence the road descends into an undulating plain, and then passes under a

rocky isolated hill, crowned by the *Turkish Fort Kara Baba*, which probably corresponds to the ancient *CANETHOS*. In B.C. 334 the *Chalcidians* strengthened the defences of the bridge over the *Euripos*, and extended their walls, so as to include the hill of *Canethos* within the walls of their city. On the E. slopes of the hill are extensive remains of an ancient cemetery of rock-tombs, which must belong to an earlier period. The road now rapidly descends to the bridge of the *Euripos*, which it crosses by a stone bridge, and enters

19 m. *Chalcis* (Rte. 101).

ROUTE 73.

ATHENS TO CHALCIS, BY KEPHISIA, KAKOSALESI, AND TANAGRA.—RAIL, CARRIAGE-ROAD, AND HORSE-PATH.

Miles.

Athens			
9	Kephisia (Rly.)		
8	Tatoi (Road)		
<hr/>			
17			H. M.
	Kakosalesi . . .	5	0
	Tanagra . . .	2	0
	Skimitari . . .	1	0
	Vathy . . .	2	0
	Chalcis . . .	2	0
		<hr/>	
		12	0

For the Rly. and carriage-road from Athens to *Tatoi*, see Rte. 60. Horses should be sent overnight to the latter place by travellers who intend to ride onward (see below). Carriage-road thence to the prettily situated village of (16 m.) *Kakosalesi* (Rte. 64), where horses may sometimes be obtained.

Descending by the mule-path, we join in 10 min. the carriage-road, and follow it to the l. for a mile, through a very park-like and attractive country, diversified with oak woods (see below). Here we quit the road, and after 25 min. cross a valley, which is spanned by a Rly. viaduct of four stone arches and a central opening for an iron

bridge. We then ascend into a cutting of the unfinished Larissa Rly., and continue for 35 min. through a scanty pine wood, with a luxuriant undergrowth of a arbutus and prickly dwarf ilex. The pines are everywhere tapped for resin, which flows into a small basin at the foot of the trunk, and is afterwards collected for preserving the native wine (p. xxxii.). 15 min. beyond the wood we reach a well, and soon afterwards cross the dry river-bed of the *Asopos*, on the other side of which rises the Acropolis of Tanagra, crowned with a mediæval tower.

[An alternative bridle-path descends to the l. just beyond the summit of the col., 1½ hr. from Tatoi, and reaches in 20 min. the Chapel of *St. Mercurius*, where there is a good spring. Thence through a wooded ravine, amid charming scenery, joining the high road after ¾ hr. near the point where the dry river-bed is spanned by a Rly. bridge (Rte. 64), about 6 m. from Kakosalesi.

Another variation may be made by turning to the l. 10 min. below Kakosalesi, passing the good spring of *Ginossi*, and ascending a hillside with numerous caves to (2 hrs.) *Liatani* (765). Here is an old Chapel of *St. Theodore*, with an interesting Byzantine relief. We now descend into the plain, and cross the *Asopos* by a bridge near a mill, close to which stands another Chapel of *St. Theodore*, with a mediæval tower. On its walls, which are built almost entirely of ancient blocks, are two interesting inscriptions. The one records, in elegiac verse, the dedication of a statue by a victor in a gymnastic contest; the other is a fragment of a decree, conferring the rights of citizenship on a native of Athens, in consideration of the services which he had rendered to the state of Tanagra. A short distance on the rt. rises the Acropolis (see above).]

TANAGRA, one of the most famous cities of Boeotia, is known in ancient history as the scene of the first pitched

battle between the Athenians and the Spartans (B.C. 457), in which the former were defeated. It was the birthplace of the poetess *Corinna*, who is said to have instructed Pindar (cir. B.C. 490). Though now entirely deserted, the spot was inhabited as late as the 6th cent. A.D. It owes its modern fame to the extraordinary number of terra-cotta figures here brought to light, together with other antiquities, during excavations commenced in 1874. The locality is now called *Gramada* (Γραμμάδα).

The site is a large hill, nearly circular, rising from the N. bank of the *Asopos*, and communicating by a bridge with the S. bank, where there are also ancient remains. From its proximity to the river, Tanagra was styled the daughter of the *Asopos*, and from the fertility of its plain *Poemandra*. Its inhabitants were entirely agricultural. The walls of the city embraced a circuit of 2 m., which can be traced almost without a break; but they are half buried beneath an accumulation of earth, and in some places only the foundations remain. There are a few remnants of polygonal masonry, and on the S.E. side a gate, the lintel of which is more than 6 ft. long. Other gates may be recognised on the N.E. and N.W., as well as the sites of more than 50 towers. The ground is thickly strewn with fragments of earthenware, which show the existence of a numerous population in former times. At the S.W. corner of the citadel, on the hillside, may be traced the outline of a semicircular building, probably a theatre. Just below it, on a terrace above the *Lari*, are some foundations in dark coloured stone, supposed to belong to Temples, which the Tanagraeans are believed to have kept apart from their secular buildings.

Tanagra is extraordinarily rich in ancient tombs, the principal source of the well-known terra-cotta figurines. Many sculptured sepulchral stelæ have also been found here, including some of a very early period. A Necropolis appears to have extended for several miles outside the town beyond

each of the city gates, the most populous being that of *Kokkali*, on the l. bank of the Lari streamlet, bordering the ancient road to Delion; while the next in importance was that of *Bali*, on the rt. bank of the same river, along which ran the road to Thebes.

[Two bridle-paths run W. from Tanagra to Thebes, passing on either side of the *Soros* (p. 511). The shorter (5 hrs.) follows the l. bank of the *Asopos* to (1½ hr.) *Chlembotzari*, above which rises the Chapel of *St. Elias*. Here are traces of an ancient stronghold and of a rock-hewn road. Bearing l. we then pass (1 hr.) *Moustaphades*, leave the *Soros* on the rt., and enter Thebes by the Church of *St. Luke* (p. 510).

The longer track (7 hrs.) leads through an extensive necropolis on the rt. bank of the Lari to the miserable hamlet of (2 hrs.) *Vratzi*, and thence to (1½ hr.) *Dritza*, passing the village on the rt. Near it is a tower, and a line of walls, which may perhaps mark the site of the ancient *ELEON*. Thence along bare and unattractive slopes for 2½ hrs., where the path falls into the carriage-road near the N. foot of the *Soros*, about 5 m. from Thebes (see Rte. 72).]

Our road continues N. to (1 hr.)

Skimitari, a village of 80 houses, with an uninteresting museum.

Hence over uneven downs, with a view of the strait and of the hills of Euboea, to the village of (2 hrs.) *Vathy*, and to a bay (*μεγάλος Βαθός*), from which the modern village takes its name. The very rocky path now winds round a smaller bay (*μικρός Βαθός*). On a promontory between the two bays lie the scanty ruins of *AULIS*, an unimportant town, but a celebrated harbour.

The smaller bay is supposed to be that mentioned by Strabo as affording shelter for only fifty ships; while the larger haven to the S. (*Port Vathy*) is manifestly the *Βαθός λιμήν* in which Strabo supposes Agamemnon's fleet to have anchored. Near the Chapel of *St. Nicolas*, 20 min. from the harbour, are some remains of walls and buildings, including foundations of the

Temple of *Artemis*, the scene of the sacrifice of *Iphigenia*.

On a hill which rises at a short distance inland lie the ruins of *MYCALESSOS*. On the summit are the remains of an acropolis flanked with towers, to which is attached, on the S.E. side, the enclosure of the town, built of a very rude kind of Hellenic masonry, showing the transition between the polygonal and the rectangular period.

It dates back to the time of the *Iliad* (*Il.* ii. 498). In historical times it was notable for a terrible massacre in 413 B.C. A body of 1300 Thracian mercenaries, who had been hired by Athens, and were on their way home, fell upon the town and slew every living creature, 'men, women, children, and domestic animals'; among them a whole school of children just gathered for their morning lesson (*Thuc.* vii. 29). The town never recovered this disaster, and was a ruin in the time of Pausanias.

The *view hence is extensive and beautiful. An ancient wall runs W. along the ridge to the Pass of *Anephorites* (Rte. 72).

We continue to skirt the shore, till we reach the bridge over the *Euripos*, and enter (1½ hr.) *Chalcis* (Rte. 101).

ROUTE 74.

KEPHISIA TO TANAGRA, BY KALAMOS, OROPOS, AND STANIATES.—CARRIAGE-ROAD AND HORSE-PATH.

Kephisia	H. M.
Kapandriti . . .	3 0
Kalamos . . .	2 0
Scala of Oropos . . .	2 0
Sykamino . . .	2 0
Stanates . . .	2 0
Tanagra . . .	1 0
	12 0

On leaving **Kephisia** (Rte. 60), the carriage-road runs N. at the foot of *Pentelicus*, and after 2 m. bears to the rt., the l. branch leading to *Tatoi*. About a mile further, a path to *Marathon* turns off on the rt. The road now ascends wooded slopes to the (4 m.) **Summit of the Pass** between *Parnes* and the heights above *Mara-*

on, and descends into a plain, out of which rises the hill of *Kotroni*, occupying the site of the ancient *CHIDNA*, birthplace of *Harmodios* and *Isotogeiton*. 3 m. further is *Kapan-ti*, from whence a very picturesque path runs S.E. by (1½ hr.) *Kalentsi* to (½ hr.) *Marathon* (Rte. 61).

We now follow a bridle-path through hilly country, affording delightful views, to (2 hrs.) *Kalamós* (Rte. 64), and descend thence by the *Amphiarion* to the (2 hrs.) *Scala of Oropós*, in which *Chalcis* may be reached with a fair wind in 2 hrs. by sailing-boat.

From the *Scala* we follow the *Tatcī* S.W. for 3 m., pass the steep wooded hill on which stood the ancient *Oros*, and turn to the rt. Nearly an hour afterwards we cross the *Asopos* (now *Vourieni*), and reach the prettily situated village of *Syakamino*, where the path enters a short ravine. There are several ruined mediaeval arches, built of ancient remains. We now ascend the course of the *Asopos* through pleasing scenery, and in ½ hr. a large Roman tomb. Further is the village of *Staníates*, with a lofty tower. In another hour we reach a Mill at the confluence of the *Asopos* with the *THERMODON* (or *Lari*), near which rises the conical tower on the *Acropolis* of *agra* (Rte. 73).

The monotonous coast road from *Scala* to (7 hrs.) *Chalcis* passes in 2½ hrs. the hamlet of *Delisi*, again, from which are some insignificant ruins which mark the site of *ION*. Here the Athenians, in B.C. 480, were signally defeated by the Persians (Thuc. iv. 90). Some authorities place the scene of the battle at *Staníates*. Among the Athenians fought *Socrates*, who was rescued at a critical moment by *Alcibiades*, and is said by *Plato* to have saved in his turn the life of *Laches*. (Less trustworthy authorities say that he saved *Xenophon's* life.)

The road next passes (1½ hr.) *Dra-gon*, and (1½ hr.) *Vathy* (Rte. 73). Hence to (2 hrs.) *Chalcis* (Rte. 101).] *Freece.*

ROUTE 75.

CHALCIS TO THEBES, BY ANTHEDON, KOKKINO, AND GOULAS. — HORSE-PATH.

Chalcis	H. M.
Anthedon . . .	3 0
Kokkino . . .	5 0
4 hrs. Martino	
Goulás . . .	1 0
Karditza . . .	1 0
Sengena . . .	3 0
Thebes . . .	2 0
	<hr/> 15 0

Chalcis (Rte. 101). After crossing the bridge over the *Euripos*, we follow the carriage-road to *Thebes* along the shore for ¼ hr., and then turn to the rt. In ½ hr. we reach a ruined Church, containing the fragment of a large column, which may have belonged to the temple of *DEMETER MYCALESSIA*. Here are several wells, narrow and lined with stone, but not of great antiquity. Near the sea, ½ m. to the rt., is *Chaliá*, on the site of the ancient

SALGONEUS. The remains of this town lie just in the angle where the plain terminates at the foot of *Mt. Ktyra*, the ancient *MESSAPION*, by the side of a small fort under the highest summit of the mountain. The citadel occupied a height rising from the shore, having a flat summit sloping S.E. to the sea. The scarps of the hill have been partly shaped by art, and faced with stone. The facing appears on all sides excepting on the N., and some remains of walls are visible on the crest of the summit.

The road ascends the cliffs which border the shore, and passes the S. extremity of the islet of *Gaidaronisi*. On the rocks are traces of chariot-wheels, and, descending to the beach, we find the foundations of a thick

wall. These are vestiges of the ancient road from Chalcis to *Anthedon*. We soon after ascend a slope, covered with lentisk, myrtle, and oleander. At the head of the slope, just under the steep summit of the mountain, an ancient foundation, cut in the rock, crosses the road. To the l. is a Church, in which are several ancient squared stones; other remains of an old wall occur shortly afterwards.

About $\frac{1}{2}$ hr. further on, at the foot of the slope on the seashore, are considerable remains of the ancient *ANTHEDON*, excavated by the American School. The acropolis was situated on a small height terminating towards the sea in cliffs, on the brow of which are some large pieces of the wall; some cisterns may also be seen, and part of the platform of a public building, 34 yds. long, founded in the sea. In the midst of the port, which was defended by a mole connected with the N. wall of the town, foundations of a similar work of smaller dimensions yet remain, by the extremity of a small sandy island near the end of the great mole.

The road proceeds past the foundations of *Anthedon*, and across a torrent which descends from *Mt. Kitya*, and ascends to the summit of the ridge which connects *Mt. Ptoon* with the lower heights of *Messapion*. This was the road from *Anthedon* to *Thebes*. From the ridge we look down on the lake of *Paralimni*, and then descend opposite to the N.E. end of this lake, leave it to the rt., and follow a rugged path along the last falls of the *Messapion* ridges. After passing a portion of the ancient road, we emerge into a plain separated only by a small rise from the plain of *Thebes*, and in $\frac{1}{2}$ hr. find traces of an Hellenic town. The road then ascends a rugged ridge, whence there is a splendid view; in front are the hills above *Karditsa* and part of the *Copaic* lake, over which appear *Helicon* and *Parnassus*. The road now passes by the *Perdicerysis* (Partridge Spring), a modern fountain constructed of ancient stones, where formerly stood

the old monastery of *Palagia*.† By which name the adjacent summit of *Mt. Ptoon* (2380 ft.) is also known. Here was in ancient times a temple and oracle of *APOLLO PTOOS*, excavated by the French School in 1890. The very important statues and bronzes here discovered are now in the Museum at Athens. Close to the site stands the Chapel of *Hagia Paraskervi*.

8 hrs. from Chalcis lies *Kokkino*, an Albanian village of some 50 houses, which derives its name from the bright red colour of the earth.

[From *Kokkino* a day's excursion may be made to the *Katavothra* of the *Kephisos* and the ruins of *Larymna* (see Plan, p. 565).

To visit the *Katavothra* we descend the rugged hill as far as the road from *Martino* to *Thebes*, which crosses the river by a bridge of seven arches, close to the ruined tower of *S. Marina*, at the head of the bay of *Lake Copais*. At the *Katavothra* are found great quantities of the *Copaic* eels, so renowned amongst the ancients for their bulk and fitness (*Arist. Ach.* 880-894). The road now skirts the water's edge at the foot of *Mt. Skroponeiri*, and reaches in 5 min. a great cavern at the foot of a perpendicular rock 80 ft. high. It forms the entrance to a low dark subterranean passage, 112 yds. long, through which flows a part of the current which rejoins the rest of the river near the S.E. *Katavothra*. In summer this cavern is dry. The S.E. *Katavothra* resembles the cavern in outward appearance, being an aperture at the foot of a perpendicular rock of equal altitude; the stream which enters here is 10 yds. broad and 25 ft. deep. A second *Katavothra* lies 12 min. further, at the head of an inlet of the lake under a perpendicular cliff, 20 ft. high; the size of the stream is smaller. Close to this is the third *Katavothra*, at the foot of a rock 50 ft. high. Thence we proceed to the

† A corruption of *Παλαιὰ Παναγία*. The convent has been rebuilt on a more convenient site $\frac{1}{2}$ hr. distant.

emissary of the river, in the valley of *Larmas*, over a stony hollow between hills: the Kephisos pursues its subterranean course in the same direction, as appears by a line of quadrangular shafts or excavations in the rock, evidently made for clearing the subterranean channel, at some period when it had been obstructed. At the fifteenth shaft the valley widens, and the road follows the slope and enters the lower valley at the ($\frac{1}{2}$ hr.) *Kephisari*, a channel which helps to drain the lake, but is dry in summer. Further on is another outlet where the river issues at the foot of a precipice 30 ft. high, in many small streams, which unite and form a river nearly 12 yds. wide and 3 or 4 ft. deep, flowing with great rapidity down the vale. The path follows its rt. bank for $\frac{1}{4}$ hr., and then, crossing a projection of Mt. Skroponeri, descends to the ruined Church of *St. Nicolas*, crosses the Kephisos by a bridge of five arches, and reaches the mills of *Castri*, or *Larmas*, which are turned by a canal from the river. From the mills to the head of the bay where the river joins the Enripis is $\frac{1}{2}$ hr. The river is precipitated over the rocks for a short distance with great rapidity.

The ruins of *LARYMNA* are situated on a level space covered with bushes near the shore of the bay, 10 min. S. of the mouth of the Kephisos. There are some remains of a small fort, traces of the whole circuit of the wall, another wall along the sea, a mole, and an oblong foundation of an ancient building. On a hill close by lie the ruins of the upper town, surmounted by its Acropolis, and consisting of foundation blocks in rectangular courses supported by polygonal substructions.

$\frac{1}{2}$ hr. W., at the head of the dry river-bed, is *Martino* (1400), an Albanian village which formerly stood a little further E., among the ancient and mediæval ruins of *Palaeochori*. Hence to *Thermopylae* (Rte. 85); to *Orchomenos* (Rte. 76).]

From *Kokkino* to *Karditsa* we proceed S.W., passing along the rugged flanks of Mt. Ptoon. Midway, a small plain lies below to the rt., at the foot of a mountain on the border of the lake; opposite to it is seen the island of

**Goulás*, or *Gha*, surrounded by cliffs. This very remarkable stronghold, formerly surrounded by water, and connected by a causeway with the shore, stands about $\frac{3}{4}$ hr. W. of *Kokkino*. Cyclopean walls, resembling those of *Tiryns* and *Mykenae*, and forming retreating angles at every few yds., run entirely round the island, following the outline of the natural cliffs. The N. gate is flanked by two low towers projecting from the wall, and remains of similar defences may be seen by the corresponding entrance on the S. On the highest point are some ancient foundations of a large building, which may have been a palace. There are also traces of long buildings stretching across the site and dividing it into two portions. Some mediæval ruins are also visible, as well as a few later buildings, dating from the War of Independence, when the inhabitants of the mainland took refuge within the walls. There are several other ruins of the Mykenæan age in the neighbourhood of Lake Copais, and it is supposed that they are the relics of the ancient *Minyæ* of Boeotia.

On the shore, $\frac{1}{2}$ hr. S.E. of *Goulás*, is *Karditsa*, above which rise the ruins of *ACRAEPHIA*. The old Church of *St. George*, which stands within the walls of the ancient city, probably occupies the site of a Temple of *Dionysos*. It contains many inscriptions and antiquities, including a very small fluted Doric column, and two circular pedestals, smaller above than below.

From the Church we pass through a chasm into the plain, and arrive in 40 min. at a projecting part of the mountain, which affords from its summit a good view of the adjacent part of the lake, where a stone causeway crosses the mouth of a bay. This causeway connected the foot of Mt. Ptoon with that of Mt. Sphingion. The road now follows the S. side of

the plain, in which are ancient foundations, probably the remains of works intended to defend the place from the encroachments of the lake. N. are traces of the ancient tunnel which connected Lakes Copais and Hylica (*Lakeri* or *Sengena*). This tunnel may be traced as far as the plain of *Sengena*, where it is again crossed by a ridge. To the l. of the apparent extremity of the canal are ruins occupying an Hellenic site, probably *HYLE*.

In 3 hrs. we reach *Sengena*, a small village on a rocky hill. A mile S. is the emissary of the subterranean stream from Lake Copais.

The road now passes the *Lake of Likeri*, the ancient *HYLICA*, whose depth and abruptness of margin are remarkable after the swampy appearance of the Copaic basin. On its N.E. bank stood *HYLE*.

Riding over the undulating plain of *Bocotia*, we reach (2 hrs.)

Thebes (Rte. 71).

walls, and many inscriptions have been built up into the walls of several chapels.

The path now skirts the N. margin of the lake, running W. for about an hour to *Storiki*, where is a farm (St. Demetrius), belonging to the monks of Penteli. It now turns N.W. and crosses a ridge to (1 hr.) *Rado*, leaving the village on the rt. Fine views are enjoyed from several points, as the pathway mounts and descends. About $\frac{1}{2}$ hr. further we pass a mediæval tower upon a hill, which marks the site of the ancient *TEGYRA*, and still retains portions of a polygonal wall. Here was a celebrated Oracle of Apollo. Tegyra is also famous for the battle fought there in 374 B.C., when Pelopidas, the Theban general, defeated a much larger army of Spartans and their allies. A track runs W. from hence across the swamps of the drained lake, saving an hour, but it is not always practicable. Our path makes a long circuit to the rt., passing near *Arriocastro*, the ancient *ASPLEDON*, with remains of walls, and in $2\frac{1}{2}$ hrs. reaches the village of *Skripou*, at the foot of the conspicuous Acropolis of *Orchomenos* (Rte. 82).

ROUTE 76.

MARTINO TO ORCHOMENOS, BY TOPOLIA.

—HORSE-PATH.

Martino	H. M.
Topolia	2 0
Tegyra	2 30
Orchomenos	2 30
	<hr/> 7 0

From *Martino* (Rte. 75) the path ascends S. for $1\frac{1}{4}$ hr., passing the Chapel of *St. Demetrius*. From the highest point a view is gained over Lake Copais, and in $\frac{3}{4}$ hr. we reach its margin at *Topolia* (300), the ancient *KOPAE*, from which place the name of the lake is derived. The village stands on a peninsula joined by a neck of land to the shore, and retains but few traces of antiquity, its sites having been obliterated in the Middle Ages. On the N. side are some scanty fragments of polygonal

ROUTE 77.

MARTINO TO THERMOPYLÆ, BY ATALANTE.—HORSE-PATH.

Martino	H. M.
Proskyna	1 30
Opús	1 0
Atalante	1 30
Livanataes	2 0
Alope	2 0
Daphnús	2 30
Pikeraki	1 30
Molo	3 0
Thermopylæ	3 0
	<hr/> 18 0

From *Martino* (Rte. 75) the path runs N.W. to ($1\frac{1}{2}$ hr.) *Proskyna*. [Hence a track leads due E. to the Convent of *St. George*, which has long

been conspicuous on the rt. of the pathway. $1\frac{1}{2}$ hr. N.W. of it lie the ruins of HALAE, an ancient port opposite Atalante (Rte. 106).]

On a rocky height, about an hour beyond Proskyna, stands the acropolis of OPUS, the ancient capital of E. Locris, still girt with polygonal walls nearly 6 ft. high, and preserving traces of two gates. Fine *VIEW.

$1\frac{1}{2}$ further W. lies Atalante T (1700), the higher portion of which is partly constructed of ancient buildings. These are remains also of an aqueduct, and several Turkish ruins. The town suffered terribly from an earthquake in 1894. It derives its name from the opposite island of *Atalante* or *Atalanta*, which shelters its port. The islet was uninhabited until the year B.C. 431, when it was occupied and fortified by the Athenians, with the object of protecting the opposite coast of Euboea from the raids of the Locrians. In B.C. 427 part of the defences were thrown down by a severe earthquake. [A carriage-road runs E. across the plain to the (4 m.) *Scala* on the Euripos (Rte. 106).]

Our road now runs N., and in 2 hrs. reaches the large village of *Livanataes*, near which stood KYNOS, the port of Opus. About $\frac{1}{2}$ hr. further, on a promontory, stands Arkitza. The road here turns W. again, passing in 2 hrs. the ruins of ALOPE, and 2 hrs. further those of DAPHNUS. The latter site is now occupied by the monastery of *St. Constantine*, which includes a few ancient remains. The scenery is extremely attractive; on the l. rise the pine-clad slopes of Mount Cnemis. In many places the path lies through fine pine woods, traversed here and there by brooks, bordered with noble plane-trees, and a dense undergrowth of oleanders and myrtles. Myrtle grows here in great luxuriance, even close to the sea. $1\frac{1}{2}$ hr. beyond the convent is *Pikraki*, on the site of THRONION, once an important city of the Locrians. In another 3 hrs. we reach Molo T (1150), so called from

an ancient mole at its harbour, and supposed to have served at the port of *Budonitza* (Rte. 80). Thence to (3 hrs.) *Thermopylae* (Rte. 86), passing on the l. after 2 hrs. the site of ALPENOI, once a sea-port, from which the army in defence of Thermopylae was supplied with food. It now lies nearly 3 m. inland. NICAEA, a fortress which commanded the pass, must have stood close by.

ROUTE 78.

CORINTH TO DELPHI, BY ITEA.—
STEAMER AND CARRIAGE-ROAD.

(See p. 944, H.)

From Corinth (Rte. 11) the steamer crosses the gulf to (20 min.) *Loutraki*, which place, however, is sometimes visited first, immediately after passing through the canal. Steaming down the gulf, we pass in 40 min. the promontory of *St. Nicholas*, and afterwards enjoy fine views of Helicon (5740 ft.), Parnassus (8070 ft.), and Mt. Kiona (8240 ft.).

In another $1\frac{1}{2}$ hr. we round the headland of *Opous*, and enter the gulf of *Galaxidi*, the ancient GULF OF CRISSA. The village which gives its name to the gulf lies at its entrance on the W. shore. At the upper end, on the rt., lies *Magoula*, occupying the site of the ancient KIRRA, the port of Crissa (see below), and preserving some traces of walls and of a quay. The people of Kirra grew wealthy and arrogant, and levied contributions from all travellers who passed through their territory on pilgrimages to Delphi. On account of these and worse depredations, their city was destroyed by the Amphictyons in the first Sacred War (B.C. 595).

1 hr. from Opous (about $4\frac{1}{2}$ from Corinth) is *Itea* T, the port of (8 m.) *Salona* (Rte. 86), where good boats may be hired for excursions on the

gulf, and carriages (25 dr.), horses, or mules (10 dr.) for (2½ hrs.) *Delphi*.

For 1½ m. we follow the carriage-road to Salona, and then turn into a by-road to the rt. In ½ hr. we take a footpath to the rt through a grove of olives, and after 20 min. join the road again. Camels are largely employed here upon the plain. Ascending to the l. of *Chrysó T* (1500), near the site of the very ancient *CRISSA*, we reach in ¼ hr. a fountain at the top of the village, which is abundantly supplied with water. We now continue to ascend by the pathway, crossing the road after ¼ hr., and 40 min. afterwards reach

Castri ✱ *T* (1000), rebuilt since 1892, about ½ m. W. of the former village, which stood upon the foundations of *DELPHI*. By a special convention with the Greek government (Apr. 1891), the French School have bought out the inhabitants, obtained entire possession for ten years of the ancient site, with exclusive right of publishing plans, etc.,† and laid down an elaborate system of tram-lines at different levels, by means of which the work of excavation has been rapidly and successfully carried on. The refuse earth has been shot down by tilted trucks into the ravine of the *Pleistos*.

HISTORY.—The situation of *Delphi* (2130 ft.) is one of the finest in Greece. The city stood on undulating ground within the obtuse angle formed by the *Phaedriades* (shining rocks, now *Ροδίτι* and *Χλεμπόυκος*) on the N. and E. On the S. the city was bounded by the ravine of the river *Pleistos* (*Aesch. Eumen.* 27), beyond which rises the further barrier of *Mt. Kirphís* (now *Σκληρή* or *Ξεροβοῦνι Παλούκι*). The margin of the river was protected against the effects of inundation by a massive embankment.

Delphi was originally called *Pytho*, by which name alone it is mentioned in *Homer* (*Il.* ix. 405; *Od.* viii. 80). The name *Delphi* probably means a 'Hollow,' but it has also been derived from the twin peaks of the *Phaedriades*, as

† See *Preface*. Travellers are strictly forbidden to make notes or sketches.

ἀδελφοί, and from *δελφίς*, a dolphin.

Delphi was colonised at an early period by Doric settlers from *Lycoreia*. Their descendants formed a privileged class, from which the high priests of the god continued to be chosen as long as the oracle existed. In the beginning, *Delphi*, or rather *Pytho*, seems to have been partially subject to *Crissa*, and long after the younger city had become independent, the people of *Crissa* claimed jurisdiction over it. *Crissa* had, however, probably lost its importance before the first Sacred War (B.C. 595), which ended in the destruction of *Kirrho*, its port (near the modern village of *St. Nicolas*), by the Amphictyonic Council—a fraternity of tribes or cities united in the service of some popular or powerful god. From the spoils of *Kirrho* were founded the *Pythian* games, first celebrated B.C. 586.

Although in historic times *Delphi* was specially sacred to *Apollo*, yet there are traditions that at an earlier period other divinities were tutelaries of the place, and that *Apollo* succeeded to their honours when he had slain the dragon *Pytho*, whom *Earth*, the first possessor of the oracle, had placed on guard at the foot of *Parnassus*. The god possessed large domains which were cultivated by the slaves of the temple. Second only to the worship of *Apollo* at *Delphi* was that of *Dionysus*.

As early as the 9th cent. B.C. the reputation of the oracle was fully established, and later the Lydian kings *Gyges* and *Croesus* were among the greatest benefactors of the temple.

In B.C. 548 the temple was destroyed by fire, and the sum required for rebuilding it with increased splendour was estimated at 300 talents (115,000*l.*). Of this sum the *Delphians* were to contribute a quarter. The contract for the execution of the work was taken by the exiled Athenian *Alcmaeonidae*, who gained great reputation by employing for the front of the temple *Parian* marble, in place of the coarse stone prescribed for in the contract.

In B.C. 480 *Xerxes* sent a detachment of troops to plunder the temple,

They advanced by the *Schisté* pass, and reached the sanctuary of *Athena Pronaia* when thunder was heard, and two huge crags rolled down and crushed many to death (see below) (Hdt. viii. 25-29). In B.C. 356 the Phocians, who had been sentenced to pay a heavy fine to Delphi, on the pretext of having cultivated a portion of the Kirrhaean plain, retaliated by seizing Delphi with all its treasures. Such was the origin of the second Sacred War, which was only terminated by the intervention of Philip of Macedonia. The temple was then (B.C. 346) restored to the custody of the Amphictyonic Council, and the Phocians sentenced to refund the missing treasure, estimated at nearly 2½ millions sterling. This they were quite unable to do. In B.C. 279, Brennus and his Gauls advanced to the attack of Delphi, by the same road as the Persians two centuries earlier, but were repulsed almost in the same manner. The thunder rolled, an earthquake rent the rocks, and huge masses of stone rolled down and crushed many of the invading force. The temple was plundered by Sulla in B.C. 86 for the payment of his soldiers, and again by Nero in a fit of rage at the Oracle's condemnation of his matricide; but it was restored by Hadrian and the Antonines to much of its former splendour. Constantine carried off several of its treasures to adorn his new capital, among others the famous golden tripod dedicated after Plataea, of which the inscribed bronze pedestal, formed of three entwined snakes, may yet be seen in the Hippodrome at Constantinople.

The oracle was consulted by Julian, but finally abolished by Theodosius about A.D. 385. Some centuries before this, however, it had lost its importance. It had always shown strong leanings towards the Doric race, and its decline in influence may be traced to the period when Athens and Sparta entered on their struggle for supremacy. The partiality for Sparta then became so manifest that the Athenians and their allies discarded the oracle in disgust. From the time when the

Greek States lost their liberty, the utterances of the Pythia were almost entirely concerned with private and domestic matters, such as marriages, loans, voyages, and sales.

EXISTING REMAINS.—A good carriage-road runs E. from Castri to *Ara-chova* (Rte. 81). Passing below the Sanctuary (p. 532), which we visit later on, the hurried traveller may begin with the *Costalian Fountain*, at a bend of the road ½ m. from Castri (p. 531). Passing it for the present, 1 m. further we reach a **Sepulchral Monument** in the shape of a square Tower, which has for some time been visible on the rt. of the road, and measures 7 yds. each way. Its walls remain to the height of nearly 10 ft. from the ground, and are built of limestone in large rectangular blocks, showing traces of breccia.

Returning towards the Sanctuary, we pass on the rt. a number of tombs cut in the rock, and forming part of an ancient cemetery. Most of them have the appearance of a wide and shallow round-headed niche, but some few are recessed more deeply. Three conspicuous niches stand high up in a row about 10 min. below the tower. 10 min. further we reach an embankment below the road on the l., to the foot of which a rough path descends. Beneath the masonry is a wall of natural rock, in which is cut a curious representation of a double door, with horizontal bands of pellets to imitate nail-heads. It is locally called the **Logari**, and is supposed to represent the Gate of Hades.

[A rough track here descends into the valley, and leads in 2½ hrs. to *Desphina* (Rte. 81).]

Continuing along the pathway, which runs through a terraced grove of olives, we soon find, on a slightly lower level, some massive substructions of one of the Four Temples which once occupied the slope. One of them, dedicated to *Athena Pronaia* (or according to some ancient authorities *Pronoia*), was circular, and was

famed for its size and beauty. Sacrifices were offered here before consulting the oracle. This spot, now called *Marmaria*, was the scene of the famous catastrophe which drove back the troops of Xerxes (see above).

150 yds. further, immediately below the road, are some well-preserved substructions in neatly fitting blocks of limestone, mostly rectangular. The walls in one corner are set at an obtuse angle, and some of the blocks have projecting knobs upon their surface. These ruins are supposed to have belonged to the *Gymnasium*, the site of which is now partly occupied by the adjacent monastery of *Panagia*, belonging to the Convent of Jerusalem near Daulis (Rte. 80). Within the church, which is built of old material, are some fragments of ancient columns. Ascending to the road, on the rt. is a square rock-hewn recess, containing smaller niches for votive offerings. Another recess, just above the spring (see below), has been converted into a Chapel of *St. John Prodromos*.

From the perpendicular cliff above, the ancient *HYAMPEIA*, now *Phlemboucos*, criminals were hurled who had violated the sanctuary of the god. After the unjust execution of Aesop at this spot the Delphians, out of respect to his memory, transferred the place of punishment to the opposite peak of *NAULIA*, now *Rodini*.

We now pass on the l. a large plane-tree, the successor of one which, according to tradition, was planted by Agamemnon, and perished in the winter of 1850. A few yds. further, at a bend in the road, is the celebrated *Castalian Fountain*, the basin of which was ruined by an earthquake in 1870.

In this spring all who came to Delphi for any religious object whatever were compelled to purify themselves. The bathing of the hair seems to have been the principal part of the ceremony, and is one attributed by the poets to the god himself. Murderers, however, bathed the whole body. The fancy which attributed poetic inspiration to the waters of the Castalian Spring was an invention of the Roman poets.

[A deep pool about 700 yds. down the ravine is probably the *WELL OF SYBARIS*.]

Behind the fountain runs a short gully, backed by the inaccessible rocks of the *Phaedriades*.

The *PYTHIAN SANCTUARY*, like the much more extensive *Altis* at Olympia, was an enclosure containing many buildings, *anathemata*, and other monuments, besides the principal temple. It was styled τὸ ἱερόν, τὸ τέμενος; and, in a more restricted sense, Πυθῶ. Within, it partook of the usual terraced form characteristic of Delphi, and necessary from the formation of the ground. The enclosure was surrounded by a wall, styled δ ἱερός περίβολος, of which the massive wall called *Hellenikó Kastro* by the peasants formed the S. portion. The principal entrance was from the E., and communicated directly with the Castalian Spring.

Following the high road to the l., we reach in 10 min. on the rt. the corner of the *Helleniko*, the lower courses of which are chipped diagonally. Here a path leads up by the wall to the bottom of a flight of steps, which ascends through the ruins of the E. gateway to the Sacred Way. On the rt., running N. and S., is a fine stretch of polygonal wall in small blocks, which formed part of an earlier enclosure.

The broad **Sacred Way*, paved with large rectangular slabs, winds from the gateway up the hill. The long chamber to the rt. contained the offerings of the Lacedaemonians after the battle of Aegospotami. The semi-circular bases on each side of the road bore the statues of early Argive kings and of the Epigoni. To the l. is the Treasury of the *Sikyonians*, in the form of an early Doric temple, erected over a still earlier round building. The sculptures (see below) are supposed to have belonged to the latter (early 6th cent.). Next comes the Treasury of the *Cnidians*, formerly known as that of the *Siphnians*. The

ruins to the l., where the road turns upwards, are the remains of the *Theban Treasury*. We come now to the

Treasury of the Athenians, a Doric building of Parian marble in temple form, in particularly good preservation, and covered with inscriptions. It was erected out of the spoils obtained at the battle of Marathon. Among the inscriptions discovered here are several Hymns, with the musical notation marked in letters of the Greek alphabet above the text. The most interesting of these is a **HYMN TO APOLLO**, which has been performed at the French School and elsewhere in Athens.

Above the Athenian Treasury are the remains of a building which may have been the Council House.

Further on is a projecting mass, supposed to be the **Rock of the Sibyl**. A species of grotto in the midst of it is probably the traditional den of the she-dragon Python.

Above this point the road passes on the l. two seats for pilgrims, and two re-erected columns of the **Stoa**, in Pentelic marble, without capitals. The Stoa was erected by the Athenians perhaps as early as the 6th cent. Its length was about 36 yds., with a breadth of nearly 4; the pavement and stylobate were of local Parnassus stone. On the highest step is a dedicatory inscription in archaic characters.

To the W. of the two fluted columns, on a round pedestal, is the **Column of the Naxians**, with an inscription recording their possession of the *προμαρτεία*, or right to consult the oracle before any others. Close by was found the white marble Sphinx of archaic type, which originally surmounted the column.

Behind the Stoa runs a fine stretch of ***polygonal wall**, with three upper courses in rectangular blocks, serving to support the platform on which stood the Temple of Apollo. It follows the irregularities of the ground, varying from 6 to 12 ft. in height, and its total length from E. to W. must have reached nearly 200 yds. The face of the wall was dressed and smoothed at a later date, and used as a depository

for inscriptions relating to the temple and its affairs, both religious and secular. Along the base the rough-hewn blocks project in their original condition, forming a sort of natural wainscoting. The blocks of the upper courses were joined by double T clamps run in with lead.

Towards the E. end the wall is covered with inscriptions. Records, public and private, important and trivial, are all mixed together; most of them relate to the emancipation of slaves. Some few have been picked out in red paint, apparently for greater legibility.

Previous to the present excavations of the French, and when as yet the site was largely built over with modern houses, certain points in the topography had been made out. In particular the terrace wall of the temple, with the Stoa of the Athenians in front of it, had been laid bare. Numberless inscriptions written on the terrace wall, and recording the manumission of slaves, illustrated the Greek habit of freeing slaves by dedicating them to Apollo. Nevertheless, the actual reality of the scene, as now revealed by the present excavations, has proved a splendid surprise. As we ascend the Sacred Way, viewing its solemn remains of the most lovely buildings, its marble benches here and there from which to view the ancient processions, and the magnificence of its natural position, we feel that had the Temple itself but been preserved, the sight would have rivalled that of the Acropolis of Athens itself.

Of the famous **Temple of Apollo**, in front of which stands the great altar of the Chians, only the substructions remain, together with a few fragments of columns in limestone and marble, and other architectural details. From these it appears that the exterior was of the Doric and the interior of the Ionic order. That it was a hexastyle temple also seems clear.

On the hearth burnt a perpetual fire, and near it stood the *omphalos*, or Navel-stone, which was supposed to mark the middle point of the earth. By it were representations in gold of the two eagles sent by Zeus from the East and West, who met at this point, and proved the above theory. These golden eagles disappeared in the Phocian War, after which they were more economically replaced by a mosaic representation on the floor. The Omphalos and the Stone of Kronos were evidently survivals of an older cultus at Delphi (p. 528).

In the innermost recess of the **ADYTON**, or subterranean chamber where the oracles were

delivered, was a chasm in the earth, from which intoxicating vapours issued. The Pythia, after drinking the water of the Cassotis, took her seat upon the Tripod, which served as a trivet to support her over the chasm. Between the legs of the Tripod hung a circular vessel (*Αἶσος* or *cortina*), which contained the bones and teeth of the Pythian serpent.

The present foundations do not belong to the temple of the Alcmaeonidae (p. 528), but to the 4th cent. temple by which the former was replaced. The architect, according to Pausanias, was *Spintharos*, but the name of the architect mentioned in the inscriptions is *Xenodoros*. The pediment sculptures were partly by *Praxias* the Athenian, who is said to have been a pupil of Calamis. In later times the temple appears to have been restored by Nero and again by Domitian. A few fragments of sculpture from the 6th cent. temple have been discovered. The supposed underground treasure-chambers have been found to be merely spaces left void in constructing the basement.

Near the front of the temple is a richly sculptured Omphalos—not the sacred rude stone which marked the centre of the earth. A little further on are two bases with inscriptions, which tell that Gelon, the famous King of Syracuse, had caused to be erected on them a Nike and tripod, the work of a Milesian sculptor named *Bion*. The commanding position of these two monuments shows how the gifts of that king were valued at Delphi in his time. N.E. of the great Altar, on the rt. of the Sacred Way, is the Treasury of the *Dorians of Corinth*.

From the W. end of the platform we turn to the rt., and soon reach the **Theatre**, which is thought to date from the 2nd cent. B.C. The tiers of seats are divided vertically by six *diazomata*. The seats in front are covered with inscriptions relating to the manumission of slaves. The front of the *proscenium* was adorned with reliefs representing the labours of Herakles. Near their S.E. corner is a spring supposed to represent the *Fountain of Cassotis*, whose waters seem to have been brought by pipes from that of Delphousa (see below).

Above the Cassotis are the remains of the **LESCHÉ**, the walls of which were adorned with paintings by *Polygnotos*.

Ascending to the l., we pass several picturesque fountains which supplied the old village of Castri, the highest of which is the *Kerná*, the ancient **FOUNTAIN OF DELPHOUSA**. Above it to the N.W. is the **Stadium**, now vulgarly called *Lakkoma*, supported by a strong wall of archaic polygonal masonry. There are twelve tiers of seats, divided at intervals by flights of steps. In the middle of the bottom row on the N. side is a long Bench of honour for the Presidents of the games. Of the Pentelic marble, contributed to its embellishment by the munificent Herodes Atticus, there are now no remains. The total length was about 220 yds.

There are many remains of buildings round the outside of the Peribolos wall, including three Bath establishments on the E., S. and W. sides.

On a lofty ridge to the W. are the **Fortifications of Philomelos**, of which there still exist some flanking towers connected by a wall, with Venetian and Turkish additions.

We now descend S. towards the Chapel of *St. Elias*, which is conspicuous on the hill below. The massive substructions on which it stands probably served to support a **SYNEDRION** of the 1st cent. B.C. To the W. of the Chapel are several circular threshing-floors, on a site which the more ancient Synedrion, or assembly-room of the Amphictyonic Council, is supposed to have occupied. The meeting was called *Pylaea*, and gave its name to the entire suburb.

Below the path which leads N.N.E. from the Chapel is a round **Tomb** excavated in the rock, with an arched recess on either side for sarcophagi. Higher up are more tombs, probably Roman, and a semicircular rock-hewn **Exedra**. Further on, in a line with the round-headed tomb and the Chapel, are the substantially buttressed walls of a **Heroon**.

In the same line, 100 yds. higher up the slope, is the **Upper Museum**, which contains some beautiful frag-

ments of sculpture discovered in the Sanctuary, including the Labours of Heracles and other subjects, from the Metopes of the Athenian Treasury. Here also is a fine Antinous of Roman date (see below). A path descends hence to a remarkable subterranean *Tomb, reached by a very steep staircase, with a curious arrangement of four small steps with concave margin, cut out of the two immediately above the door. Within are three large sarcophagi, and there is a small chamber on a lower level to the S.

Still descending, we reach the Lower Museum, in which is a series of very important sculptures from the Treasury of the Cnidians. Further on are two heads of Caryatides, a curious Doric capital with two lions attacking a stag on its echinus, and a fine Roman portrait head. There are also some fine late reliefs of Heracles taming the horses of Diomedes, found in the Theatre in May 1895. A more suitable Museum for the housing of all the antiquities found at Delphi is now being projected.

The principal discoveries in the way of sculpture, are—(1) the Frieze of the Treasury of the Cnidians, formerly known as that of the Siphnians (marble), (2) the metopes of the Athenian monument of Marathon (marble), and (3) the metopes of the Sikyonian Treasury in Isthmia. These sculptures in relief are now placed in two temporary museums on the spot. The most important from its extent, and its archaic beauty of workmanship, is the Frieze of the Cnidians. When found, considerable remains of colour were to be seen on these sculptures. The names of many of the figures were legible beside them. It was ascertained also that a slab, which had long been known to visitors to Delphi, forms part of this frieze. It is a slab representing the rape of the daughters of Leukippos. Among the other subjects, the best preserved is a battle of Gods and Giants (Gigantomachia). The remaining subjects are a battle of Greeks and Trojans over the body of Euphorbos, who lies prostrate in the centre of the combat, and the Apotheosis of Heracles. In the group fighting over Euphorbos are to be seen Menelaus and Meriones on the one side, and Hector and Aeneas on the other. Perhaps the most interesting groups are those of the seated deities looking on at the Trojan battle, because they show that the idea of invisible deities seated and looking on at a combat had been familiar to Greek artists long before the date of the Theseion in Athens or of the Parthenon, where we see the same conception realised. On the return of one of the corner slabs is to be seen a curious and hitherto

unknown representation of Aeolus with his bag of winds, while in one of the groups of deities is Nemesis seated behind Hera, and placing her hand naively under her chin. The sculptures probably date from the last quarter of the 6th cent. B.C., but it is a much disputed question to what school they are to be attributed.

The pediment group from the same Treasury shows the contest between Herakles and Apollo for the tripod, with Athena standing between the antagonists. A peculiarity of the work is that while the lower parts of the figures are in relief, the upper parts are sculptured in the round.

The metopes of the Athenian Treasury illustrate the labours of Heracles and of Theseus. Here the sculpture is plainly recognisable as Athenian from the graceful and slim proportions of the figures, and the extraordinary refinement in the execution of details. According to the testimony of Pausanias and of inscriptions, the metopes may be dated shortly after the battle of Marathon 490–480 B.C.

From the Treasury of the Sikyonians five metopes have survived, representing the ship 'Argo,' with figures of the Dioscuri at each end, and of Orpheus and Thamyras (?) in the middle; the Dioscuri and Idas leading away the cattle of the Aphorides; Europa and the bull; the Calydonian boar; and Helle carried by the ram. All these metopes are rude in execution and formal in composition, bespeaking a considerably more remote antiquity than the sculptures of the Cnidians and Athenians.

Among the other sculptures discovered in the French excavations, are—(1) an archaic sphinx which surmounted a column erected by the Naxians, the base of which, with a later inscription, has long been known to travellers, as well as some fragments of the sphinx itself; (2) a beautiful statue of Antinous, the personal favourite of the Emperor Hadrian; and (3) a set of Caryatides, each with a calathos or basket on the head, sculptured with designs in low relief. The style of these latter corresponds exactly with the archaic female figures in the Acropolis Museum of Athens. M. Homolle describes them as prototypes of the Caryatides of the Erechtheion.

Among the more recent finds is a beautiful bronze statue of a *CHARIOTEER clad in a long chiton. The inlaid eyes are wonderfully well preserved, and give a good idea of the lifelike appearance which ancient works of sculpture originally possessed. From the inscribed base and other fragmentary remains it can be inferred that the figure formed part of a group, consisting of a *quadriga* with one or two small figures leading the horses. The work was an offering made by *Polyzalos*, brother of Gelon and Hieron, the tyrants of Syracuse, and its date is fixed between 478 and 472 B.C. Another charming masterpiece is an akantus column surrounded by dancing Caryatides. The style of the work shows that it belongs to the last quarter of the 5th cent. A fine group of portrait statues represents the Thessalian tyrant, Daochos, and his family. Among the smaller miscellaneous antiquities there are some good bronzes, and some pottery in the Mykenean style.

ROUTE 79.

DELPHI TO PARNASSUS, BY THE CORY-
CIAN GROTTO.—HORSE-PATH.

	H.	M.
Delphi		
Corycian Cave . . .	3	0
Kalyvia . . .	1	0
Parnassus . . .	5	0
	9	0

This excursion is best made from Arachova, where guides and mules are easily procured. Better quarters are, however, found at Delphi. Time required—from Delphi 9 hrs. up, and 6 hrs. down; from Arachova 6 hrs. up, and 4 hrs. down.

A well-qualified local guide is an absolute necessity, since the paths on the higher ranges are frequently obliterated by torrents, or vary in direction from year to year. The guides are terribly afraid of snow, and generally refuse to attempt the ascent until the middle of June.

Torches or a good supply of candles are required for visiting the Cave. Water should be carried in addition to a good stock of provisions, as there are no springs near the summit.

On leaving Delphi, the precipices above the modern village are surmounted by a very steep and rugged zigzag path (*Κακή Σκάλα*). After nearly an hour a fine view is gained of *Desphina* on the rt. towards the sea. 20 min. further we reach a ridge (2970 ft.), from which the path descends through fir woods. In 10 min. it ascends again through fine scenery, and $\frac{1}{2}$ hr. later passes on the rt. a muddy shallow tarn. 5 min. afterwards the horses are left at an ancient spring, to which a few steps descend. Thence a steep rough climb

up an almost pathless hill leads in $\frac{1}{2}$ hr. to the low arched entrance of the **Corycian Cave**, a fine, but not a very remarkable grotto, when compared with others which have not so classical a celebrity. The cavern measures about 100 yds. by 60, and is 40 ft. high in the middle. At the end of this great vault a narrow passage leads up a wet slope of rocks into a smaller chamber. The ancient dedication to Pan and the Nymphs is still visible in two inscriptions on a stone to the rt., just within the entrance to the outer cave. Around it were celebrated orgies of Dionysus. (Paus. x. 32, 7). When the Persians were marching upon Delphi, the inhabitants took refuge in the Corycian Cave (Hdt. viii. 36), and it was again used as a refuge in the Greek Revolution.

[Bridle-path to (11 hrs.) *Gravia* (Rte. 86).]

We now descend E. towards the head of the plain, and reach in an hour the village of **Kalyvia Arachovitica**, the summer quarters of the Arachovians, where the path falls in from (1 hr.) *Arachova*. Here begins the real ascent of the central cone of Parnassus, the base of which is clothed with magnificent pines. After 2 hrs. the path follows the N.W. side of the mountain, which now becomes bleak and destitute of herbage; still higher the snow lies in patches all the year. In 20 min. we turn suddenly E., and $\frac{1}{2}$ hr. further reach two ruined huts. Here riders must dismount, as the rest of the way lies over blocks of stone. The (2 hrs.) summit, locally called **Lykeri** (8070 ft.), is marked with a wooden cross. At the top of the mountain is a small plain, enclosed in a crater-like basin, and containing a pool generally frozen over. The sides of the basin, rising in ridges round the plain, form the summits of Parnassus.

The *view on a clear day exceeds in grandeur and interest almost every other prospect of the kind.

To the N., beyond the plains of Thessaly, appears Olympus with its snowy tops brilliant in sunlight. Farther W. is seen the long chain of Pindus; on the E. rises Helicon, with other Boeotian mountains. To the S. the summit of Panachaicon is very conspicuous; Achaia, Argolis, Elis and Arcadia are seen as in a map, while the Gulf of Corinth looks like a large pond. The Aegean and Ionian seas bound the horizon E. and W.

A steep footpath leads down the E. slopes of Parnassus in 5 hrs. to the **Convent of Jerusalem**, the situation of which, by the side of a mountain stream and surrounded by venerable pine trees, is very beautiful. Thence to (1 hr.) *Dadia* (Rte. 81).

ROUTE 80.

PARNASSUS TO THERMOPYLAE, BY
DADI AND BUDONITZA.—FOOTPATH.

Parnassus	H. M.
Panagia	5 0
H. Marina	1 30
Velitza	1 0
Dadi	2 0
Budonitza	3 0
Thermopylae	4 0
	—
	16 30

The traveller descends the N.W. side of the mountain by a steep and rugged track, and bearing to the E. reaches in 5 hrs. the

Monastery of the Virgin (Panagia), beautifully situated amid pine woods, and overlooking the basin of the Kephisos. The descent continues for another $\frac{1}{2}$ hr., then skirts the N. base of Parnassus, and 1 hr. later reaches

Hagia Marina. The track next passes two large pits with a tumulus on the edge, beyond which are the foundations of a large edifice, built of great masses of stone. Hence a path leads E. to (2 hrs.) *Belesi* (Rte. 85). After passing a torrent, several rock sepulchres are seen, and we soon reach (1 hr.)

Velitza, which lies at the foot of a cliff, amid fine *remains of the ancient walls and towers of TITHOREA. In the precipice is a cave which served as a refuge to the inhabitants during the Persian war, and again in the Greek Revolution.

On leaving Velitza the road turns N.N.W., and crosses a torrent by a bridge, and afterwards a spur of Parnassus, which projects into the plain, and then another stream. In 2 hrs. from Velitza we reach **Dadi T** (*Δαδίον*), the chief village of the district, on the road from Livadia to Lamia (Rte. 85). On a hill beyond the village are some Cyclopean walls and a turret, which mark the site of AMPHICLEIA. The city was built on terraces somewhat like Delphi, at the edge of a plain near the rt. bank of the *Kephisos*.

The road now descends by an old military way, passing an aqueduct and fountain, into the plain of Elateia, crosses the Kephisos, and soon afterwards ascends the slopes of *Mount Oeta*, affording fine views over the Euripos and the gulf of Lamia. From this spot we descend to (3 hrs.)

Budonitza (650), the supposed site of PHAKYGAE. In mediaeval times it formed a Frankish marquise, subject to the Prince of Achaia. The ruined castle of the Marquesses of Budonitza forms a picturesque feature in the landscape. It is partly built on Hellenic foundations, and with ancient materials. Within the walls is a small chapel of western architecture.

The castellan of Budonitza held his title, in its original sense, from his office as Warden of the March or frontier.

Below the Castle, which must

always have been an important bulwark in guarding the passage of Thermopylae, are the remains of ancient walls resembling those at Dadi.

The track now coincides with the ancient military way, followed by the Spartans under Leonidas. The whole of the road is a descent, but lies high above the marshy plain. The hills are covered with trees and rare plants. To the l. is seen on a hill the ruined fortress of *Saromata*, probably occupying the site of *KALLIDROMOS*, which was stormed and carried by the Romans against Antiochus of Syria in B.C. 191 (p. 574). In a small plain into which the road turns suddenly, just as a steep and continued descent commences to the narrowest part of the straits, is the (1 hr.) **Polyandriou**, an ancient tumulus with the remains of a rectangular pedestal in square blocks of red marble breccia, weathered to the appearance of common grey limestone.

Near *Dracospelia*, from whence we overlook the plain watered by the Spercheios, is the *Anopatea*, or upper path, by which the Persians turned the flank of the Greeks. The descent now becomes rapid, and the military way is frequently broken by torrents. $\frac{3}{4}$ hr. from the Polyandriou are the remains of the great N. wall mentioned by Herodotus (vii. 176).

The path now descends to a mill driven by warm springs, and there enters a morass, which is traversed by a narrow paved causeway. About $\frac{1}{2}$ hr. further (4 hrs. from Budonitzæ), is **Thermopylae** (Rte. 86).

ROUTE 81.

DELPHI TO LIVADIA, BY ARACHOVA,
HOSTOS LOUKAS, AND CHAERONEA.—
HORSE-PATH.

Delphi	H. M.
Arachova	2 15
Zemenó	2 30
Schiste	1 30
St. Simeon	2 0
1 hr. H. Loukas	
Davlia	2 30
H. Vlastos	1 15
Chaeronea	1 0
Livadia	3 0
	<hr/>
	16 0

On leaving **Castri** (Rte. 78) the carriage-road passes below the hill of St. Elias, winds to the l. round the base of the natural amphitheatre upon which rise the ruins of Delphi, and turns to the rt. again at the Castalian spring. It then crosses an embankment above the *Logari* (p. 530), and ascends to the (1 $\frac{1}{2}$ m.) **Tower**, which forms the lower part of an ancient tomb. Thence it runs high above the rt. bank of the *Picistos*, whose ravine is hidden by vineyards in the foreground, while beyond it is a range of bare round-topped hills. After 50 min. the mule-path takes a short cut to the rt., joining the high road 20 min. further on. In another 20 min. we gain a view of the Museum and Chapel at Delphi on the rt., and 10 min. afterwards reach

Arachova ✕ T (3220 ft.), a large and prosperous village (3220). 'It is one of those spots in Greece which, without any ancient name or fame, has, like Hydra and Psará, acquired or retained more of the ancient blood and spirit than many of the illustrious places of classical times. Its inhabitants are renowned for their pure Greek, their simplicity, their beauty, and (in the most recent times) their resistance to robbers.'—A. P. Stanley.

The village abounds in water, and on a crag to the rt. rises a picturesque modern tower.

Near this place stood probably the ancient **ANEMOREIA** (wind-mountain). For the ascent of *Parnassus*, see Rte. 79.

The mule-path now gradually descends into a wide valley, crossing in an hour a scanty mill-stream, and afterwards passing by a pond. In $\frac{1}{2}$ hr. beyond the mill-stream the Chapel of *St. Athanasius* is passed under trees on the rt., and in another 25 min. we reach the khan of **Zemenó** (2185 ft.), with an abundant spring under a plane-tree.

On a rocky eminence above the path, $\frac{1}{2}$ hr. beyond the Khan, is a Monument to **JOHANNES MEGAS**, who was killed here in a fight with brigands in 1856.

We have now reached the **Schisté** (*σχιστή ὁδός*, or *split road*). Here the roads from Delphi, Daulis, and Ambrysos join, and here was laid in ancient times the scene of the fatal meeting of Oedipus with his father Laios, whom he unintentionally slew (*Soph. O. T.* 729-734). The spot was often crowded by pilgrims and worshippers on their way to Delphi. A fourth track has now been added, leading due W. in 4 hrs. to *Livadia* (Rte. 82), through the unattractive valley of *Korakólitho*, in which are some ruins assigned to the ancient **TRACHIS**.

The S. path leads from the Schiste in 20 min. to another junction of roads. [That on the rt. continues to (1 hr.)

town, as testified by the numerous rock tombs in the neighbourhood.

From Desphina (*Δεσφίνα*) a rugged mountain path leads N. across the plain for $\frac{3}{4}$ hr. It then descends into the valley of the *Pleistos* between the two summits of Mt. Kirphis. After crossing the stream, now called ($\frac{3}{4}$ hr.) *Xeropotamo* (dry river), by a bridge, it again ascends, and in 1 hr. rejoins the road from Arachova to Delphi, a little below the square Tomb (p. 530).

2 hrs. S. of Distomo is the little port of *Aspraspitia*, close to the site of the ancient **ANTICYRA**, of which some slight remains may be traced. The black Hellebore (*H. orientalis*), for which Anticyra was famed (as a cure for madness), still grows here in great abundance (*Hor. Sat.* ii. 3, 83, 166; *Juv.* xiii. 97).]

Our path follows the road towards Distomo, passing in 25 min. a fountain, and turning to the l. 10 min. further. In another 5 min. Distomo is seen on the rt. After $\frac{3}{4}$ hr. we pass below *Stiris*, an Albanian village on the rt., which has preserved its ancient name, and a few scanty remains (see below). 20 min. further, on the l., is the Chapel of *St. Simon*, and below it a well.

We next pass (25 min.), some precipitous slopes at the head of a valley to the rt., and after 20 min. descend. A sudden turn to the rt. by an angle of a wall, rebuilt with ancient blocks, discloses the (15 min.)

Distomo T (1300), a village nearly corresponding in site to the ancient **AMBRYSOS**, a fortified town of some importance, held by the Thebans in the war against Philip of Macedon. Philip captured and destroyed it, but it was afterwards rebuilt, and was taken by the Romans in B.C. 198. The acropolis occupied a neighbouring round hill. Some slight remains of the walls may be traced. Pausanias considered the defences the strongest in Greece next to those of Messene.

3 hrs. W. of Distomo (*Δίστομον*) is

Desphina (2000), a finely situated village occupying the site of an ancient

***MONASTERY OF ST. LUKE** ✱ (1800 ft.), by far the most interesting ecclesiastical edifice in the Greek kingdom. It stands on the brow of a peaked hill facing S., and commanding lovely views of Helicon and the surrounding country.

The Blessed Luke (for though generally called *Saint*, he was in reality only *δσγιος*, not *άγιος*), is designated in the Greek Hagiology *St. Luke Stirites*, and his festival is kept on the 7th Feb. He was of Cretan origin. His family fled from that island on the occasion of its invasion by the Saracens, and settled in Phocis. Luke was born at Castoron in that province

about the year 890. At 18 years of age he retired to Mt. Joannitza, and there received the monastic habit from two aged monks, who passed that way on their road to Rome. Seven years later the Bulgarians invaded Greece, and Luke fled to Corinth, where he first learned to read and write. He passed 10 years at Patras as servant to a Stylites in that place. After many other wanderings, he finally reached Stiris (see above), where he established himself in a cell and died in A.D. 946. Before his death, however, he prophesied that his native country should be delivered from the Saracens by an Emperor named Romanus. Therefore when in 961 Crete was re-united to the Empire under Romanus II., that Emperor in acknowledgment built this convent and church, and dedicated them to the prophet, whose remains were thereupon transferred hither from Stiris, and placed in a sumptuous Tomb.

The fabric has suffered greatly from age and earthquakes, and the outside is much disfigured by the addition of huge buttresses to support the walls, and by the stopping up of some of the windows. The convent was pillaged and partly burned by Androutsos the elder in 1788. Of the two contiguous Churches, which present rather a puzzling appearance as the traveller enters the court, the larger on the l. is that founded by Romanus, the smaller one having been added by his wife at a later date.

The **Older Church** is said to have been intended as a small reproduction of St. Sophia, but the resemblance is rather apparent than actual. It measures about 27 yds. at its greatest length, and 20 ft its greatest width. The diameter of the principal dome is 10 yds. The foundation walls of the exterior are in large blocks of stone, the upper part in mixed stone and brick. Columns of *Cipollino*, *Hy-mettian* marble, and *Bigio antico* divide the windows; some of them are square-bevelled, and all surmounted by a large impost, bearing a Greek cross. A few have an Ionic

volute below the impost. The lower part of the windows is filled with marble panels, very beautifully sculptured. They appear to have been originally lighted with slabs of semi-transparent marble, four of which, at the E. end, yet remain.

The W. entrance, flanked by two smaller square-headed doors, opens into a narthex, which has a vaulted roof and is decorated with mosaics on gold ground. Upon the arches are full length Saints; in lunettes, the Washing of Feet, Crucifixion, and Resurrection; on the roof, medallions of Christ, the Virgin with Angels, and Saints. The nave terminates in a sort of transept, beyond which are the usual bema and eiconostasis. The choir is surmounted by a lofty dome resting on arches. Over the aisles runs an upper gallery, sustained by arches. The domes are entirely covered with mosaic, as are also many of the small arches. Above the eiconostasis is a good cornice.

On the cupola are some damaged frescoes—in the centre a colossal half length figure of Christ, in the act of blessing; below, the Virgin and five Angels; on the drum between the windows, Apostles and four Saints. Only six of the windows are pierced. On the spandrels below the cupola are mosaics of the Annunciation, Nativity, Presentation, and Baptism. In the apse, mosaics of the Virgin and Child; above on the vault, Descent of the Holy Spirit.

The plan of the Church is that of an irregular Greek cross, with aisles, which have mosaics on their vaults and on the under-surface of their arches. On the pavement of the nave and narthex are slabs and borders of *Verde antico*, and many handsome slabs of marble line the walls. The arches are all stilted, and the shafts slender and square-bevelled. A chapel on the l., which contains the *Tomb of the Blessed Luke*, has a mosaic vault and pavement; the corresponding recess on the rt. is similarly adorned. Behind the tomb a passage on the l. leads into the smaller Church (see below).

Below the Chancel, entered from the

S. side, is a vaulted *Crypt*, supported by square bevelled pillars with imposts. At the end of the N. transept is the large original *Tomb of the Blessed Luke*, from which the remains of the Saint were stolen. The recovered portions were placed in the Tomb above. At the entrance to the Choir on the N. is the Tomb of the Emp. Romanus, on the S. that of his wife the Empress.

The *Smaller Church* is preceded by a large triple portico, over which is a *loggia* of the same size, having marble columns with brick arches. Beneath the dome are four large granite columns, with Byzantine capitals and imposts. On the floor are some remains of good mosaic pavement. The modern screen is surmounted by an old incised cornice. On the rt. is the upper part of a curious perforated white marble tabernacle in the form of an arch, the shafts of which have disappeared, the capitals only remaining. In the narthex are two granite columns with Corinthian capitals, parts of a mosaic pavement, and fragments of another marble tabernacle, which probably stood on the l. of the chancel screen.

Encrusted in the outer wall of the older church is part of an inscription recording the dedication by Xenocrates and Eumaridas of a fountain which some authorities suppose to be the one now in the court. By the W. door is kept a wooden *semantor* for summoning the monks to certain offices of devotion.

There is a charming view from a terrace outside the S. gateway. In front rises the Helicon group, though the highest point is not visible. About $\frac{1}{2}$ hr. S.E. on a low hill stands the Chapel of *St. Nicolas*; $\frac{1}{2}$ hr. further lies the *Hermitage of St. Anergios*. [A path leads S.E. from Hosios Loukas in 9 hrs. to *Dombraena* (Rte. 83).]

On the hill, $\frac{1}{4}$ hr. above the monastery, are the remains of a triangular Hellenic fortress. From the Convent a hilly path leads E. to (6 hrs.) *Livadia* (Rte. 83).

[Greece.]

Our track returns to the Chapel and well of (1 hr.) *St. Simeon*, turns to the rt. in another $\frac{1}{4}$ hr., and crosses the plain towards the N. 40 min. further the road from Distomo to Livadia, marked with telegraph wires, falls in on the l. We descend a dry ravine, following the wires, which after an hour go off to the rt., and crossing a level tract. In 20 min. we enter a short stony valley, and 20 min. further turn to the l., gaining soon afterwards a view of Davlia in front. [The path on the rt. goes on to ($\frac{3}{4}$ hr.) *Hagios Vlasis* (see below).] On a hill to the l. of the village is presently seen an imposing stretch of ancient wall. We next pass on the l. close to the road a (40 min.) ruined Chapel, 5 min. beyond which is a fountain by a group of plane-trees, just below the village.

Davlia (1400), the ancient **DAVLIS**, at the E. foot of Parnassus, beautifully situated, was celebrated in Mythology as the scene of those impious acts, in consequence of which Philomela was changed into a nightingale. From the fountain a zigzag path ascends in 20 min., passing by an open cemetery, to the *Acropolis of the ancient city. Bearing to the rt. we first reach the N.W. gate, beside which is a mediæval tower built upon old foundations in nearly rectangular blocks. The wall close by is polygonal. Crossing the hill by the ruined Chapel of *St. Theodore*, on the S.E. side is a well-preserved line of wall, while on the E. the natural rock has in some places been included in the structural defences. Hence a good view is enjoyed over the plain and towards the surrounding mountains.

A path leads N. from Davlia to (2 $\frac{1}{4}$ hrs.) *Velitza* (Rte. 80), and W. to the (1 hr.) *Convent of Jerusalem* (Rte. 79).

On quitting Davlia we leave the fountain on the rt., pass a ruined Chapel on the l., and in 40 min. cross a stream. 35 min. further is the village of *Hagios Vlasis* (St. Blaize).

[On the height above (20 min.) are some remains of the ancient city of

PANOPEUS, a place many times destroyed, finally in B.C. 86 by Sulla. Here, according to the Homeric legend, lived Epeios, who made the Trojan horse. The best preserved portions of the Acropolis are the S. wall with its corner to the E., and a stretch of the N. wall.]

Crossing the dry river-bed of the *Morios* we now reach in 50 min. the village of **Kapraena**, occupying the site of the ancient CHAERONEA, a city of little importance in itself, but renowned as a battlefield and as the birthplace of Plutarch, who was born here A.D. 48, and returned hither to spend the latter years of his life. Its military fame was the inevitable result of its position, which commands the entrance from Phocis into Boeotia. In B.C. 447, an important battle, usually called after Coronea, was fought in the plain between that place and Chaeronea by the Athenians and Boeotians, when the former were defeated. A second and more memorable battle was fought at Chaeronea on Aug. 7, B.C. 338, when Philip of Macedon, by defeating the united Athenians and Boeotians, crushed the liberties of Greece (see below). The third great battle here fought was that in which Sulla defeated the generals of Mithridates (B.C. 86), of which engagement there is a long account in Plutarch.

At the foot of the Acropolis facing towards the village, is the THEATRE, one of the most ancient in Greece. The auditorium is excavated in the rock; there is no trace of flanking walls or of the stage. A path to the l. winds up the hill, passing several lines of polygonal and rectangular walls, and leads in $\frac{1}{2}$ hr. to the summit of the Acropolis, where there is a square tower.

In the little church of the *Panagia* are eight ancient granite columns. On the rt. by the entrance door is a chair of white marble, said to have belonged to Plutarch. In front, outside the door, is the large square base of a statue with inscription.

A carriage-road runs S.E. to (9 m.) *Livadia*, passing after $\frac{1}{4}$ m. on the rt. the foundations of a Tomb, with

the remains of three sarcophagi. Adjacent, below the level of the road, is an oblong enclosure, 26 yds. by 16, built of rectangular blocks buttressed on the inner face, with foundations of a tower on the E. side.

Here stood the **Sepulchre of the Boeotians**, or Theban Sacred Band, who fell in the disastrous battle against Philip (B.C. 338).

‘That dishonest victory
At Chaeronea, fatal to liberty,
Killed with report that old man eloquent.’

—Milton (alluding to the story that Isocrates, then 98 years old, put an end to his life when he heard of this Athenian defeat.)

It was surmounted by the COLOSSAL LION whose remains lie scattered on the opposite side. The entire monument is said to have been broken or blown up by the brigand patriot Odysseus Andronotus under the impression that treasure was concealed in the interior of the tumulus. Others are of opinion that the lion fell to pieces through the bad construction of the foundations and the friable character of the stone used for the pedestal. The lion is of bluish-gray Boeotian marble, and was built up of various blocks, united by iron clamps, and scooped out on the inner side to diminish the weight, a precaution which proved insufficient.

Nearly 4 m. further, at the 8th kilom. stone, a path turns l. and crosses the wide plain in $\frac{1}{4}$ hr. to *Orchomenos* (Rte. 84). After reaching a village it continues in a straight direction, avoiding tracks to the rt. and crosses a canal which drains the Lake of Copais by a long wooden bridge, and some iron sluice gates immediately beyond it.

9 m. **Livadia** (Rte. 82).

ROUTE 82.

THEBES TO LIVADIA. BY HALIARTOS.—
CARRIAGE-ROAD.

26 miles. Carriage in 4 hrs., 3^d dr.; public coach in 6 hrs., 7 $\frac{1}{2}$ dr. Horse or mule in 9 hrs.

The road, which offers little interest

the traveller, leaves **Thebes** (Rte. 71) the N.W., and after 2 m. enters on the *Teneric plain*, bounded by Helicon to the S., and the range of Sphingion (w. *Phagás*) on the N. About 1 m. further it crosses the *Kanavari*, the ancient **THESPIOS**. [At *Dara*, $\frac{1}{2}$ hr. S. of this point, were discovered in 1888 the remains of the **Cabeirion**, or Temple of **Cabiri** (see p. 889), containing numerous bronzes and terra-cottas, like those at Athens. Of the sanctuary, if there exist only scanty ruins of the walls.] Some remains of Hellenic masonry, on a slope further on to the N., mark the site of the ancient **THESTOS**. On the upper part of the same hill is a block of stone representing a woman's head looking over the lake. This seems to have been the origin of some of the Sphinx heads connected with the spot. The rising part of the plain forms a fertile and dismal swamp which, on the N.W., terminates in the sluggish waters of the *Copaic lake*. The road follows the margin of the lake, and shortly after crossing the *halari* stream reaches the site of ancient **HALIARTOS**, a city already mentioned in the time of Pausanias, where the Spartans were defeated by the Athenians in B.C. 395, and their general, **Lysander**, was slain. It was situated on a low hill by the shore, where a few ruins and remains of carefully fitted angular walls alone mark the site. On the rt., $\frac{1}{2}$ m. beyond Haliartos, are some mounds, one of which is said to mark the GRAVE OF **ALCMENE**, the mother of **Heracles**.

1 m. from Thebes the path to *Mazis* leads to the l. (Rte. 83). 2 m. further on is the *Stratē*, at the foot of a hill which is reached by a narrow pass from the rocky bed of the lake, and has several springs. One of them is the **HOSSA**, sacred to **Apollo**, of whom **Tiresias**, the aged soothsayer, was killed and died. This strip of land held by **Demetrios Ypsilantis** and his army against a considerable Turkish force in 1829. Some scanty ruins on the right may belong to a Temple of **Apollo**. On the rt. is a bridge of unfinished *Larissa* Rly. Further

on, near *Soulinari*, stood the ancient **ALALCOMENAE**.

21 m. **Kalami**. About $\frac{3}{4}$ hr. S.E. are the ruins of **CORONEA**, consisting only of some Acropolis walls, a Roman bath-house in brick, and a mediæval tower. The outline of a Theatre is also traceable. Here were fought important battles in B.C. 447 and 394, in both of which the Athenians were defeated.

The carriage-road makes a wide sweep to the rt., which the mule-path cuts off, before reaching

26 m. **LIVADIA** ✧ T (510 ft.), a pleasant, clean, cheerful little town of 5000 inhab., situated in a most picturesque position on the banks of the *Heraklyon*, a fine mountain-stream. Higher up the valley, near the site of the ancient **Hieron**, or sanctuary of **Trophonios**, the river rushes with great force from the rocks, which here contract into a narrow ***gorge**, enclosing the classical springs of *Mnemosyne* and *Lethæ*, though their precise situation cannot be determined. Immediately on the rt. are several small votive niches in the face of the rock, and close by is the **Krya**, or Cold Spring, whose waters issue from an enclosed reservoir. The most abundant sources are, however, just opposite, on the rt. bank of the stream.

A pleasant path ascends the dry and stony gorge, at the foot of the precipitous *Laphystion*.

An ascent of $\frac{1}{2}$ hr. from the Spring leads to the ***Castle**, believed to have been erected by the Catalans. It commands a fine view over the surrounding country, and is altogether a most picturesque and interesting ruin, with extensive walls, parts of towers, and gateways. A subterranean chamber within the Castle has been thought by some travellers to represent the **ORACULAR CAVERN**; while others suppose that it lay higher up, near the Chapel of **St. Elias**, where are some blocks of an unfinished *Temple of Zeus*.

In the **School House** are some inscriptions relating to the foundation of

this Temple, and others which refer to the Oracle.

The ancient LEBADEIA entirely owed its importance to its Oracle of Trophonios, which was consulted, among others, by Croesus and Mar-donius. It was still in repute in the time of Plutarch, when all the other Boeotian oracles had ceased their utterances, and was consulted by Pausanias. The ancient city stood on an isolated hill, at the point where the valley of the Hercyna opens into the plain of the Copaic lake. Prior to the revolution, Livadia was one of the most important towns of continental Greece, second only to Athens. When Lord Elgin endowed Athens with its first public clock, he also made the same gift to Livadia, which it still retains.

From Livadia to *Lamia* (Rte. 85); to *Orchomenos* (Rte. 84).

ROUTE 83.

LIVADIA TO THEBES, BY KUTUMULA,
THE VALLEY OF THE MUSES,
THESPIAE, LEUCTRA, AND PLATAEA.—
HORSE-PATH.

	H. M.
Livadia	
St. George . . .	3 20
Kutumula . . .	1 0
Zagorá . . .	2 30
St. Luke . . .	2 0
Valley of the Muses . . .	1 0
3 hrs. Hippocrene	
2½ hrs. Palaeo-Panagia	
Palaeo-Panagia . . .	1 0
Eremocastro . . .	1 0
Thespieae . . .	0 30
Leuctra . . .	1 0
Plataea . . .	2 30
Thebes . . .	2 30
	18 30

For the alternative road by *Mazi*, see below.

The mountain path ascends steeply the slopes of *Mount Granitsa*, the ancient LAPHYSTION (2940 ft.), and

passes in 2 hrs. the convent of *S. George*. In another 1½ hr. it reaches the village of the same name, descending by several warm springs. High up the valley near St. George is a Chapel constructed of ancient fragments and inscriptions. [6 hrs. S. St. George is the village of *Dombraen* near which are some ruins of the ancient THISBE. 4 hrs. N.E. of Dombraen is *Eremocastro* (see below). A road leads S. from Dombraen in 3 hrs. to TIPHAË, the ancient port of Thisbe on the E. side of a landlocked bay. A track winds N.W. over the slopes of Helicon from Dombraen to *Hosio Loukas* (Rte. 81) in about 9 hrs.]

Crossing a stream, we now ascend to (1 hr.) *Kutumula*, a village prettily situated among trees, with abundant water. It stands on a spur of Mt. Helicon, anciently called LEIBETHRION. Here was discovered in 1833 the site of a very ancient stronghold, the ruins of which are now known as *Palaeo-Phira* (Old Thebes).

Passing a Chapel and several springs, the path now turns E. and threads a pleasant valley at the N. foot of the *Zagorá* (5010 ft.), the E. summit of the Helicon group. To the S.W. rises the *Palaeorouno* (5740 ft.), the highest point of the mountain. In 2½ hrs. we arrive at the village of *Zagorá*. Here is seen a part of the ancient causeway, leading from Thespieae to Lebadia. The village is divided into two parts by the river. The lower part is in the plain; ½ hr. E., above the upper village, in a most picturesque situation, lies the Convent of *Evangelistria*.

Descending by the river, through a beautiful and well wooded valley which presently contracts, we reach in 2 hrs. the Chapel of *St. Luke*. To the l. rises the hill of *Ascra*, where Hesiod fixed his residence about the 9th cent. B.C. On the summit (½ hr.) stands the *Pyrgaki*, a tower in rectangular blocks of stone, which even in the time of Pausanias was the only relic of the ancient city.

We turn now N.W., cross a low ridge, and in ½ hr. enter the

Valley of the Muses, in which are three small Churches of the *Paraskeve*, *St. Constantine*, and *St. Catharine*. Close to the latter is a scanty ring. A streamlet full of turtles trickles down the valley. Crossing to the rt. bank we reach the **Triada**, called from a ruined church close by, where the foundations of three ancient buildings have been laid bare. The rest is a small **TEMPLE** built of building-stone, with one or two fragments of Ionic columns in white sandstone. Near it, against the slope of the hill, are three parallel foundations of walls in the same beautiful material, 10 yds. long, which must have belonged to a **STOA**. Below this spot is a small building with two courses of its limestone, well wrought and belled, on foundations of pudding-stone, with many scattered blocks and fragments of pedestals. Higher up the hill in a splendid position is a **THEATRE**, with a well-preserved *proscenium* of fourteen Doric half-columns, 8 in. high.

A gentle ascent through fields and high-land now leads E. for an hour along the S. foot of Helicon, after which the path becomes steeper, and leads a dry and thinly wooded range. In another hour we gain a fine view over the Isthmus and Gulf of Corinth to the l., and turn to the rt., ending through a forest of pines. On bearing rt., we reach, high up above the S. precipices of the mountain, celebrated (1 hr.) ***Hippokrene**, or 'Fountain of the Horse,' which flowed forth on the spot where Perseus struck his hoofs when he set up into the skies. The plan of the well is that of an irregular wedge-shaped oblong, with artificial sides; surface of the water is about 7 ft. above the ground, and can only be reached by letting down a cup fastened to a cord. The water is very cold, and the spring, which was sacred to the Muses, appears to have undergone no change whatever since classical times.

Descending in 1½ hr. by the same way to the shrubby upland, whence we look down upon the Valley

of the Muses, we now turn to the rt., and in 20 min. pass the farm of *St. Nicolas*, in the grounds of which is a Spring, supposed to be the ancient **FOUNTAIN OF AGANIPPE**. In another hour we reach *Palaeo-Panagia* (see below).]

From the Valley of the Muses a direct path runs S. to (1 hr.) *Palaeo-Panagia*, at the foot of hills, one of which is crowned by a mediaeval tower. In ¼ hr. it passes on the l. some excavated foundations of an ancient building in blocks of white stone, which appears to have been converted into a Church. Crossing a stream, where the path from Ascras falls in on the l., we reach a fountain below the village of *Palaeo-Panagia*.

Nearly ½ hr. further we pass the ruined Chapel of *St. George*, which stands upon the foundations of an ancient Temple, and in another ½ hr. enter the upland village of

Eremócastro. ☆ Here is a Guard-house, partly occupied as a prison, and a small **MUSEUM** in two rooms, entered by separate doors. The keeper lives immediately opposite. Near the end of the room on the rt. is the square base of a statue bearing the name of *Praxiteles*. The remaining antiquities consist of statuettes, stelae, reliefs, inscriptions, eight bases of statues from the *Triada*, funeral reliefs, and a square base with relief of a Sacrifice.

[An easier but far less attractive route to Eremócastro quits Livadia by the high road towards Thebes and (69 m.) Athens, and follows it for 10 m. After 35 min. riders take a short cut to the rt., joining the road in 35 min. more. Beyond *Petra* (Rte. 82), at the 25th kilom. stone, a path turns up to the rt., and in ½ hr. reaches a low col. 15 min. further is the village of **Mazi**, the Church of which has two old columns and some inscriptions. In the plain below to the l. lies *Haliartos*. Thence over a succession of low ridges through an open country to (2 hrs.) *Eremócastro*.]

A rough road winds down from Eremonastro, passing in a hollow on the l. the fountain of *Barbaki*, which supplies the village with water. In $\frac{1}{2}$ hr. it reaches the plain, in which are scanty ruins of the ancient *Thespieae*. Many inscriptions and a sarcophagus have been found here, but nothing is now visible except the circuit of the walls, and a few stray blocks of foundations here and there. By the river to the S.W. are some traces of a Temple of Apollo. [A path leads S.W.W. from Thespieae to *Dombraena* (p. 556).] Crossing the plain diagonally towards the S.E., we reach in another $\frac{1}{4}$ hr. an oblong depression, in which are some fragments of a Lion, similar to that of Chaeronea (p. 552), with the foundations of its base close by. About $\frac{3}{4}$ hr. further is the outline of a **Circular Trophy** about 8 yds. in diameter. Part of its plinth and moulded convex shields, resembling the flattened under surface of a Doric capital, lie scattered around. This monument was erected by the Thebans on the **FIELD OF LEUCTRA**, to commemorate their victory over the Lacedaemonians in B.C. 371. The city, which like Thespieae lay in the plain, must have been situated close by, but its exact position is still undetermined.

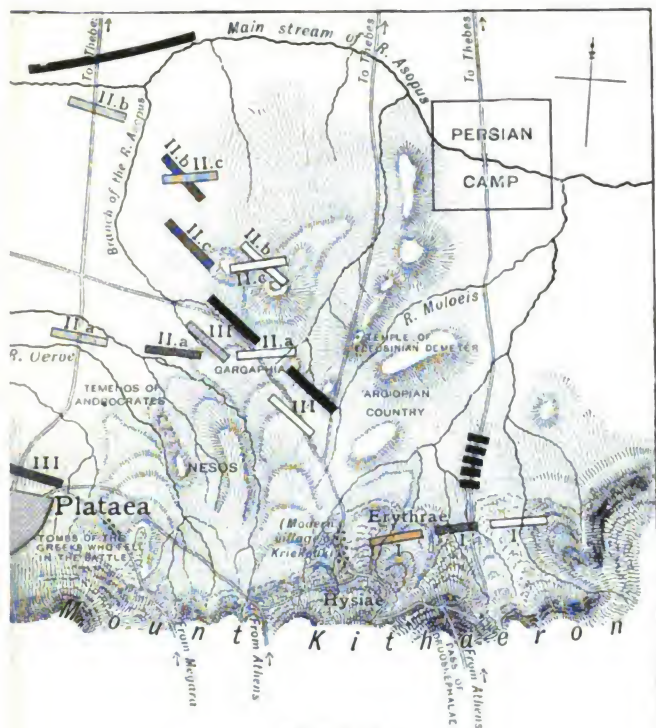
15 min. further we reach a fountain, and in another $1\frac{1}{2}$ hr. cross the *Livadostro*, and turn to the l. In 20 min. the path turns rt. again, and 10 min. later reaches another fountain, usually crowded with women from the village of *Kokla*, which rises on the slopes of Mount *Cithaeron*, a little way beyond.

The ruins of **Plataea** are scattered over a low platform, rising from the plain in the form of an irregular triangle, about $2\frac{1}{2}$ m. in circumference. The surrounding walls, which probably date from the time of Philip II. and Alexander the Great, are best preserved on the E. side. Near the N.W. angle is a species of inner citadel, built up of more ancient blocks, which appears to have taken the place of an Acropolis. In its

midst is a ruined Byzantine Church also constructed of old material. At the S. angle, near the Spring, are some traces of a yet earlier fortress. Outside the platform to the N.E. is another Spring called the *Vergoutiani*, also frequented by the villagers. S.E. of it, about $\frac{1}{2}$ m. E. of the City walls, were discovered in 1890 by the American School the foundations of a temple, supposed to be the *Heraeum*, which occupied an important strategic position in the Battle.

[10 m. S.S.W. of Plataea the *Livadostro* streamlet reaches the sea at *KREUSIS*, the ancient port of Thespieae, where are some remains of walls, towers, and a gateway.]

Mardonius, on the approach of the Lacedaemonians, abandoned Attica and crossed into Boeotia. He finally took up a position on the left bank of the Asopus, and not far from the town of Plataea. Here he caused a camp to be constructed of ten furlongs square, and fortified with barricades and towers. Meanwhile the Greek army continued to receive reinforcements from the different states, and by the time it reached Boeotia it formed a grand total of 110,000 men, of whom 38,000 were heavy-armed troops (hoplites). The Spartans composed the right wing, the Athenians the left; the other Greek contingents formed the centre. They were stationed first on the lower slopes of *Cithaeron*, protected by the nature of the ground from the Persian cavalry, whose attack was repelled with the loss of the commander, *Mastius*. Encouraged by this success, *Pausanias* moved his army to some low hills in the plain. His left wing was near the fountain of *Gargaphia*, his right extended to a branch of the Asopus (the main Asopus being between the two armies). From this position *Pausanias* first advanced further into the plain, and then, finding himself exposed to cavalry attacks, drew back again to the ridge which bordered the plain on the south. At length, when the armies had thus manoeuvred for ten days, neither daring to attack, *Pausanias*, who throughout displayed a want of courage and resolution, drew his forces still further back. The cavalry of the enemy, issuing from the camp, had stopped the water-supply at *Gargaphia*, and he wished to reach a position near Plataea, where he would be less molested. Many of his troops were reluctant to retire before the enemy, so that when day broke the Greek army was in movement, not having yet occupied its new position. The centre had already reached Plataea. *Mardonius* at once marched out to battle, but fortunately in hurried pursuit, with no regular formation. The Spartans were therefore able to face about and take their foes at a disadvantage. The Persians in actual fight were no match for the



Battle of PLATAEA

Persians.....		I. First position of the Greeks.
Greeks { Athenians.....		II.a II.b II.c Second position and developments during the 10 days of waiting
Lacedaemonians.....		
Various Greek Allies.....		III. Position at moment of Battle.

After Grundy

Walker & Bostall sc.

English Miles
0 1/4 1/2 1 2
1000 Yards

Stadia
0 5 10 20
1000 Metres

Spartan hoplites. The Persian centre was driven back, and, after Mardonius was killed, was completely broken. Forty thousand of them, under Artabazus, held together and affected their retreat northwards, and eventually reached the Hellespont; the rest of the beaten army took refuge in the fortified camp. The glory of having defeated the Persians at Plataea rests with the Lacedaemonians, since the Athenians were engaged in another part of the field with the Thebans. After repulsing the Thebans, the Athenians joined the Lacedaemonians, who had pursued the Persians as far as their camp. Upon the arrival of the Athenians and Tegeans, the barricades were stormed and carried. The camp became a scene of the most horrible carnage. The Persian loss was immense, while that of the Greeks seems not to have exceeded 1300 or 1400 men. It remained to bury the dead and divide the booty, and so great was the task that ten days were consumed in it. The booty was ample. Gold and silver, rich carpets, ornamented arms, horses, camels—in a word, all the magnificence of Eastern luxury.

As the victory had been gained on Plataean territory, the inhabitants of that city were guaranteed against further attack by the confederate Greeks, and enjoyed peace and prosperity for 50 years, then however rudely terminated by the treacherous surprise of their city by the Thebans, and its subsequent siege so graphically described by Thucydides (ii. c. 2-6, c. 75-78, and iii. c. 20-24). Nor must we forget that previous gallant feat of arms performed by the Plataeans when, with their contingent of 1000 men, they alone of the Greeks and unsolicited fought by the side of the Athenians on the field of Marathon (B.C. 490).

Our track now turns N., and crosses the Battle Field, which lay on both banks of the *Asopos*.

After $1\frac{1}{2}$ hr. a by-road from Leuctra falls in on the l., and $\frac{1}{2}$ hr. further we join the carriage-road near a spring. In front is gained a view of Thebes, and beyond it the *Lake of Likeri*, buried among its cliffs at the foot of Mount Ptoon. Passing on the l. the line of the ancient Aqueduct from Cithaeron, we enter the city at the S. gate, and arrive at (20 min.) **Thebes** (Rte. 71).

ROUTE 81.

LIVADIA TO DRACHMANI, BY ORCHOMENOS AND ABÆ.—CARRIAGE-ROAD AND HORSE-PATH.

Livadia	n. m.
Orchomenos . . .	3 0
Abæ . . .	4 0
Kalopodi . . .	2 0
Drachmani . . .	4 0
	<hr/> 13 0

On quitting **Livadia** (Rte. 82) the carriage-road turns l., and crosses the clear swift *Herkyna*. Further on the road from *Distomo*, marked by telegraph wires, falls in on the l. About 3 m. from Livadia a road turns off l. to *Chaeronea* (Rte. 81). On the same side rises the *Thourion*, at the base of which Walter of Brienne, Duke of Athens, was slain in a battle with Catalanian mercenaries on March 15th. 1311 (p. 248). After $1\frac{1}{2}$ hr. we cross the Canal which drains the Lake of Copais, and 3 m. further the *Kephisos*. 5 min. afterwards we enter

8 m. **Skripou**, a modern village representing the ancient ORCHOMENOS. Nearly $\frac{1}{2}$ m. further is the *Convent of the Panagia*, which stands on the site of a Temple of the Graces, celebrated for its *Charitesia*, or musical and dramatic contests, frequented by competitors from all parts of Greece. In the courtyard are several inscriptions, recording the names of victors, together with remnants of ancient buildings and statues. The Church was ruined by an earthquake in 1889, and contains nothing of interest except a cornice of vines and other devices running almost entirely round the interior, at a height of about 10 ft. from the ground. In the narthex are several modern tasteless candelabra made of handsome *Breccia corallina*, which must have been brought from some Roman building. The Church itself dates from the 9th cent., and is almost entirely constructed of fragments of Hellenic masonry; metopes,

triglyphs, and the shafts of plain columns, as well as many large blocks from the 'Treasury' of Minyas, may be recognised in its walls.

At the foot of the hill, just beyond the Convent to the l., is a spring, which forms one of the sources of the river *Melas*. It represents the ancient *AKIDALIA*, or Fountain of the Graces. On the rock above stands the Chapel of the *Anargyri* ('poor saints'†), whence a path ascends to the citadel (see below).

Returning to the Convent, the first lane on the rt. leads immediately to the so-called

***Treasury of Minyas**, excavated by Dr. Schliemann in 1881. It is built of bluish Livadia marble, in the Mykenae beehive form, and was probably first broken in A.D. 874, to build the adjacent church and monastery. The blocks are laid in regular horizontal courses, the five lowest of which are perfect. The building rests on well-smoothed hard limestone rock, and is 16 yds. in diameter at its base. Many of the stones have a hole with the remnants of a bronze nail. Some have a concave hollow 2 in. to 2½ in. in diameter, and about ½ in. deep, in the centre of which is invariably a nail-hole. The height of the gate is 18 ft. 6 in., and its width 8 ft. 2 in., increasing to 9 ft. 1 in. at the bottom. It is spanned by a large marble block, nearly 6½ yds. long.

In the centre of the enclosure is a large re-constructed base for statues, with plinth and moulding, of a later period. To the rt. is a *thalamos*, or inner chamber, probably the actual Tomb, approached by a small corridor 5 ft. broad, 9 ft. 6 in. long, and 7 ft. 1 in. high. The end of the corridor is partly barred by a portion of the marble ceiling, which consists of very large slabs about 1 ft. 4 in. thick, entirely covered with well-sculptured spirals, interwoven with fan-shaped leaves, and surrounded by a border of rosettes. Some broken slabs are lying

† SS. Cosmo and Damiano were so called because they gave medical services without receiving fees.

in the Treasury. This ceiling seems to have fallen in only quite recently under the pressure of the superincumbent weight. Its pattern closely recalls the painted designs on Egyptian ceilings.

From the Chapel on the rock just above the Treasury a path ascends in ¾ hr. to the ***Acropolis**, passing several lines of the city walls. In the distance the rock-hewn steps which lead up to the highest point look as if they were perpendicular. There is another way round to the rt., climbing the rock, and approaching the summit from behind. At the top of the central flight of 45 steps another staircase ascends on the l. between walls, with holes which may have been employed for the fastening of a door.

The Acropolis consists of little more than a good-sized tower, with an adjacent chamber to the S. Except on the S. the walls present a finished face on the inner side only, the outer face having fallen away. It commands a fine *VIEW over the entire district of the ancient Orchomenos, including the plain of Chaeronea, with Parnassus to the N.W., Livadia to the S., the marshy bed of Lake Copaïs to the E., bounded by Sphingion and Proton, while Helicon rises to the S., and in the extreme distance E. are seen the mountains of Euboea. On the slope below the Acropolis a sanctuary of Aesclepius was excavated in 1893.

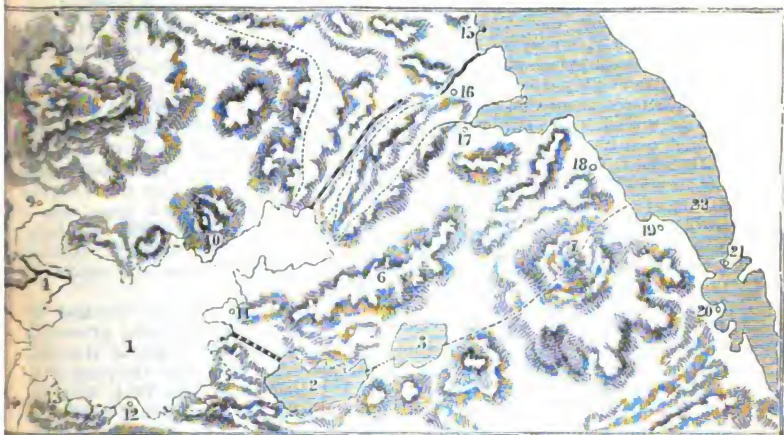
Orchomenos is among the most ancient towns of Greece. In antehistorical times it was the capital of the *Minyae*, a people of great wealth and power, said to have come from Thessaly. It was the most important city in Boeotia, and Homer compares the treasures which flowed into the city to those of the Egyptian Thebes (*Il.* ii 511, ix. 381). In post-Homeric times Orchomenos sank into the position of a member of the Boeotian league subordinate to Thebes. It was destroyed by the Thebans in B.C. 367, and restored by Philip in 338, but in ruins before the time of Strabo (Strab. p. 414).

The basin of **Lake Copaïs** (321 ft.) measures about 16 m. by 7, and is the

receptacle of an extensive drainage. The streams which flow into it only find a natural outlet through subterranean channels in the limestone, called *katavothrae* (*καταβόθραι*). If these were sufficient to carry off the waters of the Kephisos and its tributaries, there would be no lake. There is, indeed, very little even now,

the ancient bed being for the most part a mere swamp overgrown with sedge and reeds. The latter are the flute-reeds of ancient Greek music.

The number of *katavothrae* is considerable, but several of these unite under the mountains, so that the distinct outlets are only four. Of these three flow E. between the Opuntian



MAP OF THE BASIN OF THE COPAIS.

(After Forchhammer.)

Artificial emissarii marked ●●●●●

Natural emissarii (*Katavothrae*)

- 1 LAKE COPAIS (now drained).
- 2 LAKE HYLICA (*Likeri*).
- 3 LAKE TROPHIA? (*Paralimni*).
- 4 RIVER KEPHISOS.
- 5 MT. SPHINGION.
- 6 MT. PTOON.
- 7 MT. MESSAPHON.
- 8 ORCHOMENOS.

- 9 ASPLEDON.
- 10 COPAE (*Topolia*).
- 11 ACRAEPHIA (*Karditza*).
- 12 HALIARTOS.
- 13 ALALCOMENAK.
- 14 CORONEIA.
- 15 LARYMNA.
- 16 UPPER LARYMNA.

- 17 ANTHEDON.
- 18 SALGONEUS.
- 19 CHALIA.
- 20 AULIS.
- 21 CHALCIS.
- 22 THE EURINOS OR STRAIT OF EUBOEA.

hills and Mt. Ptoon into the Euboean sea, and the fourth S. under Mt. Spthingion into the lake of Hylica. The central E. *katavothra*, after a subterranean course of nearly 4 m., emerges in a broad and rapid stream at Upper Larymna, and flows above ground for about 1½ m. until it joins the sea at Lower Larymna (Rte. 75).

Owing to the insufficiency of these outlets, the surrounding plain was fre-

quently inundated. The tradition of the Ogygian Deluge probably refers to some such catastrophe. To guard against this danger, the ancient inhabitants of the district constructed at a very early period two artificial emissaria or tunnels, the direction of which may still be distinctly traced (see *plan*). These canals communicated with the upper surface by shafts, now choked up, though their mouths may still be

recognised. They are 16 in number, and the deepest 100 to 150 ft. in depth. The date of the construction of these magnificent works is unknown, but that it was antecendent to the historical times of Greece is certain, and they may be safely ascribed to the Minyae of Orchomenos. While they were in full operation, what is now the Copaic lake was a rich plain. According to tradition, they were wilfully stopped up by the Theban hero Heracles, out of enmity to the Minyae. In the time of Alexander the Great, Crates was employed to clear them out, and partially succeeded in doing so, but the work was soon afterwards interrupted, and the tunnels again became obstructed. Projects for draining the Copaic lake have been under discussion for many years past, and in 1867 the works were commenced by a French company. In 1887 a British company was formed for the same object, and the drainage is now almost completed. The estimated area is 61,750 acres, of which about one-third has been drained and brought under cultivation. A large dam of masonry and hydraulic cement has been built W. of the village of Skripou, supplied with sluices for regulating the flow of water. The grand canal is $17\frac{1}{2}$ m. long, 25 yds. wide, and between 6 and 27 ft. deep. Near Karditsa a tunnel 656 yds. long cuts through the mountain, carrying the water of the canal and the winter overflow to the Lake of Likeri, which lies 66 ft. lower. When this lake reaches a certain level, its waters are drained off by a cutting $\frac{3}{4}$ m. long into the Lake of Paralimni, from whence they flow into the sea near Anthedon, through a tunnel of 945 yds. All these works were carried out by the French company, which failed in 1886.

A bridle-path leads N. in 4 hrs. from Orchomenos to the small village of *Exarcho*. On a peaked hill to the W. are the ruins of *ABAE*, famous for its temple and oracle of Apollo, whence the god derived his cognomen of *Abacos*. The sanctuary was destroyed by the Persians. Encircling the peak are two

concentric lines of polygonal wall, which unite on the N. side, the higher passing down the hill until it meets the lower. Two of the gates are partly choked up with fallen stone; a third is very massive, narrowing considerably towards the top, and of diminutive proportions. The stones of which it is composed are not generally large, though there is one nearly 14 ft. in length; they are beautifully joined, and afford a fine specimen of polygonal construction. On either side of this gate the wall projected, and on one side formed a square tower.

On a hill to the N.W. are some remains of a square building of regular Hellenic masonry, built of stones smaller than usual. These belong to a terrace-wall supporting the TEMPLE OF APOLLO, whose oracle here was of such ancient and extensive celebrity that it was consulted with that of Trophonios by Croesus, and again by Mardonius.

A small temple was erected by Hadrian near the old site, after the second destruction by fire of the real temple. The site was excavated by the British School in 1894, but the buildings were so completely destroyed that no satisfactory results could be obtained.

On a hill 20 min. N.W. are the ruins of *HYAMPOLIS*, consisting of extensive remains of ancient walls and of a cistern. About $\frac{1}{2}$ hr. beyond Hyampolis a path on the rt. leads over the hills to *Atalante*.

2 hrs. further we join the road from Livadia to Atalante at *Kalopódi*, where are some ruins which may belong to the ancient *CLEONAE*. Thence a carriage-road leads to (11 m.) *Drachmani* (Rte. 85).

ROUTE 85.

LIVADIA TO LAMIA, BY DRACHMANI
AND BUDONITZA. — CARRIAGE-ROAD
AND HORSE-PATH.

Livadia	n. m.
Kapraena . . .	3 0
Belesi . . .	3 0
Drachmani . . .	4 0
Derveni . . .	3 0
Budonitza . . .	3 0
	<hr/>
	16 0

From **Livadia** (Rte. 82) the carriage-road runs N., following Rte. 84 for about 3 m. Here we turn to the l., and cross the low ridge of the *Thourion* to

9 m. **Kapraena** (Rte. 81). Just before entering the village we pass the shattered Lion monument on the l.; further on rises the Acropolis of **CHAERONEA**. Soon afterwards, at a roadside fountain, the track to *Daelia* turns off to the l. On the rt. falls in the road from *Orchomenos* (Rte. 84). We next cross the *Platoniá*, near its confluence with the *Kephisos*, and enter the

18 m. **Ravine of Belesi**, anciently defended by the fortress of **PARAPOTAMIOI**, which stood on Mount Hedyllion, N.E. of the khan. Here a path branches W. by (1 hr.) *Biskeni* to (1 hr.) *Hagia Marina* (Rte. 80), leading through a pretty valley to *Velitza*.

About 3 m. further the road to *Dadi* diverges to the l., while ours bears rt. and crosses the *Kephisos*. On the right falls in the road to *Atalante* (Rte. 77). We now ascend towards the W. and reach the village of

30 m. **Drachmani** T (950), where there is a small *Museum* containing inscriptions and architectural fragments found in local excavations. [20 min. E. are some slight remains of the ancient **ELATEIA**, the capital of *Phocis*. It was in the pass between *Thessaly* and *Boeotia*, and therefore

commanded the entrance to Central Greece. Hence the importance which **Demosthenes** attaches to its occupation by Philip in B.C. 339 (*Dem. de Corona* p. 284).

Bridle-path onward. After a short descent we mount the slopes of the *Cnemis*, and in 3 hrs. reach **Derveni** (1970 ft.), from whence a fine view of *Parnassus* is gained towards the S., while *Othrys* (5670 ft.) rises N. above the bay of *Lamia*. The descent lies N.W. through very attractive scenery, and in 3 hrs. from the col we reach **Budonitza** (Rte. 80).

ROUTE 86.

ITEA TO LAMIA, BY SALONA AND
THERMOPYLAE. — CARRIAGE-ROAD AND
HORSE-PATH.

Itea	n. m.
Sálona . . .	3 "
Amblemá . . .	4 0
Graviá . . .	2 30
Bridge of Alsmanna . . .	5 0
2 hrs. Thermopylae	
Lamia . . .	2 30
	<hr/>
	17 "

On leaving the port of **Itea** (Rte. 78) the carriage-road traverses the plain of *Crissa* to the N., leaving on the rt. after $1\frac{1}{2}$ m. the road to *Delphi*. It now turns N.W., and the plain soon contracts into a pretty valley. Passing several villages we reach

8 m. **Sálona** ♂ T (5200), officially called *Amphissa*, after the ancient city whose site it occupies. Under the Frank domination it gave the title of Count to a French and afterwards to a Siculo-Spanish family, whose castle, in ruins, still remains.

Above *Salona* rises the Acropolis of **AMPHISSA**, which is said to have derived its name from its position, being girt around (ἀμφί) with mountains. *Amphissa* was noted chiefly for its fatal quarrel with *Delphi*. The *Amphissians* were never accused of robbing or taxing the pilgrims (to *Delphi*), but having acquired for many

generations the right of pasture, they advanced to the idea of tilling their pastures, and were undisturbed in this privilege until the mischievous orator Aeschines, for his own purposes, fired the Delphians with rage, kindled a war, and so brought Philip II. into Greece.—*J. P. Mahaffy.*

Philip destroyed Amphissos (B.C. 338), which was, however, afterwards rebuilt, and furnished 400 hoplites in the war against Brennus (B.C. 279).

The walls of the acropolis can still be traced; a portion of them forms the substructure of the Frankish castle. Within the enclosure are three ruined churches, one of which is subterranean.

There is a carriage-road onward, passing ($3\frac{1}{2}$ m.) *Topolia*; but the bridle-path, which ascends through a succession of wild and picturesque ravines, should be preferred. In 4 hrs. it reaches the *Pass of Ambemá*, from which it descends through a pleasant valley in $1\frac{1}{2}$ hr. to the road. 1 hr. further, on a tributary of the Upper Kephisos, is

Graviá, celebrated for its heroic defence by Odysseus Androutsos, with 180 Greeks against 3000 Turks, in 1821. A bust of the leader was put up here in 1888. 3 m. from Graviá is BOEON, one of the four Doric towns which lay in this valley, still retaining traces of its strong fortifications. The other towns of the *Dorian Tetrapolis* were KYTINION, ERINEOS, and PINDOS.

[3 hrs. S.S.E. of Gravia is *Agoryani*, near which are the ruins of LILAEA, close to one of the upper sources of the Kephisos. The walls and towers of its citadel are well preserved. 8 hrs. further the pathway reaches the *Corycian Cavern* (Rte. 79), whence we descend in $2\frac{1}{2}$ hrs. to *Delphi* (Rte. 78).]

We now quit the carriage-road and follow a path which soon crosses the unfinished Larissa Rly. near the mouth of a long tunnel. In 2 hrs. we rejoin the road, but soon leave it again,

following a path to the rt. over the hills, which crosses the road several times lower down. After 3 hrs. we reach the SPERCHEIOS (Aesch. Pers. 487) by the stone

Bridge of Alamanna, so called from the great Feudal family of *Alaman*, which owned Patras under the Ville-Hardouin dynasty. Here Athanasios Diakos and the Bp. of Salona, with a small Greek force, bravely resisted a powerful Turkish army in May, 1821, and were both slain.

[About $1\frac{1}{2}$ hr. S.W. of the bridge, reached by a bridle-path, are the ruins of **Heracleia**, founded in B.C. 426 and taken by M'. Acilius Glabrio in 191. The place is now called *Sideroporta* (iron gate). Some confusion appears to exist between this site and the ancient **Trachis**, or HERACLEIA TRACHINIA, to which Heracles retired after shooting the Centaur Nessos. Some ruins near *Kouvéto*, an hour W., have been supposed to represent Trachis, but have not yet been thoroughly examined.]

Carriage-road hence to (7 m.) *Lamia* (see below). Our road turns to the rt. and passes a mill, which is supplied with water by a mediæval aqueduct on low arches, stretching from the foot of the hill. A stream of tepid water, which loses itself in the neighbouring morass, is supposed to be the PHOENIX, so called from the flat reddish rocks over which it flowed. Further on, a by-road ascends to some Cavalry Barracks on the rt. The mound on which they rise is probably the *Colonus* where the Spartans made their last stand, and where a lion was afterwards erected to the memory of Leonidas on a pedestal, with the famous inscription in two elegiac lines:

‘Ὁ ξέν’ ἀγγέλλειν Λακεδαιμονίους, ὅτι τῇδε
κείμεθα, τοῖς κείνων ῥήμασι πεθόμενοι.

‘Go, stranger, to Lacedæmon tell
That here obedient to her laws we fell.’

5 m. beyond the Bridge we turn into a cart-track on the rt., and in 5 min. reach

Thermopylae. ✱ where there is a khan and sheds for bathers.

The **Thermae**, or hot springs, whence this defile takes its name, rise close by, near the foot of the hill. They are five in number, one of them being used as a natural Bath, and enclosed by boards. There is nothing artificial about it, except a tiny sluice-gate for keeping the water at a level. The Bath is about 8 ft. by 5, and is filled by warm salt water which gushes out of the rock. Lower down the stream is a second source, milky in colour, and on the opposite bank a third. 100 yds. above the Bath are two more, close together. The waters (110°-120 Fahr.) are all beautifully clear, except the second, and are of a curious bluish-green hue. The springs are all very abundant, and leave a good deal of white deposit. They are impregnated with carbonic acid, lime, salt, and sulphur, and are said to be extremely efficacious in the cure of sciatica, stiff joints, scrofula, and swelling of the glands. The ground near the springs yields a hollow sound, as at the Neapolitan *solfatare*.

A glance at the famous 'Pass' will show that its surroundings must have undergone considerable change since it was capable of being defended by a handful of men against an army. The pass, in fact, does not now exist: for whereas in ancient times the sea washed the foot of the mountains, and the strength of the position depended on the difficulty of the passage between the two, at the present day the alluvium of the Spercheios has so advanced the line of the plain as to allow of leaving the mountains altogether and traversing the level ground. The river also has changed its course, and has worked towards the south, so as to approach the foot of Mt. Oeta; the effect of which is that the streams which here descend from the mountains, including the Asopos, and the water from the springs at Thermopylae, instead of flowing into the sea, have become its confluent. The deposit from the hot springs has also tended to render the route more level.—*H. F. Tozer*.

Thermopylae, though its importance as a frontier defile has several times been manifested, owes its immortal fame in history to the self-devotion of the 300 Spartans, 400 Thebans, and 700 Thespians, who fought here under Leonidas, in July B.C. 480, against an overwhelming army of Persians, until every soldier in their little band was slain. The Greeks originally numbered 4000, but their forces had become scattered at various posts upon the hills, and those who remained on duty at the Pass were dismissed before the battle by Leonidas, to avoid needless bloodshed. Only the Thebans and Thespians shared the honour of the forlorn hope with the Spartans.

In spite of their stubborn resistance, it was inevitable that the brave little band should eventually be overcome. They held the pass, however, until a Persian force, led over the mountain by the Greek traitor Ephialtes, took them in the rear. When their shields were pierced and their lances broken they fell back upon the hill of the *Colonos* (see above), and there awaited death one by one.

When Brennus the Gaul invaded Greece, in B.C. 279, Kalippos of Athens defended the pass for several months against enormous odds; and in B.C. 191 it was the scene of a terrific assault under Manius Acilius Glabrio. Antiochus III. of Syria attempted to hold the Pass with 10,000 men, but the Romans, aided by the Macedonians, had four times as many, and, forcing the same approach which had been used by the Persians, almost annihilated the defenders. It is supposed that the latter engagement took place at the E. end of the defile, while the Spartans under Leonidas were finally vanquished to the W. of the Springs.

The marshy air of Thermopylae is unhealthy, but the scenery is among the best wooded and most beautiful in Greece, and perhaps no spot in the kingdom possesses historic associations of greater interest.

From the Bridge of Alemauna the carriage-road strikes across the marshy

plain of Trachinia at some distance from the shallow bay, where camels may often be seen at labour, to (7 m.)

Lamia ✨ T (7000), the Turkish *Zitouni*, a lively little town with many small gardens, at the foot of a hill on which rises a mediæval castle. Permission must be obtained at the town-hall to ascend the height, which commands an extensive view. Lamia withstood a long siege by the Athenians under Leosthenes in B.C. 323, when the Greeks made a last effort to free themselves from the yoke of Macedonia.

There has generally been a company or two stationed at Lamia to suppress brigandage on the frontier, and since 1879 a permanent camp has also been established here. On the 21st June, 1895, the notorious *Tsouli*s, said to be the 'last of the brigands,' who had long been a terror to the neighbouring villagers, was killed in the early morning by a detachment of Greek troops, together with his two comrades, at a farm-house close by to the N.

To the l. of the street which leads N. from the Platia is a very picturesque *Minaret* of a Turkish mosque.

[A road runs W. from Lamia to (10 m.) *Lianokladi*, where it turns S.W., crosses the Spercheios, and ascends to the

Baths of Hypati, T much frequented by Greeks in summer. The waters, which resemble those of *Bagni di Lucca* (Central Italy, Rte. 4), are good for scrofula, eczema, bronchial affections, ulcers, and early cases of consumption.

The road goes on to (4 m.)

Hypati, the ancient HYPATA, to which name it has reverted from its mediæval name Neopatra (known in Turkish as *Patradjik*). Hypati is finely situated under Mount *Oeta*, the legendary scene of the apotheosis of Heracles. In ancient times it was a town of the district of Phthiotis in Thessaly, and has interest from having been the centre of the military operations carried on in B.C. 323 by the

confederate Greeks against Antipater—the so-called *Lamian* war. Some pieces of ancient wall in the masonry of its Spanish Castle are its only antiquities. In the 13th cent. it was the capital of the Principality of Great Wallachia.

During the period when the greater part of continental Greece was subject to the kings of Sicily, Neopatra became a place of importance, and the Sicilian princes were always styled *Dukes of Athens and Neopatra*. Bridle-path S. to (8 hrs.) *Marrolithari* (p. 652).

Higher up the valley of the Spercheios, about 15 m. beyond *Lianokladi*, and $\frac{3}{4}$ hr. from the village of *Varybopi*, are the **Baths of Platystomos** (73°-93° Fahr.), strongly recommended by Greek physicians in cases of dyspepsia, anaemia, disorders of the stomach, spinal complaints, and female disorders. About $\frac{3}{4}$ S. of *Varybopi* is *Agas*. T]

Carriage-road E. to (9 m.) **Stylida** ✨ T (1800), the port of Lamia and of the adjacent part of Thessaly. The ancient port was at *Phalara*, a little further W., but its harbour has become choked up by deposits from the Spercheios. For the same reason the entire bay is so shallow that steamers cannot approach within 2 m. of the shore. It was to the divinity of this river that Achilles vowed his hair, if he should live to revisit his country.

The road crosses a dry torrent-bed and descends slightly to (3 m.) *Megalouryssi*, pleasantly shaded with plane-trees, and deriving its name from a copious spring to the l. Further on another dry river-bed is crossed, and *Phalara* is seen on the rt. below the road. Fine views are gained over the gulf towards the mountains of *Loeris* all throughout the drive. [To *Volo* or the *Piræus* (Rte. 106).]

2 hrs. E. of Stylida is *Achinós*, the ancient *ECHINOS*, with a ruined citadel; and 3 hrs. further N.E. is *Gardiki*, T 1 hr. beyond which are the ruins of the very ancient city of **LARISSA KREMASTE**.

SECTION V.

AETOLIA AND ACARNANIA.

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SPECIAL INTRODUCTION.

Aetolia derives its name from the mythical Aetolos, son of Endymion and King of Elis, who fled hither after having slain Apis, and founded a colony. Its W. half, between the rivers Achelous and Evenos, was anciently called *Old Aetolia*, and included the city of Calydon, which was named after a son of Aetolos, and whose neighbourhood became famous for the hunt of the Calydonian boar (p. 601). The five cities of Old Aetolia all took part in the Trojan War. *New Aetolia* extended E. from the banks of the Evenos to the boundary of Locris. The three tribes in this part of the country appear to have been very barbarous and uncivilised, living by robbery, eating raw flesh, and speaking a language unintelligible to an ordinary Greek (Thuc. iii. 94-98). They were, doubtless, loosely connected by religious ties, having a common temple at Thermon for all three tribes from very early times (cf. *H.* ii. 638, xiii. 217), but the first political league was formed against Macedon after the battle of Chaeroneia B.C. 338 (see below). Shortly after the beginning of the 3rd cent. B.C., however, the Aetolian League was of sufficient strength and importance to hold its own against the invading army of Brennus the Gaul. The sufferings of the Aetolians at Kallion (p. 651), and their brilliant share in the defence of Delphi, gave them the

right to inscribe their name beside that of Athens as the champions of Greek freedom, and to establish in the name of Greece the *Soteria*, in honour of the Pythian Apollo and Zeus the Saviour.

It is at this period, just before the revival of Macedonian prominence under Antigonos Gonatas, and the expansion of the Achaian League under Aratos, that the power of the Aetolians is at its zenith. Loeris, Phocis, and central Acarnania were incorporated. Boeotia fell into Aetolian hands at a stroke. S. Thessaly was a prey in turn to Aetolia and Macedonia. In the Peloponnesus the possession of Tegea, Mantinea, Orchomenos, and Phigalia, together with the firm alliance of the Eleians, enabled the League to watch the rival Achaian Federation.

Then follows a long period of warfare, which resulted in the re-establishment of Macedonian influence in S. Greece, and finally in the subjugation of both Macedonia and Greece by the Romans. The first step towards this consummation was the ruinous war of the Leagues (B.C. 219-217), in which Philip V. of Macedon, the ally of the Achaians, invaded the Paracheloitis and central Aetolia (p. 688). The war was brought to an end by the peace of Naupactos, for which Agelaos was mainly responsible. In B.C. 211, the Aetolians joined Rome in that 'infamous league of plunder which made the name of Aetolia to stink throughout all Greece' (*Freeman*). The alliance was designed to occupy Philip, who was under an engagement with Hannibal to second his campaign in the Italian peninsula (B.C. 211-205). Their victory at Zama left the Romans free to take vengeance upon Philip, and in this so-called Second Macedonian War the Aetolians again did Rome good service, especially in the decisive battle at Kynoskephalae (B.C. 197), where their cavalry perhaps saved the legions from defeat (*Liv. xxxiii. 7 et seq.*).

The action of the Roman Senate, during the subsequent pacification and reconstitution of Greece, threw the Aetolians into the arms of Antiochus of Syria, who was just then preparing for his duel with Rome (B.C. 192). The two allies began the war with mutual deceptions, and its issue was disastrous for both. The early victory of Manius Acilius Glabrio at Thermopylae left the Aetolians to face Rome unaided, and the war became a series of sieges. In spite of their desperate defence of Heracleia, Lamia, Amphissa, Naupactos and Ambracia, the Aetolians were compelled to a peace which practically dissolved their Federation (B.C. 188). The last energies of the nation were exhausted in civil strife fostered by Roman agents.

In the Civil war Aetolia took the side of Caesar. In B.C. 31, after the battle of Actium, Octavian completed the depopulation caused by centuries of warfare, transferring a large proportion of the inhabitants to his new city of Nicopolis on the shores of the gulf of Arta.

For the student of politics Aetolia is interesting as having solved, quite as successfully as the rival Achaian League, the problem of Federal Government. Federation was an accomplished fact in Aetolia at least a century before it was attempted in Achaia. The three tribes seem to have subsisted throughout the later period of her history. Aetolia is a single compact body—a union of tribes, not of cities—for the true civic life which distinguishes the rest of the Hellenic world seems never to have been developed in Aetolia. Thermion, the meeting-place of the League, was not a city, but merely a national sanctuary, that of Apollo Thermios, or Thesmios (Lawgiver), in the mountains of Aetolia Epictetor. Here, once a year, after the autumnal equinox, was held the *Panactolion* (Πανατωλικά), or Assembly of all able-bodied Aetolians for the purpose of electing the General (Στρατηγός) for the ensuing year, and of determining the national policy both in home and foreign affairs. There was also a Senate, and an executive council (Ἀποκλήτοι). The Senate consisted of representatives chosen by the States united in the League. If need arose during the year, an extraordinary assembly might be

summoned, not to Thermon, but to some appropriate city—Naupactos, Lamia, Heracleia, or Hypati.

During the struggle for independence at the beginning of the present century, the inhabitants of Aetolia bore a distinguished part. The victory over the Turks at Karpenisi, and the three sieges sustained by Mesolonghi, will not readily be forgotten in connection with the heroic efforts of the Greeks to obtain their freedom. The assistance rendered to their cause by Lord Byron cost him his life, and his heart yet remains enclosed in a tomb at Mesolonghi.

Acarnania, the most westerly of the provinces of Greece, is separated from Aetolia on the E. by the river Acheloos, and washed on all its remaining sides by the sea. Like the Aetolians, the inhabitants of this country appear in early times to have been much addicted to robbery, which, as a result of their extensive sea-board, took also the form of piracy. With this exception, they have never been a maritime people.

Acarnania falls into two cantons sharply distinguished from each other—*Valtos* (Βάλτος), lying N. of a line drawn from Kurvassaras to Surovigli, and *Xeromeros* (Ξερόμερος), the 'dry land,' a limestone plateau to the S., bordered on the W. by the low ground of the district of Vonitsa (*Vonitsaniko*). Between these two natural divisions comes the central depression, occupied towards the W. by the lake of Amvrakia (*Ambracia*), and forming towards the E. the plain of Stratos (Στρατική), which is really continuous with the central plain of Aetolia.

Acarnanian history was throughout bound up with that of Aetolia. The two peoples were continually at war. Although the Acarnanians long maintained their hold over the fertile plains fringing the E. bank of the Acheloos, they were gradually pushed back by the expansion of the Aetolian League, in spite of Macedonian support. During the lifetime of Alexander the Great their S. town Oeniadae fell to the Aetolians. In B.C. 314, Agrinion, the last Acarnanian fortress on the E. of the Acheloos, was taken, and the Aetolians forced their way into the plain of Stratos. They captured Stratos itself, the capital of Acarnania (about B.C. 300), and finally extended their influence as far as the gulf of Arta. The canton of Valtos thus belonged entirely to the Aetolian League, and Acarnania was confined, during the period of Aetolian supremacy, to the canton of Xeromeros. In their political constitution the Acarnanians resembled the Aetolians. The cities, though autonomous, were grouped in a Federal bond (*Κοινὸν τῶν Ἀκαρνάνων*); at their head was a Senate (*Βουλὴ*), and a General (*Στρατηγός*). The place of meeting was *Stratos*, and, when that city fell, *Leukas*.

The staple industries of the various cantons are well marked, although neither Acarnania nor Aetolia can as yet be said to contribute their fair share to the economic life of Greece. S. and Central Aetolia are entirely agricultural, but the vast plains of the most fertile soil are cultivated only in a fragmentary manner. Currants are grown in the neighbourhood of Mesolonghi; olives round Anatolicon; tobacco near Agrinion. Kravari, from the mountainous character of the canton, depends upon the produce of its forests, and upon cattle-rearing; similarly the cantons of Agrapha and Valtos. Xeromeros depends entirely upon its forests of Velandi oak, the acorns of which are exported under the name of *talmea* (p. 894).

An interesting and sharply sundered body in the modern population is that of the Wallachians. The colony in Acarnania, an offshoot from the Wallachians of Pinios, is confined to Surovigli, and one or two villages near the Acheloos. By the Aetolians they are called *Karaghunides* (Καραγκούνιδες), or Black Cloaks. They are also often called *Flachi* (Βλάχοι), or Wallachs, but

[Greece.]

x

they must not be confounded with the quite distinct and nondescript shepherd families which, under the name of Vlachi, roam through the Peloponnesus and Euboea. The Acarnanian Wallachians are the remnants of the Wallachian Kingdom, which once embraced Acarnania and Aetolia, as well as Thessaly, the former being Little Wallachia, the latter Greater Wallachia (Μεγάλη Βλαχία). Their long mule-trains may be encountered in N. Aetolia; they are the carriers of merchandise on the routes leading to Karpenisi and into Kravari. In summer the greater number emigrate with their flocks to N. Agrapha.

There is, finally, a small variable element in the population. The woodcutters of Kravari and the spurs of Pindos are, in general, Bulgarians or Macedonians. The cultivators and reapers of the maize crop in the Aetolian plains are either Albanians from S. Epiros, or islanders from Zante, etc. Gypsies (Γύφταις) are also frequently seen, chiefly on the outskirts of the towns in the Aetolian plains.

Owing to the undeveloped state of the country, travelling in these provinces is attended with more difficulty and discomfort than in more frequented districts. The traveller is usually dependent upon private hospitality; application for quarters should be made to the Demarch or his Paron (Deputy) if there is any difficulty. Horses may be hired much more cheaply here than in other parts of Greece. Rarely is it necessary to pay more than 5 dr. a day for horse and man, inclusive of food. On long tours the charge is less, but the traveller would then pay for the keep of the horses and of the Agoyat. Even when receiving hospitality it is usual to pay for provisions. No fear need be entertained in visiting the most out-of-the-way districts of Aetolia or Acarnania. Brigandage is a thing of the past. It is true that many outlaws take refuge in the mountains, but their object is to render military service or imprisonment for debt, and their exploits are confined to goat-stealing and petty plunder. An escort, however, can always be obtained from the chief of the nearest guard-house (σταθμάρχης).

ROUTE 87.

PATRAS TO MESOLONGHI, BY KRYONERI.
—STEAMER AND RAIL.

Rly. from Athens to (139 m.) Patras in 9 hrs.; fare, 25, 18, or 10 dr.

Steamer across the gulf in connection with the trains. Registered luggage is conveyed on board free of charge. Passengers book near the quay for Mesolonghi, including steamer. Fare in dr., 5.40 or 4.30; return, 8 or 6.50. Steamers also run from Patras to Mesolonghi direct, landing their passengers at the causeway, and avoiding Kryoneri. (See p. 914, H.)

Miles.	Stations.
	Kryoneri
2	Galatás
5	Bochori
11	Mesolonghi
14	Aliki

Miles.	Stations.
17	Aetolicó
23	Stamná
29	Anghelócastro
32	Kalývia
34	Plátanos
37	Dokímion
39	Agrinion

From Patras (Rte. 11) we cross in about 1 hr. to Kryoneri (Κρυονηρι), officially called *Calydon*. Mt. *Alon* (3415 ft.) and Mt. *Varassora* (3000 ft.) rise finely to the rt. as we approach the Aetolian coast. The former marks the ancient TAPHIASSOS, standing nearest to the rt.; the other, the ancient CHALCIS, rises sheer from the water. In a nook of the precipice, a few feet above the water-line, is a small Cavern, dedicated to St. Nicholas, whose image we catch a glimpse of passing.

At Kryoneri begins the *Rly. of N.W. Greece* (ὁ Σιδηρόδρομος τῆς Βόρειο-Δυτικῆς Ἑλλάδος). Passengers and luggage are landed free in the Company's boats. The train starts from the landing-ge. At the base of the rock are a khans. Several fine springs rise at foot of the precipice near the sea, of them actually from the sea itself.

[These springs may possibly represent the KALLIRRHÖE mentioned in a end given by Pausanias. Koresos, est of Dionysos in Kalydon, was in e with Kallirrhöe, who repulsed him. e god sent madness upon the people, ich could only be removed by the ifice of Kallirrhöe herself, or of one) would die in her stead. When the ent drew near, Koresos stabbed self before the altar, and Kallirrhöe, emorse, threw herself into the spring, ch henceforward bore her name us. vii. 21. 1).]

ly, to Mesolonghi in 50 min. On rt. is *Mt. Zygos* (3115 ft.); on the e low ground extends to the lagoon 'chori. We cross the broad stream he *Phidaris* (Φιδάρις), the ancient nos, celebrated in the story of meira (Soph. *Trach.* 509). Nēssos Centaur carried passengers over ford for hire, and met his death he arrow of Hercules for insult ed to Deianeira. The legend must ocultised at this spot, because here t always have been the most con- ent ford.

the low hills to the rt., 5 min. crossing the river, are the ruins *dydon* (p. 601). The Rly. Stat. at olonghi lies to the S. of the E. gate.

m. **Mesolonghi** ✱ Τ (Μεσολόγι- , capital of the department of lia and Acarnania, has about 9500 a., and some well-built houses. of the older and narrower streets tresting.

ce most of the towns on the coast . Greece, Mesolonghi lies on a sandy beach. It occupies the le point of the E. shore of the n, about 6 m. from the Acheloos, called *Aspropótamo*, and 12 m. the Phidaris.

In shape, the lagoon is roughly triangular, with a base of about 18 m., and measuring about 6 m. from N. to S., with an extension N. to Aetolicó and Stamná. It is so shallow that steamers and large vessels cannot approach the town. A long causeway extends right across it S. to the deep water at Hagios Sostis. This is the favourite promenade of the inhabitants in the evening, and passengers from the steamers of the Acarnanian coast and the Gulf of Arta are landed upon it. Only boats of the lightest draught—the so-called *monoxylí* (μονόξυλα)—ply over the lagoon. It abounds in fish, which are cut off from the sea periodically by long barriers of reeds. Narrow channels lead from the deep sea into the lagoon: the principal one is close to the islet of *Vasiladí*, near the end of the causeway. On the E. of the causeway, about $\frac{1}{2}$ m. from the town, is the islet of *Klisora*.

Mesolonghi was the centre of the struggle against the Turks in W. Greece, and here occurred the most brilliant episodes of the war. The town sustained three sieges. In 1822 it was defended by Mavrocordato against 10,000 men led by Omer Vrionis and Reshid Pacha. In 1823 Marco Botzaris led the resistance. The thrilling story of the third siege presents an epitome of the entire struggle, which was one long contrast between the invincible courage of the peasants and the miserable incompetence or unpatriotism of their chiefs. Thanks to the generosity of Lord Byron, Mesolonghi was placed in a much better state of defence than it had ever been before. Forty-eight guns were mounted on the earthen rampart: the garrison numbered about 5000; but the total number of Greeks within the walls was upwards of 12,000. Reshid, Pacha of Jannina, the ablest of the Ottoman generals, better known under his Greek title of *Kiutachis*, appeared before the town in April 1825, at the head of 10,000 troops. The furious sorties of the Greeks, and the irregularity of his own supplies, compelled the pacha to withdraw in October to the foot of the

Zygos. At last the victorious Ibrahim advanced from the Peloponnesus to his aid with 10,000 Egyptian troops. Ibrahim determined first to make himself master of the lagoon. Forty flat-bottomed boats made an attack upon the islet of Vasiladi, then held only by 34 gunners and 27 riflemen under the orders of Giacomuzzi, an Italian veteran. Four of the Greeks fell into the hands of the Turks; but the rest made their escape into the town.

More brilliant and successful was the defence of the islet of Klisova. 131 men, with four small guns, formed the garrison under Kitsos Tsavellas. A breastwork of earth ran round the shoal, and the church of the Trinity served as a keep. The Albanian troops of Reshid made the first attack. The water was so shallow that the attacking party had to wade, pushing their boats before them as a screen. The Albanians were repulsed, and after them the Arabic troops of Ibrahim. Hussein Bey, the hero of Sphacteria and Vasiladi, was hit by a rifle-ball as he stood up to direct a last assault. The Greeks lost 36 men during the struggle, which lasted all day; but they raised a trophy of 1200 captured rifles and bayonets.

The Greek victory at Klisova was the last of their successes. The iron net closed round the devoted town, and at last only two days' rations remained in the magazines. There were still about 9000 persons in the town, of whom only about a third could bear arms. The whole population determined to cut a road to safety through the beleaguering thousands. The attempt was made on the night of Apr. 22nd, 1826. When the signal was given, the majority of the besieged pressed madly in a compact mass through the maze of trenches and siege-works; nothing could stem the desperate flood of a whole city possessed with the courage of despair. Unfortunately a deserter had given news of their intentions, so that before the fugitives could reach the hills they were overtaken by the cavalry. When at last the slopes of the Zygos were attained, it was only

that the brave band might be decimated by the rifles of a thousand ambushed Albanians. The hills where the fugitives should have found their friends proved more fatal than either the sabres of the cavalry or the bayonets of the Arabs; and nearly all the women and children who had struggled thus far were cut to pieces or taken prisoners. Only about 1500 of the whole body made good their escape to Amphissa, after suffering the extremities of hunger and fatigue.

Meanwhile the last act of the tragedy was played within the walls of the town. Amidst the horrors of the massacre of those who, on account of wounds and sickness, had been left behind, the rival troops of Reshid and Ibrahim flew at each other's throats over the spoil; while the despairing Christians set fire to their powder magazines, and overwhelmed themselves and their enemies in a common destruction.

The principal memorial of these stirring events is the *Heroon*, a pleasant garden on the north-east of the town, near the Military Hospital. Here rest the heroes of the Revolution. A large central tumulus contains the bodies of the unnamed defenders; to the rt. is the tomb of Botzaris. Near the latter, looking upon the central tumulus, stands a statue of Byron, erected in 1881. To the l. an inconspicuous mound is pointed out with a yet lingering reverence as containing Byron's heart. Other tombs are scattered under the trees. The Heroon is open throughout the day (adm. free).

Outside the Heroon are the remains of the fosse; and on the other side of the road to Aetolico, which passes by the enclosure, are a few yards of the rampart which were defended with such brilliant desperation.

Every year on the 6th of June there is a *Panegyris* (Πανηγύρις), or general holiday, during which the inhabitants of Mesolonghi form an interesting procession in memory of the exodus (ἐξόδος) at the siege. In the evening national dances are held in the streets by torchlight, the per-

farmers wearing the handsome costumes and arms of the commemorated period.

EXCURSION.

To the Castro of **Kyra-Eireni**, or *Kyria Irene* (τὸ Κάστρο τῆς Κυρίας Εἰρήνης). About 1½ hr. Horse (there and back) about 4 dr. If some time is to be spent on the site provisions and wine should be taken, and a bottle to be filled with water at the well of the Misocampos, as there are no houses near the ruins. The site may also be visited on the way to *Agrinion* (Rte. 90), but this plan is not recommended. The Agova* should be told to go by way of *Misocampos* and the *Kerasovon* path.

Leaving Mesolonghi by the Anatolico road, in 20 min. we take a path to the rt., crossing the Rly., and making for a corner of the plain at the foot of Mt. Zygos. To the rt. are two low hills with rounded summits, spurs of the Zygos. The nearer one is the *Gyphocastro* (Γυφτόκαστρον), or *Gipsies' Fortress*: the one beyond it is *Petrorouni* (Πετροβούνι), or Peter's Hill. They are surrounded by a ring-wall, of which the various portions differ widely in date. It is now much ruined, and the stones are being carted away to Mesolonghi.

Some of these ancient walls mark the site of OLD PLEURON, famous in the history of Heroic Aetolia as the rival of Calydon. It appears to have been the seat of the Curetes, who were in possession of the S. plain at the advent of the Aetolians (*Il.* ii. 639, xiii. 217, xiv. 116; Strab. p. 450). In historical times Old Pleuron is only once conspicuous. About B.C. 235 Demetrios, son of Antigonos Gonatas, King of Macedon, made an expedition into Aetolia, and sacked the town. To guard against a repetition of the disaster, the inhabitants built a more defensible city on the slopes of the Zygos. To visit this, we first reach *Misocampos*, in a cultivated nook of the plain. Under the trees by the path is a well of fine

water. The Agoyat should be warned against going too far to the rt., along the base of the Gyphócastron, and thus missing the well. The traveller should bear to the l. from the well, so as to strike the bridle-path leading to *Kerasovon*.

A stiff climb of ½ hr. by a rocky path leads up the hill. Near the path are terraces formed of limestone blocks, serving as foundations for ancient buildings which have entirely disappeared. The *Castro itself (the remains of New Pleuron) occupies the second terrace above the plain.

At last we reach a roughly quadrangular enclosure, a mile in circuit. It is the best preserved ruin in Aetolia: in some parts the wall is 15 courses high. The pathway strikes the S. side of the fortress, just to the rt. of the main entrance to the city. The gateway is entirely ruined, but its plan is easily traced. The opening is cut obliquely through the wall, and defended on the rt. (as we enter) by a massive square tower placed at the S.W. angle of the enclosure. The most interesting feature about the gateway is the enormous block, 12 ft. long and 3 ft. wide, which formed the lintel. It now leans against the side of the passage, and is a conspicuous object against the grey hill-side even from Mesolonghi.

Continuing along the wall N. from this point for a few hundred yards, and passing one or two square towers, we reach the remains of the *Theatre*, perhaps the smallest in Greece: the orchestra has a diameter of only 18 yds. Eight rows of seats rest upon the rock of the hill, supported at either end of the semicircle by a well-built retaining wall. There is nothing ornamental about the building: the seats are simply blocks of stone, not even smoothly dressed, without any provision for keeping them in place upon the slope. A recent excavation by members of the German Institute has verified the existence of a *proscenium* immediately in front of the city wall. The *auditorium* looks towards the W. over the plains of the lower Acheloos, and to the islands which lie at the

mouth of that river, backed by the Acarnanian mountains.

A small doorway leads through the enclosure out of the orchestra into a square tower. In the flank of the tower a similar doorway opens upon the hill. Part of the stone embankment supporting an ancient roadway still exists near the angle of the tower. The road was evidently designed for the convenience of those descending into the plain to join the main road going northwards.

Ascending the hill above the theatre in an E. direction, we suddenly find ourselves upon the brink of a huge chasm in the rock. It is a roughly quadrangular excavation on the slope, 33 yds. by 23, with a depth of about 20 ft. Four parallel, but not equidistant, walls, one stone in thickness, run from side to side and divide the whole excavation into five oblong chambers of unequal size. These dividing walls are built in the most regular manner, of narrow quadrangular blocks, with upright joints and even courses; but they possess two peculiarities. The two lower and longer walls are pierced with three-triangular doorways of unequal size; the two upper walls have two such openings. All four walls, again, are pierced with small square and triangular holes scattered irregularly over their face. A long thin slab, which still spans the lowest and narrowest chamber, seems to indicate that originally the whole excavation was roofed. The peasants call it the *Prisons* (*φυλακαίς*); but more probably it served as a reservoir to the city, which has no natural source of water. Several similar excavations are found in this part of the site, but none have traces of masonry; one below the Agora, however, is covered inside with stucco.

Above the cistern, the top of the terrace forms a large level space, upon which are the remains of the principal buildings of the town. The most striking of these is the *Agora*, a long rectangular foundation, 66 yds. by 11, lying from N.W. to S.E. upon the E. edge of the plateau. Its enclosing

walls stand almost uninjured to a uniform height of 2 ft. About the middle of the E. side there is a square tower-like projection. On the hillock at the S. end there are various remains, among them apparently those of an *aeædra*. The rectangular foundation seems to have been an open colonnade, for along the W. side there is no wall, but simply a row of bases for columns, every vestige of which has disappeared.

Below the terrace the hill sinks rapidly E. towards the outer wall of the city. At the foot of the depression, exactly opposite the rectangular building, there is a fine and almost perfect gateway—the most perfect in Aetolia. It is $5\frac{1}{2}$ ft. wide, and 9 ft. high, the wall being $6\frac{1}{2}$ ft. thick. The lintel is composed of two large horizontal blocks; in it, and in the stone of the threshold, we see the holes for the gate-post. In the side walls of the passage is a projection against which the gate closed, with a square opening destined to receive the massive beam which fastened the gate, exactly as in the modern Greek peasant's cottage.

N. of the Agora the site rises in a steep rocky hill, which was included within the enclosure and formed the acropolis of the city. On the height, which is exceedingly difficult to climb, nothing is found but the ruins of a Byzantine Church, and a cistern of the same age.

In addition to these remains, the whole site is covered with rectangular terraces, built either in regular or in irregular Hellenic style. The walls of the city are throughout in irregular Hellenic, the courses cutting into each other capriciously, and the joints being generally oblique. Outside the walls are ruined tombs and various small remains, interesting only to the archaeologist.

From the S. wall there is a good view over the plain of Mesolonghi. The ring-wall of Gyphtocastron can also be plainly traced, being best preserved on the side facing the Zygos and furthest from Mesolonghi.

The Castro of Lady Irene, described above, undoubtedly represents New **PLEURON**, which must have been built a few years after B.C. 235, the date of the destruction of the old town on the plain. New Pleuron seems to have been of no great political importance, a fact which is explained by the site itself. The treaty with which Rome completed the ruin of Aetolia, in a.c. 189, gave the town to the Achaian League. We learn from Pausanias that Sulpicius Gallus allowed an Aetolian embassy to go to Rome to pray for a dissolution of the odious connection in B.C. 146 (Paus. vii. 11. 3). The modern name of the ruin is probably derived from some Byzantine princess, of whom, however, nothing is known.

[A path leads from the Castro across Mt. Zygos to the (8 hrs.) Lake of *Vrachori* by way of *Kerasovon*.

We climb the bare S. side of the range, towards the N.E. In about 3 hrs., at the highest point of the pass, we have on the rt. the ruined chapel of *St. Elias* ("Άγιος Ἑλίας"). Near it are a few fragments of ancient fortifications, which may belong to **ELAOS**, a mountain fortress built or repaired for the Aetolians by Attalos I., king of Pergamon, a few years before the outbreak of the Social War in a.c. 219. It was captured by Philip V. in his operations in the Paracheloitis (p. 688). In 1 hr. we descend to the village of **Kerasovon**. T

The N. slopes of the Zygos offer a great contrast to the seaward face of the range, being clothed with forests of chestnuts and other trees. There is a fine view over the central Aetolian plain and its two lakes. In about 2 hrs. we descend, between *Pappadatis* (rt.) and *Zergaraki* (l.), to the main road from Mesolonghi. From this point we may reach Agrinion by the old causeway of Ali-bey, or by the modern main road, in 2 to 2½ hrs.

The old causeway is the most direct route for those descending from Kera-

sovon. The Khan of *Lefka* (Rte. 90) and the carriage-road from Mesolonghi to Agrinion lie ½ hr. to the left.]

ROUTE 88.

ITEA TO MESOLONGHI, BY GALAXIDI, VITRINITSA, AND NAUPACTUS. — STEAMER.

See p. 944, H. The night steamer lies at Itea, or returns for the night to Galaxidi. As there is no accommodation at Itea, the traveller must sleep on board the steamer.

Itea (Rte. 78). Thence S., skirting the coast, to

Galaxidi T (Γαλαξειδίον), a flourishing town of about 4000 Innab. Before the war with the Turks it owned a large fleet, but the ships and the town suffered severely during the Insurrection (p. 239). It lies on the site of **OEANTHEIA**; a fragment of the ancient city wall is still visible.

After rounding Cape *Andromachi* (Ἀνδρουμάχη) at the entrance of the Krissaeon gulf, we steer to the W. and skirt the bare rocky coast of the ancient **LOKRIS OZOLIS**. There is a great contrast between the N and S. sides of the gulf. The coast of the Peloponnesus, between Corinth and Aegion, is practically an unbroken line. Achaia consists of a narrow strip of fertile land bordering upon the sea, interrupted at intervals by torrents which rush down in short courses at right angles to the coastline. Behind this belt rise richly cultivated hills of marl. The background of the picture is formed by mountains of conglomerate — *Ziria*, *Chelmos*, and *Olonos*, the ancient **KYLLENE**, **AROANIA**, and **ERYMANTHOS** — enumerating them from the E. On

the Locrian coast, on the contrary, the formation is limestone, and the hills rise sheer from the water without any intervening fertile belt. Here and there only, where the larger streams enter the gulf, we find an alluvial plain of small dimensions, such as that of *Kiseli*, a little W. of Cape Andromachi.

Rounding a rocky point, the steamer reaches *Vitrinitsa* (Βιτρινίτσα). The village (1000) lies on the hillside to the L., $\frac{1}{2}$ hr. from the sea. The *Scala*, or landing-place, contains only a few houses, but it has a very fair khan opposite the jetty, and some slight remains, probably Byzantine. *Vitrinitsa* marks perhaps the site of the ancient *TOLOPHON*.

Near the coast, $\frac{3}{4}$ hr. W. of the *Scala*, is a ruined *Byzantine Church*, standing upon the site of an ancient temple. To the W. of it a rocky spur contains remains of late date. The small eminence rising from the sea to the S.E. of the Church is also occupied by the remains of a quadrangular fortress, repaired in the Middle Ages.

From *Vitrinitsa* the steamer sometimes crosses the gulf to *Aegion* (Rte. 11), and recrosses thence in about 2 hrs. to *Naupactus*. As we near the N. coast the mouth of the *Mornos* is seen to the rt. Its alluvium-laden stream strongly discolours the waters of the gulf for some distance out to sea.

Although the *Mornos* (Μόρνος, *Μορνονόταμος*) is the third largest river of Aetolia, there is considerable doubt as to its ancient name. It is usually identified as the *HYLAITHOS*; but, unless there is an error in the ancient account, that river lay much further E. More probably it represents the *DAPHNOS*, mentioned by *Plutarch* alone.

Naupactus ⚠ T (2400), pronounced *Náepactor*, or in common speech *Epacto*, presents an unusually striking appearance from the sea. The hill which overhangs the town, with its Venetian walls and cross-walls, resembles a papal crown, as *Chapdler* remarked in 1766.

The old Greek name (*Ναύπακτος*) has driven out of the field the *Enebachte* of the Turks, and the *Lépanto* of the Italians. Similarly, the mosques which once gave the place so picturesque an appearance have fallen into ruin. Nevertheless, the town is still beautiful; but, owing to its confined situation at the foot of Mt. Rhigani, it is impossible to obtain a general view of it from any point on shore.

Mount Rhigani (Ρίγανι) comes quite down to the coast, and ends in a steep semi-detached pyramid, which leaves only a narrow passage between its base and the sea. This space is entirely occupied by the houses of the town, extending E. and W. towards the plain, and rising in terraces over the lower part of the hill. From the keep on the summit two walls run down the steep declivity, then turning and approaching each other they end in a round tower on either side of the small circular harbour, which thus becomes enclosed within the line of fortifications. Between the base of the hill and the summit four cross-walls run from side to side, dividing the acropolis into five separate enclosures. These fortifications are of Venetian construction, but they stand on the line of the old Greek works, and numbers of Hellenic blocks are to be seen in the walls.

Small as it is, this harbour alone gave *Naupactus* its importance during the Hellenic period and the Middle Ages. The foundation of the town was originally due to the strong hill, providing an acropolis of the favourite triangular form; the fertile plain extending towards *Antirrhion* and the *Morno*; and a copious supply of pure water.

NAUPACTUS was a town of the *Ozolian Locrians*. The legendary derivation of the name (*ναῦς, πῆγνυμι*—'the place of ship-building') made its harbour the point from which the *Corinthian Gulf* was crossed by the *Dorian hordes* led by *Temenos*, *Kresphontes*, and the twin sons of *Aristodemos*. Very early in the historical period *Naupactus* was brought under the influence

of the civilisation of E. Greece. The Corinthians, at an unknown date, established themselves in the neighbourhood (p. 595). In B.C. 455 the town was taken by an Athenian expedition under Tolmides, and a few years afterwards the exiled Messenians were put in possession of the fortress by the Athenians. The downfall of Athens of course compelled the Messenians to evacuate the place. For some time it belonged to the Achaians. In B.C. 367 Epaninondas assigned it to the Aetolians, who by that time had made their way to the Gulf. It needed, however, the action of Philip of Macedon to assure the Aetolians finally of its possession. They afterwards courageously defended the town for two months against the Romans in B.C. 191.

In A.D. 1499 the Turks gained possession of Naupactus, and in 1687 it fell under the power of the Venetians. Lépanto, the Italian name for Naupactus, gave its name to the battle in which Don John of Austria completely vanquished the Turks (Oct. 6th, 1571). The battle, however, was fought many miles to the W., and actually outside the Gulf; Naupactus was only the station occupied by the Turkish fleet before the engagement (Rte. 98).

Footpath to (2½ hrs. N.) Longa, leaving Naupactus by the E. road.

In 10 min. we reach the khan of *Kephaleorysis*, with three large plane-trees shading a stream. Just above the stream is a terrace, backed by the smoothed face of the rock. The whole surface was once apparently covered with inscriptions, but only a few syllables can be now deciphered. They prove that this is the site of the Shrine of Aesclepios, at which took place the emancipation of slaves under the form of a fictitious sale to the god.

We now turn l. along the base of the hillock of *St. George*, and cross the plain towards the N.E. Striking a road which leads up the hill, we reach, in about 1½ hr. from Naupactus, the village of *Scala*, where a guide must be found for the rough journey upward to (¾ hr.)

Longa. We descend into a torrent, tributary to the *Ska*, which runs by the base of Mt. Rhigani. In its bed are the scanty remains of an ancient temple, now almost completely buried by the sediment brought down by a streamlet from the mountain above. In the torrent lies part of a column covered with inscriptions. They prove to be examples of the well-known Emancipation Deeds. The temple was sacred to Aesclepios, and the site was called in ancient times the *Springs* (*Kpouvoi*). It apparently belonged to a town called *Bourros*, the site of which is not identified with certainty.

A day's excursion W. may be made to the Castro of *Velvina*, and thence to *Antirrhion*, carrying luncheon. Horse, 4 or 5 dr.

We leave Naupactus by the main road leading to Agrinion, and cross the (1 hr.) *Vareia*. Turning l. at a mill we now follow the path over the heights to the village of (½ hr.) *Velvina* (*Βηλβίνα*). Above the village, on a ridge about 1 hr. W., is the site called *Hellenicó*, well marked by a grove of trees (*πινάκια*, *Quercus coccifera*), visible even from Naupactus against the sky-line.

We first reach the small ruined Church of *St. Elias*, largely formed of ancient blocks. As we follow the path S. along the side of the ridge we pass many ancient terraces, and stones cut for the reception of stelae. The actual site of the town is the plateau occupied by the grove. Its walls are ruined everywhere almost to the foundations. The most interesting antiquities are situated within the fortress. At its N. end are seen the foundation blocks and lower courses of a large quadrangular enclosure, rising 2 ft. above the soil. The axis of the building, which is 35 yds. long and 12 wide, lies N. and S. The courses are so disposed as to form a stylobate of three steps all the way round. The faces of the steps are cut in narrow longitudinal bands: the lowest plain; the middle one with two bands; the uppermost with three.

On the E. side we find a long line of wall, running parallel to the enclosure. In front and behind the wall is a row of 15 square bases, $6\frac{1}{2}$ ft. apart. The whole seems to have been a temple and double Stoa, or colonnade.

Towards the S. the site rises, affording a fine view. In the depression between this eminence and the plateau containing the above remains, there is a circular cistern about 7 yds. across and 7 ft. deep, largely choked with earth.

These are the remains of the ancient MOLYKREION, a town of which little is known. It was a Corinthian colony, evidently founded during the 7th cent. to compensate for the defection of Coryra. In B.C. 426 it was taken by the Peloponnesians under Eurylochus after they had made a vain attempt upon Naupactus, for it had fallen into Athenian hands, together with Naupactus, about B.C. 455 (Thuc. iii. 102).

We descend S.W. in the direction of the sea to the hamlet of (1 hr.) *St. George*, and proceed W. for another hour to the poor village of *Mamaku* (Μαμάκου). The hill (400 ft.) between the village and the sea bears the fairly well-preserved remains of MOKYNIA. The axis of the hill lies E. and W. The wall is traceable throughout its full extent; at its highest it shows five courses, and it has eight square flanking towers. There is some variety in the masonry, the towers showing naturally the best workmanship. The material is sandstone, but in other respects the walls resemble those of Chalkis. A simple breach in the S. wall, facing the sea, is the only gateway. Good view over Antirrhion.

Descending to the plain we reach (1 hr.) *Kasteli*, or the fortress of **Antirrhion**. Within the ruined enclosure is a straggling hamlet. From the lighthouse on the seaward wall there is a good view across the strait, here 1 m. in width.

From Antirrhion we follow the coast road to (2 hrs.) *Naupactus*. Somewhere along this shore must be the 'Hollows' (Κοίλα) of Naupactus, at which Philip made his entrenched

camp when he came from Achaia to negotiate a treaty with the Aetolians at the end of the ruinous Social War (B.C. 217).

On quitting Naupactus, the steamer passes through the *Little Dardanelles*, as the Turks called the true entrance to the Corinthian gulf. The strait is little more than a mile in width. The two sandy points are defended by Venetian forts occupying ancient sites (p. 80). That on the rt., or N. shore, is the *Castro Rumelias* (Κάστρο τῆς Ρούμελης), or ANTIRRHION. On the l., or S. shore, is the *Castro Moreas* (τῆς Μορέας or τοῦ Μορεᾶ), now a convict prison.

In about an hour after leaving Naupactus the steamer reaches **Patras** (Rte. 11). Thence to *Mesolonghi* (Rte. 87).

ROUTE 89.

NAUPACTUS TO MESOLONGHI, BY HORSE-PATH OR CARRIAGE-ROAD.

There are two routes—the shorter one along the coast, and the longer through the central plain. The latter is to be preferred if the traveller does not intend to visit this region from Mesolonghi or Agrinion.

Naupactus	H. M.
Antirrhion . . .	2 0
Kaki Scala . . .	1 0
Gavrolimni . . .	2 0
Cartaga . . .	2 30
Mesolonghi . . .	2 30
	10 0

COAST ROUTE.—10 hrs. continuous travelling, but two days must be allowed, if adequate time is to be spent on the ancient sites.

From Naupactus to *Antirrhion* (Rte. 88) Thence the road crosses the fertile plain to (1 hr.) *Kaki Scala*

(κακή σκάλα), or Bad Ascent, a narrow track cut in the precipitous face of Mount Klokova (3415 ft.). It commands a splendid view over the Corinthian Gulf, with Mount Olonos rising S., and of the promontory Araxos to the W.

Klokova is the ancient TAPHIASSOS. At its foot are springs impregnated with sulphur (βρομωμενὰ), 'evil-smelling waters.' From them, according to some accounts, the Lokrians of this coast derived their name of *Ozolai* (ὄζω), or Stinking.

After crossing the Kaki-scala we again join the unfinished high road between Naupactus and Mesolonghi. A ride of about 2 hrs. brings us into the beautiful vale of *Gavrolimni* (Γαυρολίμνη), and to the khan below the village of that name. Tolerable quarters. It is advisable to spend the night here, the remainder of the day being occupied in an excursion to the ruins below Vasiliki. Otherwise the traveller must push on to Bochori, which lies in an unhealthy marsh. A guide to the Castro of Vasiliki may be hired at the khan or in the village.

The track from Gavrolimni descends S. for $\frac{1}{2}$ hr. to the sea, below the hamlet of *Vasiliki* (Βασιλική). Then, turning W., it crosses a low rocky ridge in front of Mount Varassova, and climbs the lower slopes of that mountain to the ($\frac{1}{2}$ hr.) *Evraecastro* (Ἐβραϊκάστρο), or Jews' Fortress, a common title of ancient remains. The ruins are also called *Zesti*, and sometimes *Pangkali* (Παγκάλη), or Beautiful.

The form of the enclosure is peculiar, exhibiting only two practically straight walls, one closing the road from the vale, the other that from the sea. On the W., the precipices of Varassova, and on the E. the unscalable cliffs, connect the two lines. The system of defence adopted is that of short curtains and square towers. The most interesting features are the towers, of which that at the N.W. angle of the lines is preserved to a height of ten courses, nearly its original elevation. They are built as integral parts of the wall, not as mere projections affixed to its face. The

towers are, therefore, hollow, and can be entered from the natural ground-level within the walls. One of the entrances of the loftiest has its lintel *in situ*. In some cases the entrance is made round only one end of the interior wall, as in the fairly preserved tower to the rt. of the path by which we enter the enclosure. The towers are provided in the flanks with triangular openings, which sometimes have the form of pointed arches. They are not, properly speaking, embrasures, designed for purposes of defence, but were intended merely to afford an outlook over the Gulf. The view from them is extensive and interesting. Two posterns are found in the N. wall.

The main gateway, in the centre of the seaward line of fortification, is interesting. This line runs in a semicircle, the concavity being towards the sea. A square tower protects the gateway, which is 11 ft. wide. From the two curving arms of the wall the enemy could be overwhelmed with missiles before he could force the entrance. This ingenious mode of defence is applied actually to the plan of the gateway itself in the Castro of Vlochos. The gateway gives access to the tiny port at the foot of Varassova. In ancient times the harbour may have been somewhat larger.

The Castro of Gavrolimni must be identified as the city of CHALCEIS 'by the sea' (ἀρχιλαος), as it is called by Homer (*Il.* ii. 640; cf. *Thuc.* ii. 83). Although originally an Aetolian town, it was, in the historical period, in the hands of the Corinthians, until wrested from them by the Athenian Admiral Tolmides (B.C. 455). Chaleis served as an Athenian naval station during the Peloponnesian war, especially in the operations of Phormion on this coast (B.C. 429). With the growth of the Aetolian League, Chaleis again reverted to its original possessors, but at the same time it sank in importance. Remains of a mediæval castle to the E. of the site, and of a fortress of the same date near the N. foot of Varassova, prove that the vale of Gavrolimni was occupied during the Middle Ages,

Next morning an early start should be made, and provisions carried.

The road from Gavrolimni strikes N.W., affording good views S. down the vale and over the Gulf of Corinth. In 1 hr. we reach the *Phidaris* (p. 581), at a point at which its course is from E. to W. A small fort guarded the road in mediæval times. The view up the river is fine. We gradually round the N. end of the *Varassova*, the *Mount Chalcis* of Strabo, until the valley opens S.W. towards the sea and the plains of Bochori. Near the point at which the road ceases to hug the base of the mountain, there are one or two good springs.

We descend in 10 min. from the springs to the bank of the *Phidaris* (2 hrs. from Gavrolimni), and cross by the Rly. bridge (p. 581). Ascending N.W. to the rt. of the Rly., 30 min. beyond the *Phidaris*, we reach the **Castro of Curtaga**, entering at the N. wall. Baggage mules should be sent along the road in advance, or their driver instructed to wait at the point where the path from the ruins joins the highway.

The general plan of the walls is that of a rough quadrilateral, placed across a ridge springing from Mount *Zygos*, in such a way that the lines run along each face of the ridge, yet without including its two extremities. The narrowest part of the enclosure is that facing the river. N. of the site, a rectangular height, abutting upon the main wall, served as a citadel; it is cut off from the rest of the town by a cross-wall. The acropolis looks down upon a narrow vale, through which a stream flows into the *Phidaris*. A second stream descends from the *Zygos* along the W. of the site. When it has reached the valley at the foot of the ridge occupied by the ancient town, it makes a bend S.W. near the site of the main gateway. The whole line of wall can be followed for a circuit of more than 2 m., but it is in a very irregular state of preservation, and nowhere more than seven courses high.

The walls present curious varia-

tions, not only in the style of masonry, but also in the system of defence. In some parts the work is good irregular Hellenic, in others it is of a ruder description. The soft brown easily weathered sandstone, of which the walls are throughout constructed, gives to certain parts of the fortifications an air of antiquity which is not visible in others. To some extent the corroding sea-breezes from the lagoons of Bochori (5 m. distant) are the cause of this difference. The breadth of the wall also varies greatly. Most striking is the variation in the mode of securing a flank defence. We find an irregular alternation of square towers and salient angles; but the alternation does not seem to be reducible to any system. The predominance of salient angles is a mark of antiquity.

Evidence as to the age of the fortifications is afforded also by the six gateways. One stands in the N. wall, a short distance E. of the citadel, and close to the path by which we ascend from the *Phidaris*. Another is at the E. angle; directly opposite, in the W., is a third. The main gateway faces S.; between it and the E. entrance are two of lesser importance. The modern path through the site passes through the E. and S. gates, and must approximately mark the ancient road. All these entrances are characterised by their simplicity. The main gateway, though strong, is nothing but a breach in the wall, 17 ft. wide, protected by two square towers projecting 11 ft. from the wall.

One of the most interesting features of the site lies actually beyond the walls. Following the vale of the torrent S.W. from the main gateway, we find a long ridge rising in the hollow on the l. bank of the stream. Here, at a short distance from the gate, stands the ruined Church of *St. John*. Near it are fragments of ancient work, and at the highest point a massive terrace. The side of the ridge, facing the torrent, together with the end towards the approach from Bochori, are supported by a massive retaining wall. The crest of the ridge is flat and paved with large

blocks. Not a vestige of architecture can be seen, but it is quite clear that we have here the site of a great temple. The ridge, slowly sinking towards the city, lies on the axis of the main gate.

This Castro is the ancient CALYDON, the most famous town of Aetolia. The legends of Oineu, Tydeus, and Meleager, throw round the city a poetical splendour; but in historic times it is seldom mentioned. From the Homeric poems we catch the echoes of the bitter struggle waged in prehistoric ages between its inhabitants and the Curetes of Old Pleuron (*Il.* ix. 527-539; cf. p. 585). Inscriptions incidentally bear witness to the importance of the city during the flourishing days of the Aetolian League. It is, indeed, evident as we look from its acropolis over the plain to the Phidaris and the gigantic barrier of Mount Varassova, that Calydon must have possessed considerable strategic value, as guarding mainly the approach from the side of the Peloponnesus. As late as B.C. 48 this importance for a moment reappeared. Caesar, then engaged in his campaign against Pompey, sent his lieutenant, Calvisius, to occupy Calydon, as one of the keys of the country. At the hands of Augustus, Calydon received her death-blow. The inhabitants were transported to his new city of Nicopolis (p. 778), and most of the public treasures were handed over to Patrae (p. 76). Among these were the statues of the Calydonian Dionysos and the chryselephantine Artemis.

The chief cultus of the city was that of Artemis, under the epithet of Laphria, who was worshipped in Aetolia, especially at Calydon and Patrae as the goddess of wild animals, of hunters and of the chase (*Paus.* vii. 18, 8). This is borne out by the coins of Patrae, from which we gain an idea of the type of the statue. Artemis is there represented as a huntress, with bow and quiver. The gold and ivory statue carried to Patrae was probably one of the earliest of those which represented the goddess in this form. There can be little

doubt that the temple spoiled by Augustus stood upon the ridge which contains the remarkable terrace-wall.

Descending from the great terrace, and following the torrent, we strike the main road leading to (2 hrs.) *Mesolonghi*. On the way is passed an ancient site called *Chilia Spitia*, not worth a visit. Some Roman remains of HALIKYRNA, which stood hereabouts, line the highway.

INLAND ROUTE.—Two days, sleeping at *Macrynai*; but it is better to allow three, stopping the first night at *Kurmeki*, and the second at *Gavalu* or *Pappadatis*. Carriage-road throughout; but no carriages are to be found in Naupactus, and the first part of the road is in a constant state of bad repair, especially in spring. It is therefore necessary to ride.

Naupactus	..	M
Phidaris Bridge	. . .	4 0
Kurmeki	. . .	1 0
Macrynai	. . .	1 30
Kapsorachi	. . .	0 20
Burlesa	. . .	1 30
Gavalu	. . .	0 30
Mataranga	. . .	1 15
Pappadatis	. . .	0 20
Khan of Lefka	. . .	1 20
Mesolonghi	. . .	4 30
		16 15

The road leads N.W.W. as far as the (4 hrs.) **Bridge of Demitrakakis** over the *Phidaris*, from which we gain a fine view of the river towards Mount Rhigani. Here is a roadside khan. Winding along the sides of the monotonous sandstone hills which intervene between Varassova and Rhigani, the S.E. continuation of the Zygos, we reach the (1 hr.) **Khan of Kurmeki** (*Κουρκέκι*), and obtain our first glimpse of the central Aetolian depression and Lake Trichonis (Rte. 90). Here it is possible to sleep, but the traveller must not expect much comfort.

Hence the road descends in windings to the level of the plain at the head of the lake. In 1½ hr. we reach the lower village of *Macrynai* (τὰ καλὺβια Μακρυνοῦς), where there is a khan. 20 min. further is *Kapsorachi* (Καφοράχη). At this point the road

to Kephalovryson by Gustiani turns off to the rt. We follow the main road N.W., gradually nearing the ridge which projects N. into the lake.

[Upon this ridge stands the modern village of *Palaeochori*, which, as its name indicates, occupies the site of an ancient town—undoubtedly *PHYTAION*, the fortress passed by Philip V. in his expedition against Theron (p. 622), just before reaching Metapa. It is interesting only to the archaeologist. Only the W. wall of the town remains. On the E. and N. the sides of the hill are so steep as to render a wall unnecessary. There seem to have been square towers, and the wall is of immense solidity. The Castro may be reached in about 40 min. by a path from lower Macrynnu. After inspecting it, instead of descending directly to the main road, the traveller should strike W. to visit the Castro of (1 hr.) *Upper Botinu* (*Ἀνω Μπότηνου*), the ancient *AKIAI*, near which place Philip encamped on the second day after the evacuation of the Aetolian capital. The remains of the walls are scanty. They surround a precipitous and conspicuous hill, 10 min. S.W. of the village, on the summit of which, now crowned with the Chapel of *St. Elias*, there once apparently stood a temple. Embedded in the walls of the church are a few triglyph slabs. Fine *panoramic view.

A tolerable khan and magazi will be found at Upper Botinu. The traveller descends in 1½ hr. to the main road at *Burlesa*.]

The ridge of Palaeochori falls sheer into the lake, and the road passes at some height above the water. After rounding the point we enter upon a strip of fertile land extending between the Zygos and the lake, and in 1½ hr. from Kapsorachi reach *Burlesa* (*Μπουρλέσα*). At the entrance to the village, on the l., is a good magazi and khan. 30 min. further lies

hospitality. Unless time must be spent on the ancient remains, it is perhaps advisable to push on to *Mataranga* or *Pappadatsi*, where better quarters are obtainable.

The village lies on the W. slope of a low ridge running E. and W. From the N. foot of the height the plain, richly covered with maize, tobacco, vines, and olive-trees, extends to the lake of Agrinion, a distance of about 2 m. Scarcely anything remains of the fortifications; they are best traced at the E. end of the hill, where a gateway seems to have existed. The *Church of the Virgin* on the summit is a conspicuous object even from the road on the N. side of the lake; it must stand on the site of a temple or public building, as fragments of Ionic columns are found close by. There are many tombs in the plain at the foot of the hill. The site has yielded five inscriptions. Two of them, one of a good Greek period, the other Roman, are to be seen near the fine spring and khan on the N. slope; a third is in a house near the spring; a fourth is found in the vineyards 10 min. E. of the Castro, on the N. side of the road; the fifth, now defaced, lies in the pavement of the Church of *Kalpheniki*, 1 m. towards the lake.

This Castro corresponds to the ancient *TRICHONION*. The importance of this town is not strategic, but is derived entirely from its central situation with respect to the richest land in Aetolia. Trichonion gave birth to a large number of prominent Aetolians most of them belonging to the turbulent family of Nicostratos, who gained notoriety for some attempt on the Boeotian Federation. His son, Dorimachos, twice Strategos of the Aetolian League (B.C. 219 and 210), covered Aratos with shame at the battle of Kaphyai, and profaned the temple at Dodona. The feeble Ariston and the headstrong Scopas were his blood relations. Dikaiarchos and his brother Thoas, both Strategoi of the League, had to their credit the chief share in the negotiations with Antiochus which led to the ultimate

Gavalu (*Γαβαλού*), chief village of the demos of *Macrynceia* (600). Travellers are dependent upon private

rain of both Aetolia and the Great King. Nicandros and Proxenos complete the list of Strategoi who sprang from Trichonion. No other city could boast of such a list, or of so commanding an influence upon the politics of the nation.

1½ m. beyond Gavalu lies the pleasant village of *Mataranga* (Ματαρυγγα), with a khan at the Seven Planes, near its W. end. Thence to 20 min.) *Pappadatis* (Παπαδάταις), which has 800 inhab. and several khans, but the traveller should secure private hospitality.

Pappadatis marks the site of the ancient *LYSIMACHIA*, perhaps enlarged by *Lysimachos*, King of Thrace (p. 608). We may conjecture that its original name was *Hydra*. *Lysimacheia*, like *Trichonion*, gave its name to part at least of the lake of *Vrachori*. It is an error to imagine that it can have any connection with the lake of *Anghelocastron*, which is, in fact, barely visible from the site. The ruins, hardly worth a visit, are found on the steep pyramidal hill which overhangs the village to the E. The ruined wall shows traces of square towers. There are a few remains of the lower town in the village itself, and at the base of the hill.

20 min. W. of *Pappadatis* a bridle-path turns off rt. to the old causeway of *Ali-bey* (Rte. 90). On the modern high road to *Mesolonghi*, nearly ½ hr. further, is the *Khan of Lefka* (Rte. 90).

ROUTE 90.

MESOLONGHI TO AGRINION, BY AETOLICÓ.—RAILWAY OR CARRIAGE-ROAD.

For the list of Rly. Stations, see Rte. 91. The carriage-road should be followed, at least in one direction, as the Rly. misses the interesting Pass of the *Kleisura*.

The Rly. runs parallel to the road, and soon turns N.W. to (3 m.) *Aliki*, ½ hr. from which are the ruins of *Pleuron* (Rte. 87). To the l., on a long sandy point in the lagoon, are some salt-pans.

6 m. *Aetolicó*, T or *Anatolicon* (5000), occupying a little island in the lagoon, connected by stone viaducts with the mainland E. and W. The aspect of the town is deceptive, as it possesses no attractions, and no accommodation for visitors. The Turks under *Omer Vriónis* besieged the place in 1823, when *Martin*, a deserter from an English ship, greatly assisted the defence. In 1826, the Greeks having lost command of the lagoons, the town fell to *Ibrahim Pasha*. Hence to *Oeniadae* (Rte. 98).

The Rly. and the road now separate, the latter turning N.N.E. and entering the *Kleisura* (see below), while the train continues nearly N. along the shore of the upper lagoon.

12 m. *Stamná*. About 1½ m. before reaching the Stat., after entering a cutting, may be seen on the rt. a few vestiges of the ancient *PHANA* (p. 610).

18 m. *Anghelócastro*, pleasantly situated on both sides of a small valley.

From the Stat. we turn to the rt. along the main road, crossing in 5 min. the turbid *Dimikos*, which drains the lake of *Anghelocastro* into the *Aspro* (*Acheloo*s). Its ancient name was apparently *KYATHOS*. Beyond the bridge we may continue to follow the main road round the hill into the

village, inspecting the antiquities by the way; or we may take a path to the rt., leading, in 20 min., over the shoulder of the hill itself. If the latter is chosen, the traveller should ascend to the summit of the hill, so that he may be free to return by the main road and thus miss nothing.

On the hillside, opposite that by which we descend, in coming from the Stat., in a grove of olives, is the conspicuous monastery of *The Almighty* (τοῦ Παντοκράτορος), worth a visit. It is also an asylum, and one or two manacled lunatics are often to be seen in its courtyard. A large religious gathering (Panegyris) is held here on Aug. 6th (o. s.).

The most conspicuous of the ancient remains are found upon the summit of the hill, to the left of the path from the Stat. Practically, all that is left of the castle is the corner of a square tower, some 30 ft. high. Near it is a small but elaborate *Byzantine Church*, also in ruins, largely constructed of Hellenic blocks. The view from the summit is very fine, but almost entirely confined to the W. end of the Plain. We look over the Aspro into the plain of Stratos (Στρατική), and the hills of Manina, on the rt. bank of the river, to the village of *Rhigani* (p. 659). Only the extreme W. end of the lake, to which Anghelocastron gives its name, peeps out from behind the green spurs of the Zygos. To the S. is seen that part of the Zygos which faces Stamná, a height called *Hypseli Panagia* (Ἵψηλὴ Παναγία), from a ruined monastery below the summit.

The sides of the hill are of conglomerate, full of artificial caves with semicircular roof, which are found on both sides of the main road from the village to the Stat.

The ancient city must have been situated on the small plain at the foot of the acropolis hill, to the l. of this road. Among its remains is an underground chamber of very symmetrical construction, with arched roof, which appears to have been hermetically sealed. Pieces of columns and stylobate are seen lying by the roadside.

Anghelocastron represents the an-

cient ΚΟΝΟΠΕ, a name possibly derived from the mosquitos (κόνωπες, mod. Gr. κονρούπια), to which then, as now, the low ground near the lake was subjected. Konope was originally a mere village (κώμη), but Lysimachos king of Thrace, who died in the battle of Koroupedion (B.C. 281), strengthened it for the Aetolians, probably between B.C. 287 and 281. Its name was changed to ARSINOË, in honour of his wife. She was the daughter of Ptolemy Soter, king of Egypt, and after the death of Lysimachos she married her brother Ptolemy Philadelphos.

The town gained notoriety during the later years of the Aetolian League. Within its walls Lykiskos and Tisippos, assisted by Roman soldiers lent by Baebius, murdered 550 Aetolian nobles. In Cicero's time Arsinoë was one of the fairest cities in Aetolia; it suffered at the hands of Piso, the Macedonian governor.

The strategic importance of the site ensured its being occupied during the Middle Ages. It is generally supposed that it was the seat of the Bishop of the Acheloos (τοῦ Ἀχελφού); unless that is to be placed at *Katochi* in Acarnania (p. 671). Under different names, therefore, the town has existed for more than twenty centuries. It forms the link between ancient and mediæval Aetolia. The ruined 13th cent. tower which crowns the old acropolis is a conspicuous landmark on the S.W. horizon as we look from Vrachori. It was built by the family of Anghelos Comnenos, lords of Epirus, from which the modern name of *Anghelocastron* (Ἀγγελόκαστρον), or Fortress of Angelus, is also derived.

1½ hr. E. of the village, on the S.W. shore of the Lake, are the *Baths of Murstianu* (see below).

The train continues N. to *Kalyria*, where it turns due E. and crosses the plain to

28 m. **Agrinion**, ⚡ T or *Vrachori* (5000). A road from the Stat. leads directly into the new Platia, which is little used. Further on is the old Platia, with a fine well in the centre.

Agrinion suffered severely in the

War of Liberation. It was held by the Turks for some time, and burnt by each side in turn as the tide of fortune ebbed and flowed in W. Hellas. The staple product is tobacco. The prosperity of the town is due to its favourable situation on rising ground at the foot of the *Lycorakia* hills, by the N. edge of the plain, out of reach of the malarial exhalations from the W. lake. Its development has been hindered by the building of the Rly., which, however, in making Agrinion a terminus, has not followed the natural line. There is some idea of extending the system N.W. to *Karavassaras*; should this be carried out, Agrinion may cease to be upon the main line. Railway extension to the N. or E. is so rarely possible.

Agrinion is the best centre for all excursions in central Aetolia and the districts to the N. or W.

[To the Baths of Murstianu (Τὰ Μουρτιά). Carriage-road from Agrinion, as far as the Lake of Anghelocastron, 2000 ft., which a ferry plies in 30 min. to the Baths. Wooden huts are erected during the season (June and July) and let to visitors. Hot bath, 25 l.; cold, 25 l. A large temporary restaurant supplies food at fair rates. The Sulphur Springs lie close to the edge of the lake on a plain about a mile wide. On the slopes of the Zygos, 20 min. S., exactly opposite Agrinion, is the village of *Murstianu* (Μουρστιάνου).]

By Road—Horse, 10 dr. Private carriages may also be hired, and the baggage forwarded by rail.

	H. M.
Mesolonghi to Aetolia Stat.	2 0
Kephalovryson	0 20
Entrance of the Kleisura	1 20
End of the Kleisura and Khan	1 30
Bridge of Alambey	0 20
Bridge of Eremitas	1 0
Agrinion	1 0

7 30

In 2 hrs. we reach *Anatolicon*. 20 min. N. of the Rly. Stat. are the sulphurous springs of *Kephalovryson*, between which and the town there is [Greece.]

constant traffic. Bread, wine, etc., may be obtained at the khans near the springs. Mt. Zygos now retreats, so as to form a large bay to the E. The plain in this neighbourhood is planted thickly with olive trees. We follow the road towards the N.E., where the precipitous sides of the mountain are cloven to the level of the plain, forming the *Kleisura*, a huge natural gateway leading into the heart of the Zygos (see below).

[On the heights to the E., opposite *Anatolicon*, stands the Castro of *St. George*, so called from a deserted monastery. Here are some insignificant remains of the ancient *Proschion*. After the destruction of *Pylene* by the *Aioleis*, *Proschion*, as a new town, was established for safety higher up the mountain. That the position was important is proved by the fact that, in B.C. 426, *Eurylochos* and the *Peloponnesian* army encamped there for some time, waiting for the news of the *Ambraciot* inroad into *Amphilochia* (p. 661) (*Thuc.* iii. 102, 106).]

To the l. of the *Kleisura*, close to the shore of the lagoon, the last low spurs of the Zygos mark the site of the ancient *Phana*, now *Sideroporta* (Σιδερόπορτα), or Iron Gate. The ruins have been practically destroyed by the making of the Rly., which passes through the site (p. 606).

Phana is heard of only once—in the pages of *Pausanias*, who gives the story of its siege and capture by the *Achaians*. They were baffled for a long time, until they learnt of the existence of a spring close to the fortress, which they fouled, and thus compelled the place to surrender (*Paus.* x. 18, 2). Fresh-water springs still rise on the very margin of the lagoon, at the foot of one of the four hills included within the circuit of the walls.

The pass of *Kleisura* (Κλεισούρα) forms a natural highway through the Zygos into central Aetolia. Apparently, it owes its origin to the action of water; it has almost certainly been the old bed of the *Acheloos*, at the time when

the whole or the central Aetolo-Acarnanian depression was a vast lake. On either hand the sides of the fissure run up in perpendicular cliffs, precisely similar to each other. Just inside the entrance to the Pass is the small Monastery of *Our Lady of Mercy* (τῆς Ἐλεούσης), where rough accommodation may be had. Attached to it is a *Khan* (3½ hrs. from Mesolonghi). Half-way through the pass, which is about 2 m. in length, the road seems barred, and turns almost at right angles to its former direction. Then, passing below the now deserted, but once very necessary guard-house, at the N. entrance to the pass, we issue into the woods on the slopes of the Zygos.

The road now winds E. among the foot-hills of the Zygos, gradually descending. To the l. on the hillside is the village of *Bresakon* (Μπρεσάκον). In about an hour we reach the *Khan of Lefka* (Λεύκη), so called from the poplars growing near it.

[From Lefka the main road leads E. to (1 hr.) *Pappadatis*. This road is followed by the traveller, who makes the tour of the lakes from Mesolonghi, sleeping at *Garali* and *Kephallorryson*. On the third day he could reach *Agri-nion*; but it is better to spend an additional night at *Guritsa* or *Paravola*.]

Our road turns l. As far as the bridge over the Eremitas two routes are possible. We may take the modern highway, passing over the low ground between the lake of *Anghelocastron* (l.), and the marshes of *Ali-bey* (rt.). Or we may proceed E. to the (½ hr.) *Old Causeway*, built over the marsh itself. It is about 6 ft. wide and nearly 2000 yds. long. The number of arches is popularly supposed to be 365, and they are said to rest upon the piers of a still earlier viaduct, dating perhaps from Roman times. No trace of such earlier work is now visible. The Old Causeway is much pleasanter than the modern carriage-road. We ride through the shade of oaks, planes, and wild olives, all festooned with wild

vines so as to form an impenetrable jungle. A slow stream flows through the arches from the greater lake on the rt. to the smaller one on the l.

In winter and during heavy rain the Old Causeway is not practicable; it is never repaired, and will soon cease to be a possible road.

In about 1½ hr. from the *khan* (or 2 hrs. by the Old Causeway) we reach the bed of the torrent *Eremitas* (Ἐρημίτης), flowing from the foot of *Arabocephalon*, which rises in front. Here the road to *Kephallorryson* (by *Paravola*) turns off to the rt. From the torrent, *Agri-nion* is reached in 1 hr.

As we ascend the long rise to *Agri-nion* we enjoy a fine retrospect of the Aetolian lakes. That of *Vrachori*, or *Apokuro*, to the E., by far the larger of the two, forms a splendid crescent along the Zygos, measuring some 12 m. by 3. At its E. extremity, where the mountains round *Petrochori* fall sheer into the water, its depth is believed to be unfathomable. Fish of many kinds abound in it, but few are caught, and a sail is rarely seen upon its surface. The marshy lake of *Anghelocastron*, to the W., is only about one-third as large, and lies entirely in the plain, which extends from the foot of the Zygos N., as far as *Stratos* and *Spolaïta*.

These lakes bore various names in ancient times. The larger is certainly spoken of by Polybius under the name of *Trichonis*; but part of it, at least, was apparently called *LYSIMACHEIA*, after the town of that name near its W. end (now *Pappadatis*). Strabo tells us that the lake, called in his time *Lysimacheia*, was formerly named *HYDRA* (Strab. p. 460). The two former titles may have both been in use at the same time, to denote different parts of the lake, which falls easily into two divisions.

The smaller lake had also several names. According to the legend, the Aetolian youth *Kyknos* threw himself into its waters, but was changed into a swan by *Apollo*; after which the lake was called *KYKNEIA*. It was also called *HYRIE*, after his mother, who

drowned herself in it through grief at the loss of her son. Lastly, it bore the name of KONOPE, from a village near its W. end (now *Anghelocastron*). This probably was its usual appellation throughout the classical period.

The two sheets of water are not entirely distinct from each other, but are united by several streams, running through the marshes of Alibey. The *Dimikios* (KYATHOS) also flows from the W. end of the lake of Anghelocastron into the Acheloos.

To Vlochos and Paravola.—A long day's excursion, for which an early start must be made. Provisions should be taken. It is well to ascertain whether the hermit will be found in his cell; occasionally he comes down to Vrachori. The traveller may, of course, reserve Paravola for the complete tour of the lake; but this might be found to upset his calculations for the first long stage of that journey.

We proceed E. over the plateau of Agrinion, at first through currant grounds and gardens, then over uncultivated land, until we descend to the ($\frac{1}{2}$ hr.) *Eremitas*. The river, which contains little water in summer, is ferried at a mill; it reaches the lake of Anghelocastron only in winter. Crossing a ridge and a ravine, we finally mount the W. side of a steep hill running N. and S. At the summit ($2\frac{1}{2}$ hrs. from Vrachori) rise the precipices of the lower platform of VLOCHOS. Huge boulders have fallen from the cliffs, and litter the slopes.

The steep path leads to the S. end of the platform, where are ruins of an ancient gateway through which we pass to an oval level space, bordered on all sides by steep rocks, except at the point at which we ascend. On this tiny plateau stand the monastery and modern Church of the Virgin, (Ἡ Παρὰ γὰ ῥα τὸν Βλοχόν). A few fine trees, conspicuous and solitary on the height, shade the church and cell. The monastery was once of some size, and contained several monks, but is now occupied by a hermit.

A path leads hence along the W.

side of the hill. On the rt. tower the cliffs of the upper platform which forms the summit of the entire hill; on the l. is a steep boulder-covered slope, below which are the precipices of the lower platform. In 10 min. we reach the N. end of the hill, where is a small level space exactly like that on which the church is placed. This N. end sinks perpendicularly to the ridge below, which extends about $\frac{1}{2}$ m. further N., and then slopes gradually to the valley.

In order to reach the top of the upper platform it is necessary to retrace our steps to the monastery at the S. end of the ridge. It is impossible to walk thither along the E. side of the hill, as there is no slope or break between the cliff of the upper and lower platforms. They descend on the E. in a perpendicular unbroken line towards the valley.

From the monastery a narrow and somewhat perilous pathway mounts the end of the upper platform and winds for some distance along its W. side. Following it for 10 min., we finally reach the plateau which forms the summit of Mount Vlochos (2300 ft.).

A fine *panorama is enjoyed from the platform. The whole of central Aetolia lies outspread to the S. like a map: beyond the Acheloos W. we see lake Ozeros and the plain of Stratos. Looking N. the eye wanders over a wilderness of mountains, wherein we fail to descry a single village. The picture is backed by the serrated outlines of *Mt. Djumerka* in Epirus, and the mountains of Agrapha to the rt. On the E., across the valley, the view is closed by the beautiful grey and red outlines of *Mt. Viena* (Arabokephalon), perhaps the finest of the Aetolian mountains. On the S.E. beyond the lake of Apokuro are the pyramids of *Varassora*, *Klokova*, and *Mt. Rhigani* above Naupactus. In the far distance rise the dim forms of the Peloponnesian mountains.

There are no antiquities upon the plateau, save the ruins of what may have been a wine-press attached to the monastery. There is not even a

trace of cutting in the rocks. In order to inspect the remains of the ancient walls, we must descend from the monastery and follow the crest of the ridge, which runs S.W. from the lower platform.

[The agoyates must be warned to do this; otherwise he will select the much easier path which runs down the hollow to the village of Vlochos. In this direction there is absolutely nothing to be seen.]

Following the ridge we meet with some fine specimens of the massive walls, in blocks of enormous size. We reach also one of the ancient gateways—a simple aperture in the enclosure. The most interesting feature of the ruins lies at the end of the ridge. Here the wall makes a sudden bend in order to run E. down the side of the ridge in the direction of Vlochos. Just at the angle occurs the principal gateway of the city—a semicircular retiring of the wall, with the concavity facing outwards. The gateway itself is not placed in the centre of the arc, but towards the left, near the W. wall of the city. Only about five courses of the wall are here standing.

This peculiar construction was designed in order to bring a converging fire upon an enemy attempting to carry the gate. As the opening is placed to the l, the rt., or unshielded side of the assailant, was exposed as long as possible to the missiles of the defenders (see pp. 293, 465). Even when the entrance was won, the enemy was exposed to the reverse of the W. wall. So far as Aetolia is concerned, the gateway of Vlochos is unique, although an approach is made to it in the lines of Chalcis (Rte. 89).

No towers are here employed. The wall is broken into a series of short flanks, after the system known as that of lines *en crémaillère* (notched).

From hence the traveller must turn S.E. towards the point where Mt. Viena appears to close the passage along the shore of the lake. The village of *Paravola*, visible among the low wooded hills at the foot of the

mountain, may be reached in about 1½ hr.

[Time is less liable to be lost if the agoyatis is instructed to descend directly to the main road leading from Agrinion to Paravola. He should make for the village of *Samari* (known also as *Dem*), from which Paravola lies 35 min. E.]

Paravola (500), an entirely modern village, with several *khan*s, is more popularly called *Ligostianoparavola* (*Λιγοστιανοπαράβολα*), a name which indicates its origin from the village of Ligostiana (*Λιγοστιάνα*), higher up on the slopes of Mt. Viena. In Leake's 'Travels' we hear only of Kuvelos, which was situated nearer the lake. Kuvelos is now represented only by the ruins of its *khan* and *pyrgos* in the middle of the tobacco fields.

The *CASTRO, on the low height immediately E. of the village, is one of the most interesting in Aetolia, and in preservation second only to that of New Pleuron. Nearly the whole line of the enclosure, less than a mile in circumference, is preserved to heights varying from 3 to 15 courses. The N.E. summit of the hill forms a small oval acropolis, 100 yds. long from E. to W. The N. exterior wall is broken into angles, as it follows the configuration of the ground; on the S. side ran a plain double wall, now destroyed. At the W. end of the acropolis are two round Byzantine towers standing upon the lower courses of semicircular Hellenic towers, which probably guarded the entrance to the citadel. The interior of the citadel is now occupied by a cemetery; near the E. end there is a modern church, dedicated to the *Theotokos* (Mother of God).

The wall of the lower town runs from the N.W. corner of the citadel, following the crest of the ridge. Between the point where it leaves the citadel and that where it turns S. to run down the slope in the direction of the lake, the wall is flanked by three square towers, two of which protect gateways. One of these entrances is

of some importance; it is cut through a wall which measures nearly 6 yds. in thickness. The opening is 13 ft. wide, but the outer face of the wall projects on each side so as to narrow it to about 10 ft. One of the stones cut for the reception of the gate-post is still *in situ* against one of these projections. At the W. end of the ridge, where the bend in the wall occurs, we find another gateway of somewhat elaborate plan, defended by square towers, and rather more than 3 ft. wide. On each side is a quadrangular block with sinking for the gate-post.

From this point the wall becomes more and more ruined, disappearing entirely along the S. foot of the hill. We find it again running up the slope further E. in a series of short flanks, until it turns to join the E. end of the citadel. Here occurs the most interesting feature of the remains—a semi-circular tower inserted at the point of union, serving as a pivot from which spring the N. and S. walls of the citadel and the E. wall of the lower town. The tower rises to a height of 30 ft. in about 20 courses. It is entered from the level of the citadel enclosure by means of a door 5 ft. wide; a similar door in the opposite flank of the tower allowed a descent into the lower town, by means of a flight of steps now destroyed. In the curve of the tower are three windows, nearly a yard wide. The cuttings in one side of the structure were evidently connected with a wooden staircase. The roof of the tower was apparently flat and served as a platform for the sentinels of the acropolis. The view from the top of the tower is fine, but restricted by the proximity of the church.

The style of the walls is irregular Hellenic, some of the blocks near the semi-circular tower being very large. The whole of the N. wall of the acropolis is, however, of regular polygonal construction, equal to the finest examples found in Acarnania. There is no other certain example of this style to be found in Aetolia.

The importance of this fortress is

very evident. Between the hill and the steep sides of Mt. Viena there is only just room for the highway; on the S. side of the hill the plain between it and the lake is barely $\frac{1}{2}$ m. in breadth. The fortress of Paravola blocked the passage along the N. shore of Lake Trichonis. In 1822 the ancient importance of the position re-appeared. The Turks of Vrachori, under Omar Vrionis, formed the design of marching into Kravari, the rugged district beyond the Phidaris, to the E. of the lake. Odysseus threw himself into Paravola, and compelled the Turks to abandon their project.

Various identifications have been suggested for the two sites of Vlochos and Paravola. The question is connected closely with the view taken of the route adopted by Philip V. in his invasion of central Aetolia in B.C. 218. Some antiquarians regard the Castro of Vlochos as *Thermon*, the capital of the Aetolian League and the object of Philip's incursion (see p. 622). Paravola is identified on this theory with *PHYTAION*, one of the towns passed by Philip (Polyb. v. 7).

It is, however, more probable that Paravola is the ancient *THESTIA*, while the name of the Hellenic fortress now represented by the Castro of Vlochos is as yet unknown.

The return from Paravola to Agrinion is accomplished in 2½ hrs. We follow the main road to (35 min.) *Samari*, and 20 min. further take a path to the rt., which in 45 min. brings us to the *Eremitas*, at the point where it was forded in the morning. Thence it is 45 min. to *Agrinion*.

A pleasant walk of 3 hrs. there and back may be taken from Agrinion to *Palaeopyrgos*; if Vlochos is not visited this excursion should certainly be made.

Leaving Agrinion N. by the Surovigli road, we turn to the rt. at the end of the town, following the path along the rt. bank of the stream. In 8 min. we cross the torrent, opposite the Church of *St. Paraskeve*, and ascend the long bare stony ridge, mounting along its l. side at a good height above the plain. The hill on

this side is precipitous. In 50 min. from Agrinion we reach the summit, on which stands the fine round **Palaeopyrgos** (Παλαιόπυργος), or Old Tower. A few hundred yards N. is the Church of *H. Vlacherina Panagia*.

The tower is unfortunately much ruined, preserving only its four lowest courses, to a height of about 7 ft. Its internal diameter is $7\frac{1}{2}$ yds. The length of the blocks varies from 3 to 5 ft., with a depth of 2 ft., and a width of $2\frac{1}{2}$ ft. The *View is one of extreme interest. We gaze upon the great Aetolo-Acarnanian plain, cleft from N. to S. by the 'white river' (Acheloo); from ancient Agrinion and Stratos in the N.W., to Vlochos almost due E., the eye travels through an angle of more than 200 degrees. The fire-signals from the tower must have put all Central Aetolia upon the alert; the desertion of the fortresses on the occasion of Philip's invasion in B.C. 218 was probably due to this warning beacon. In the Insurrection the tower was occupied by one of the three bodies of Greeks, which descended upon the Turks in Vrachori.

The time taken by the traveller will, of course depend upon the number of sites examined. This corner of Aetolia is thickly studded with remains. Endurable night quarters and food may be obtained at most of the villages on the route. *Guritsa* possesses a fair khan, and several good private houses, together with a monastery at a short distance. The khan at *Mokista* is tolerable. The accommodation at *Kephalovryson* itself, though it is the capital of the Demos, is extremely poor. If *Vlochos* and *Paravola* have not been previously visited the first night should be spent at the latter village; otherwise it is best to sleep at *Guritsa*.

From Agrinion to *Paravola* (Rte. 90). Thence to *Sobonikos* (p. 625).

Following the high road, in 10 min. we cross the *Xerias*, and continue through (10 min.) *Mandanista* to the small Church of ($\frac{1}{4}$ hr.) *St. Nicolaos* on the rt. of the road.

A path on the rt., near the Church leads immediately to the khan at *Dagri*. A fine spring gushes forth close to the edge of the lake. Her the Greeks, under *Sadimas* and *Theodore Grivas*, bivouacked before surrounding the Turks in *Vrachori* (1821). A few ancient blocks lying near the spring indicate its possible existence in Hellenic times, or the may have been brought from the neighbouring *Castro*.

The **Castro of Sobonikos** lies on a spur of Mount *Viena*, $\frac{3}{4}$ m. E. In order to reach it, we take a path passing close to the *Metochi* (p. 625) keeping that building on the l., and descend the ridge by its E. side. If the traveller desires to inspect the remains of the temple, he should take the upper road to the khan at *Sobonikos* (Rte. 92), and thence descend again towards the lake keeping along the top of the ridge so as to strike the *Castro*. The ancient name of the town is unknown; it may be *Phistyon*, but it cannot possibly be *Pamphieia*, as has been imagined. The interesting ruins are fairly well preserved. The style of masonry is like that of ancient *Chalcidica*. A mass of Byzantine remains occupies the N. end of the site. The spur on which the town is placed falls steeply to the lake, so that the fortress could

ROUTE 91.

AGRINION TO NAUPACTUS, BY PARAVOLA AND KEPHALOVRYSON. TOUR OF LAKE TRICHONIS.—CARRIAGE-ROAD.

	H. M.
Agrinion	2 30
Paravola	0 30
Dagri	0 40
Sobonikos	1 0
Guritsa	1 0
Mokista	0 30
Kephalovryson	1 0
Petrochori	1 0
Lower Moroschavon	0 30
Kapsorachi	0 50
Naupactus	

15 30

As a mere matter of getting from point to point, the journey from Agrinion to Kephalovryson can be performed in about 6 hrs.

pletely blocked the road by the N. shore.

If Sobonikos was Phistyon, it possessed the temple of the Phistyan Aphrodite of Syria. The site of the temple is now occupied by the Church of the *Holy Trinity* on the S.E. outskirts of *Kryoneru* (Κρυονερού), a hamlet lying 30 min. N.W. Just below the church there is a grove and spring. Inscriptions in the walls of the building give us the name of the goddess. She must have been introduced by those Aetolians, who, after Alexander's death, went out to serve as mercenaries in the Eastern armies. Many inscriptions were destroyed when the present church was built in 1890.

Under a great plane-tree, 5 min. E. of the ridge of the Sobonikos Castro, is a khan. A small plain (15 min.) intervenes between the ridge and a smaller spur further E. From this second spur it is 45 min. to *Guritsa*. On the rt., as we wind up the hill, we look down upon a fruitful nook at the angle of the lake, forming a plain about 1 m. long, planted with oranges and lemons, and composed of alluvium borne from the hills by the torrents of *Guritsa* and *Mokista*. On the l., above the banks of one of the torrents flowing into the plain, is the small monastery of *Myrtia*, so called from the myrtles which grow around it. Its massive iron-bound door is riddled with musket-balls fired by the Turks. The church is double—the main building dedicated to the *Virgin*; the smaller, on the S. side, to the *Archangels*. The great size of the chancel (ἱερόν) in the former is noticeable. The interior of both churches is adorned with frescoes, apparently of good workmanship. The monastery lies 15 min. W. of the village.

The Castro of *Guritsa* (Γουρίτσα) lies on the rocky hill across the ravine S. of the village. On the summit is the ruined Church of *H. Paraskeve*. Scarcely anything can be seen of its fortifications, and its ancient name is unknown.

Hence we proceed to (1 hr.) *Mokista*

(Μώκιστα). The road passes below the village, to which there is no need to ascend, unless the night is to be passed here. By the roadside, further on, stands a large Church, in two divisions. The larger is dedicated to *St. Nicolaos*; on the S. side is attached the smaller Church of *St. Michael*. The ruins of a Byzantine Church, dedicated to *St. Sophia*, lie close at hand. These churches occupy the site of an Hellenic temple, of which large fragments are embedded in the ground, or in the walls themselves. On a large block in the S. side of *St. Nicolaos*, near the door leading into the smaller building, an inscription gives us the name of *Artemis Hegemone*, to whom the site was sacred. She was worshipped also at *Ambra-kia*, the key to the Aetolian possessions in W. Greece. The block was almost certainly a boundary stone set up to mark the limits of the temple lands. A second inscription is walled in the exterior face of the apse of the larger church. Several of Byzantine date are also found in the walls, or on the ground.

30 min. beyond this point lies *Kephavryson* Τ (Κεφαλόβρυσον), the Place of Springs, a pleasantly situated village (600), the chief place of the Demos Pampheia. It marks the site of *THERMON*, or *THERMA* (Strab. p. 463), the ancient Aetolian capital. The ruins bear the names of *Hellenicó* or *Palaeobazari* (τὸ Παλαιομπαζάρι), the Old Bazaar. They lie about $\frac{1}{2}$ m. S.W. of the village, at the foot of a low bare ridge bounding the side of a valley which runs down towards *Petrochori* and *Lake Trichonis*. The ruins are entirely in the plain. They form a nearly regular square about $\frac{1}{2}$ m. in circuit. The wall, which still exists in general to a height of three or four courses, is flanked by 15 square towers. Near the W. angle is a single semicircular tower, flanking a small gateway. Three sides only of the quadrangle remain: along the S.E. there are no traces of a wall, either at the foot of the hill or on its slope.

At the point where the footpath from Kephallovryson enters the enclosure, there are traces of a roadway passing through the site along the base of the hill. Its course is marked by a row of rectangular sinkings in the rocks, for the reception of stelae. Following the old road towards the interior we reach the site of a Church, now only a heap of finely dressed stones, which evidently formed part of a temple or public building. Near the W. angle of the site we find remains which recall the rectangular enclosure at New Pleuron (p. 589). A few drums of columns have been unearthed near this enclosure. In its vicinity is a large block with an almost illegible inscription, referring to a dedication by the Opuntian Locrians in honour of a certain Lycos, Strategos of the Aetolian League (probably after B.C. 168).

It is apparent that we have here a great Peribolos wall enclosing a sacred site. This agrees with the identification of the remains as those of Thermon, which was the great Agora of the League, a sort of Panactolian sanctuary, of which the centre was the Temple of *Apollo Thesmios* (law-giver). Such a place was naturally used for the deposit of treasure carried off by the armies of the League from all parts of Greece. Hence the 2000 statues destroyed by Philip in B.C. 218. The annual gathering was a *Panegyris*, mercantile, religious, and political. Games of various kinds were held on the plain.

The Greek Archaeological Society has been at work at Thermon since 1898 in hopes of disclosing a second Olympia. The most important result of their excavations has been the discovery of an early temple supposed to be dedicated to Apollo. The foundations are of stone, but apparently the walls and columns were originally of sun-dried brick and wood. There were 5 columns at each end and 15 at each side, and a row of columns down the centre divided the building into 2 naves. The metopes were adorned with large terra-cotta plaques representing my-

thological scenes. Parts of the terra-cotta decoration of the roof and cornice have also been obtained. The temple is assigned to the end of the 7th or the beginning of the 6th cent. Below it were found the remains of two earlier buildings which were probably also temples.

About 1 hr. S.W. of Kephallovryson, at the opposite extremity of the valley, upon the edge of the plateau above the lake, lies *Petrochori* (Πετροχώριον). 10 min. N. of the village is a hill crowned with the ruins of an ancient citadel. In the Middle Ages, and more recently, the site has been disturbed, so that little remains *in situ*.

We follow the road down the steep slopes above the lake for 1 hr., to *Lower Morosclavon* (Μωρόσκληρον). The hamlet lies in the plain, at the foot of two rounded summits. A scarcely distinguishable ring-wall on the heights proves the existence here in ancient times of a town, which must be *METAPA*. A Roman ruin lies on the rt., 5 min. from the khan.

[On the hills above, S. of the high road, lies *Upper Morosclavon*. S.E. is the hill of *Mesovouni*, with traces of the ancient ΕΛΛΟΙΟΝ, not worth a visit. In the ravine which separates the hill from the heights occupied by the village of *Kaludi* (Καλούδι), on a hillock in the bed of the torrent, is a small fort, to which has been wrongly assigned the name of *AKRAI* (p. 603). Kaludi is 1 hr. from *Kurmeki*. From Mesovouni we may turn E., and in 2 hrs. catch sight of the white bed of the *Phidaris*. At this point are numerous streams turning mills. A small hill close by bears the remains of a Castro known as that of *Derechista*.]

On quitting Lower Morosclavon we may cross the plain W. to (10 min.) *Gustiani*, and thence to (20 min.) *Kapsorachi*, where we join the main road leading towards Mesolonghi and Agrinion (Rte. 89).

A path ascends from Lower Morosclavon to the (2 hrs.) *Khan of Kurmeki*, avoiding the long round by Kapsorachi, and in another 5 hrs. reaches *Naupactus* (Rte. 88).

ROUTE 92.

AGRINION TO KARPENTISI.—HORSE- PATH.

Of the two principal routes, the first is by far the most picturesque, but at the same time the most difficult. The second is to be preferred by the traveller in search of antiquities. Three days at least are required for the journey. Provisions should be taken from Agrinion, and a good supply of rugs is essential.

A.—BY PROSTOVAS AND PROSSOS.

Agrinion	h. m.
Paravola	2 30
Sobonikos	2 0
Prostovas	1 0
Tsakonika	2 0
Prossos	3 0
Karpenisi Bridge . .	2 0
Gorge	2 0
Microchori	1 0
Klavson	1 0
Karpenisi	2 0

18 30

From Agrinion to Paravola (p. 619). About $\frac{1}{2}$ m. further we leave the main road by a bridle-path to the l., striking across the plain on the l. of the large deserted *Metochi* (Μετοχίον) of the Prossos Monastery. From the plain a steep ascent leads to the Khan of *Sobonikos* (Σουπονίκος). On the crest of the ridge before reaching the khan, in a modern wall in the tobacco-fields to the l. of the path, there are many beautifully dressed blocks which must have belonged to an ancient temple. In the apse of the small Church of the *Holy Apostles*, just above the khan, is a late inscription. Many large blocks are seen in the walls of the neighbouring buildings.

From Sobonikos a rough path across deep gorges leads in 1 hr. to

Upper Prostovas (Ἀνω Προστοβάς). On the road, 10 min. below the village, are a number of Hellenic blocks. It takes another $\frac{1}{2}$ hr. to reach the plateau above the village, and to descend into the bed of the *Vasilicos* (Βασιλικός), flowing at the bottom of a deep and precipitous ravine E. to the Phidaris.

From this point the path becomes at every step more wild and romantic, following the rt. bank of the stream, above which towers Mt. Viena. High up is seen the village of *Spartias*. In $\frac{1}{2}$ hr. we reach a poor khan, where we cross the river by a high narrow bridge, and ascend continually to the crest of the Arabokephalon. The path now becomes a mere shelf, cut in the steeply sloping precipices which confine the stream. Long trains of mules bringing barks of timber from the saw-mills of *Strigania* (Στριγγαΐν) sometimes block the way. We catch sight of this village in $\frac{1}{4}$ hr. from the bridge. Then follows a stiff climb of nearly an hour to the solitary khan of *Tsakonika* (Τσακονίκα), where the night must be passed. The nights at this elevation are cold, even in summer.

Next morning an early start should be made. From the khan we climb in 20 min. to the crest of the ridge, which commands a fine view. Looking back along the gorge traversed the previous evening, we see Lake Trichonis and Mt. Varassova beyond it. The background is occupied by the dim blue forms of the Peloponnesian mountains. W., on the opposite side of the ravine, is the village of *Lambiri* (Λαμπίριον). The view on this side is closed by the beautiful steel-grey crest of Mt. Viena, whose peaks are wreathed in mist.

After crossing several ridges, we finally turn to the rt., away from the gorge of the Vasilicos. In $\frac{1}{2}$ hr. from Tsakonika we cross a plateau, on which is a small Church with a spring, surrounded by the masses of the *Arabokephalon*. The path winds through the firs, or along the sides of shingly slopes. Embedded in the soil, near the crest of the watershed, are seen the rounded black masses

which give the mountains their modern name of Negro-heads (*Ἀραποκέφαλα*). The parting of the waters is reached in 40 min. from the spring, and the descent to Prossos begins. From this point is visible on the N. horizon the summit of *Mt. Veluchi*.

In $1\frac{1}{2}$ hr. more we look down upon an open valley with a pass at its N. end. At the foot of the precipices forming the pass nestles the **Monastery of Prossos** (*τὸ μοναστήριον τοῦ Προσσού*). It takes $\frac{1}{2}$ hr. to thread our way among the terraces on which lie the gardens and houses of the village towards the N. end of the valley.

The night must be spent at the hospitable monastery, where tolerable accommodation will be found. The foundation is old, but the present buildings have been erected since the War of Liberation. The beautiful little Church of the *Panagia* is double, there being a small dark inner shrine in a hollow of the precipice against which the monastery is built. This shrine belongs to the original foundation, and it escaped destruction at the hands of the Turks. It contains an ancient Eikon (*Εἰκών*) of the Virgin, said to have been painted by St. Luke. The picture is dark with age, and almost completely covered with metal-work. Steps within the rock lead from the older shrine to the Library, a mere cupboard in the cliff. The monastery as a whole is best viewed from the threshing-floor (*Ἀλώνι*), on a projecting tongue of rock, a few minutes S. The torrent, which takes its rise in the valley, bears the name of *Prossos* (*ὁ χειμάρρους τοῦ Προσσού*).

The third day's journey requires 8 hrs. Food of some description can be obtained on the way.

From the monastery a narrow and sometimes perilous track leads N. along the edge of almost perpendicular cliffs rising on the l. bank of the Prossos torrent. Just at the angle of the cliff are the ruins of a small fort which guarded the entrance into the valley from the north.

As we advance, the great mass of the *Kaliakuda* (*Καλιακούδα*) is seen rising above the E. bank of the river

(6900 ft.). Next, upon the W. bank, appears the serrated ridge of the *Chelidoni* (*Χελιδώνι*), nearly 6500 ft. high. To the l. this mountain ends in a bold naked cone of grey rock; the folding of the strata is very clearly visible above the belt of forest. The two mountains exactly face each other, and constitute a mighty natural gateway through which lies the road.

From the E., round the foot of *Kaliakuda*, comes the river of *Krike-lon* (*Κρικελόποταμος*), into which the torrent of Prossos falls. A short distance N. (2 hrs. from Prossos) the united streams receive the waters of the *Karpenisi*, flowing from the N.E. The combined rivers disappear towards the N.W. through a deep gorge along the S. foot of the *Chelidoni*. The union with the *Karpenisi* river takes place at the very mouth of the gorge, which is spanned by a modern bridge. The river now bears the name of *Agalianós*, from a village on its banks. It ultimately falls into the *Acheloos*, after receiving the waters of the *Megdora* and the *Agrapha* (p. 632).

The path from the bridge, along the rt. bank of the *Karpenisi*, retains its wild and grand character. In $1\frac{1}{2}$ hr. from the bridge we descend to the head of a small torrent, and gradually approach the level of the river, in order to pass through the gorge between the tremendous red cliffs projecting from the *Chelidoni* and the *Kaliakuda*. The view towards the chasm is extremely fine. The pass is entirely taken up by the river, and the road is cut out of the cliff, which overhangs the torrent like a pent-house. After 30 min. we reach the narrowest part of the passage, in which are two small shrines (*εἰκωνίσματα*), one on each bank of the stream.

Beyond the gorge the river leaves a narrow fertile belt along its rt. bank, planted with maize belonging to the village of *Karytsa*, which is seen high above the slopes on the opposite side of the stream. We cross a second torrent near a mill, and in $\frac{3}{4}$ hr. climb the steep slope leading to a ridge which projects from the *Chelidoni* and forms, with a similar spur from

Kaliakuda, a second gorge, impassable except to the river. On the crest of the ridge stands a Church, from which Karpenisi is seen 7 m. N. up the valley. About $\frac{1}{4}$ hr. beyond the ridge

Microchori (Μικροχώριον), or the Little Village, which contains one or two khans. On the opposite side of the valley is seen *Megalochori* (Μεγαλοχώριον, or Τραπεζοχώριον), the Great Village, forming a pretty picture with its red-tiled roofs against the dark green forests of the Kaliakuda. The river wanders over the bottom of the valley, being diverted into various channels for the irrigation of the maize-fields. The path is bad, being formed of mud or cobbles. On either hand are round well-wooded heights, the last of which on the rt. is called, from its shape, *Koniska*. At its foot is the village of (1 hr.) *Klavision* (Κλαυσίον).

In the fields near Klavision are a few late remains, and in the half-buried ruins of the Church of *St. Michael* are several Hellenic blocks. The peasants derive the name of the village from *κλαίω* (weep), and believe it to represent the town of *Kallion*, which was so barbarously sacked by the Gauls under Brennus in B.C. 279.

On the l. of the valley the last height towards Karpenisi is that of *Palaeocastro*. Here are the scanty remains of a fortress, which seems to have been occupied in post-Hellenic times, and in the War of Liberation. At the foot of the hill, 1 hr. from Klavision, is the village of *Koryschades* (Κορυσχαδες).

As we advance, the main peak of Veluchi disappears behind the lower heights, at the foot of which is built the town of Karpenisi. The valley bends round to the E. and runs as far as the Oxya hills which unite Veluchi with Vardusi. On an isolated height S. of the town stands the Church of *St. Demetrios*. Crossing a dry torrent-bed we ascend a long slope and issue by means of a second torrent-bed into the main street of (1 hr.) *Karpenisi* (see below).

B.—BY H. VLASIS AND TATARNA.

	H. M.
Agrinion	3 0
End of the high road.	2 0
Francoscala	3 30
H. Vlasis.	1 30
Khan at the Plane	0 40
Buzluni	2 0
Sidera Bridge	2 0
Tatarna	1 0
Djuka	0 30
Bridge of Manolis	2 0
Kerasovon	3 0
Meglova Bridge	2 30
H. Athanasios	1 0
Karpenisi	24 40

Leaving Agrinion by the road which runs E., and turning l. before reaching the *Eremitsas*, we skirt at some distance the W. side of the Vlochos hill, and gain a clear view of its peculiar structure. After about 3 hrs. the high road comes to a sudden end. We turn off by a bridle-path to the rt. down a valley between the low bush-clad sandstone hills, characteristic of this section of Aetolia. The path is easy but wearisome, as there is no extensive prospect, and scarcely any sign of life.

In about 2 hrs. we approach the l. bank of the *Zereas*, which flows from Mt. Plokopari in the E., falling into the Acheloos at a point about 2 hrs. N. of the bridge on the road between Agrinion and Karvassaras (p. 658). A conspicuous hill some distance to the rt. bears the scanty ruins of the Castro of *Mavrovri* (Μαυροβρύ), or Black Water. The ancient name of the Zervas is unknown.

The road now passes through the site of an ancient temple. It lies close to the river, on a small level piece of ground at the S. end of the modern bridge called *Francoscala* (Φραγκόσκαλα), or Bridge of the Franks. It is on the line of the proposed high road between Agrinion and H. Vlasis; the road never having been completed the bridge is now a ruin. Travellers must ford the river above it. We trace only one side of the temple, by means of the large square slabs set end upwards in pairs on a projecting

course. Portions of the cross-walls can be seen buried in the earth which has been washed from the hill-side above the temple. The entire length is 31 yds., and the breadth 14. Foundations of other buildings lie close at hand. The temple probably belonged to the tribe of the Thestieis, who seem to have occupied the whole tract lying between the Zervas and the central plain of Actolia.

We cross to the rt. bank, on which stands a poor khan, 25 min. from the temple. Immediately afterwards we ford a tributary of the Zervas. The midday halt should be deferred until this tributary is again struck 1 hr. N., where is a small but good spring.

From the spring we begin to ascend through the same characterless and uninteresting country. A single khan is all that is found on the road, at the foot of the last steep ascent to the town. At the summit of the ridge there is a threshing-floor (Ἀλώνι), and a Church of *St. John*. A line of ancient blocks crosses the path, the remnant, perhaps, of a work designed to close the passage. On the other side of the ridge lies (2 hrs.)

Hagios Vlasis (Ἅγιος Βλάσης), the capital of the *demos Παρακαμπυλίων* (900), where the night must be spent. There is no accommodation for travellers, but the natives are very hospitable. The village (2500 ft.) occupies a fine situation just under the striking bare peak of *Mt. Kutupas*, with a good view towards the W. over the windings of the Acheloos and the Acarnanian mountains.

[Two excursions may be made from H. Vlasis, but they are scarcely of sufficient interest for the ordinary traveller to justify the delay. A square watch-tower, fairly well preserved, stands above the Acheloos, 2 hrs. S.W. About 3½ hrs. N.W. of the village, in the bed of the Acheloos, are the hot medicinal springs of *Kremasta* (τὰ Κρεμαστὰ), or *Suspended*, so called because the banks of the river are so close together that a crossing is made in winter by means of a rope bridge.]

From H. Vlasis to the monastery of *Tatarna* takes at least 7 hrs. In 1½ hr. we reach the *Khan at the Plane-tree* (τὸ χάνι 'ς τὸν Πλάττανον). From the hollow of the huge tree gushes a fine cold spring. We descend hence in 20 min. through pleasing scenery to the *Chuni* (Χούνι), so called from the village on its l. bank. It flows W. to the Acheloos. A steep path up the opposite bank brings us to the (20 min.) *Khan of Buzduni* (Μπουζντούνι).

The path from this point is ill-defined: there are no conspicuous points by which to indicate the route. According to the season of the year, the traveller may decide to cross the *Agalianos* by the (2 hrs.) *Sidera* bridge (τὰ Σίδηρα), or to ford it near the miserable hamlet of *H. Vasilios* (Ἅγιος Βασίλειος), equidistant from *Buzduni*. The latter course saves a little time, but it should not be attempted without a local guide. If the stream is full of floating logs the fording is dangerous, and even in summer the depth of water is considerable.

At H. Vasilios, in the threshing-floor τῶν Σερμυανέων, an ancient inscription gives a mutilated list of names, perhaps of *Aperantian* magistrates. The inhabitants of the village believe that the words refer to the burying-place of the treasure belonging to the ruler of the city, among the ruins of which the stone was discovered.

The stone was apparently brought from the site known as *Hellenica*, on an eminence a few minutes E. of the village. If the traveller crosses by the bridge he will pass over the site. On the summit a few massive walls built of well-dressed blocks belong apparently to a public building. The walls of the town are lost amid the thickets of the hill.

1 hr. beyond the *Agalianos* we reach the *Agraphiotikos* (Ἀγραφιотικός), or River of *Agrapha*, which must be forded to the rt. of the *Castro* of *Tatarna*. The depth here is not great. On the W. of the small plain on which we emerge, the last offshoot

of the Tatarna hills is occupied by an ancient town, now known as the *Castro of Tatarna*. Part of the wall and a tower are visible from the plain; it is scarcely worth the delay to ascend the hill. The position is one of great strength, as it is surrounded on three sides by water, on the E. by the river of Agrapha, on the S. by the Agalianos, on the W. by the Acheloos, into which the two former streams fall after rounding the hill.

This Castro has been identified with the ancient APERANTIA (Liv. xxxviii. 3.); but the presence of the inscription on the Hellenica on the opposite side of the river, together with the apparently finer remains there, makes it more probable that this city stood on the height above H. Vasilios.

In 1 hr. after fording the Agrapha we reach the *Monastery of Tatarna*, at which the night must be spent. This point marks the N. limit of the fine culture in Aetolia; the product of the Tatarna vineyards is of excellent quality. The monastery (ἡ μοναστήρις τῆς Τατάρνης) was destroyed by the Turks; the foundations of the old building may be traced in the adjoining garden. There is a fine view S. towards the jagged outline of the mountains above H. Vlasis.

[A great mercantile Panegyris is held in Sept. on the plain of *Magula*, 1 hr. N. of the monastery, at the point where the Acheloos issuing from the gorges of Sivista makes a sudden bend to the S. About $\frac{1}{2}$ hr. W. of the plain, close to a khan at the mouth of the gorge, the river is increased by the copious springs of *Mardaka*, at the base of the precipice. Here the Acheloos is spanned by the ancient bridge of Tatarna (τὸ γεφύρι τῆς Τατάρνης), about 60 ft. high. On the Acarnanian bank, on the eminence overlooking the bridge, are the remains of a small fort of mixed polygonal and irregular Hellenic work. The bridge in fact lies upon what must have been, even in Hellenic times, a chief artery of communication across N. Aetolia between Lamia and

the Gulf of Arta. On the Aetolian side of the Acheloos this line was guarded by the fortress of Djuka, one of the most interesting in this region.]

The fortress of *Djuka is distant 1 hr. from the monastery, and may easily be visited by the traveller going to Karpenisi. It lies on a height to the l. of the bridle-path, falling on the E. somewhat rapidly to the Agrapha river, on the W. to the Acheloos.

[The traveller will probably find it best to leave the main path at the top of the ridge, just before beginning the descent to the Agrapha river. He should, after inspecting the ruins, return to the point at which the direct road was left. It will cause loss of time to attempt the descent directly from the Castro to the bridge. The baggage animals will, of course, be sent forward and not ascend the hill of Djuka at all.]

Practically only the E. side of the fortress is preserved, but that is the most interesting part. It rises at one point to seven courses; in general, however, it remains to a height of only two or three. The well-preserved main gateway stands at the S. end of the E. line of wall, just at the angle formed by its junction with the line along the S. side of the hill. One side of the entrance is formed by the extremity of the S. wall itself, which stops abruptly with a square end, 7 ft. broad. The other side is constituted by a square tower, against which the E. line finishes, with a face-measurement of about 14 ft. The passage thus created is about 10 yds. long, and nearly 3 yds. wide; it rises gradually towards the interior of the enclosure. At the gateway the walls are 10 ft. high. In addition to the protection afforded by the tower on the rt. of the passage, further precautions have been taken. At a little distance along the E. wall occurs a second large square tower. The curtain between the two towers is also broken into a salient angle. In fact,

these salient angles are adopted throughout the lines—a method found nowhere else in Aetolia. The E. wall is an example of true redan lines. It ceases in the N. at the point where the steep crags render artificial defences superfluous. The site was occupied during the Middle Ages, as indeed we should expect from the great strategic importance of the position. The later walls sever the eminence at the N. end of the site from the lower S. part, thus creating an acropolis and lower fortress. In Hellenic times, of course, the whole enclosure was the citadel, and the houses of the town must have been placed upon the level ground below the E. wall. This part of the site is, in fact, littered with tile-fragments. The style of masonry is remarkable. In spite of its variety, it resembles on the whole the regular polygonal, so familiar in the Acarnenian ruins. Nevertheless, the fitting of the stones is far from accurate, and the blocks vary greatly in size. The style may be characterised as a transition from polygonal to irregular Hellenic. So far as the dilapidated state of the remains in N. Aetolia allows us to generalise, we may call this species of masonry normal in this region.

We descend from the Castro to the ($\frac{1}{2}$ hr.) *Bridge of Manolis* over the Agraphiotikos. This bridge (τὸ γεφύρι τοῦ Μανώλη) is remarkable for the width of its span, and the consequent height of the key-stone above the water. Unlike other examples, the arch springs from the comparatively low ground on either bank, instead of from natural piers formed by precipices, as in the case of the bridge of Tatarna (p. 633), and that over the Megdova (p. 636). In Aetolia the bridge of Manolis is unrivalled for its boldness. That of Korakos, on the N. route through Agrapha, alone seems to excel it.

From the bridge of Manolis the track turns N.E. towards (2 hrs.) *Kerasovon* (Κεράσσοβον), a village of about 800 inhab., 6 hrs. from Karpenisi. Night quarters may be found here if necessary; otherwise, the agoyates should

be instructed to keep well to the S., nearer Marathias, directing the route upon Viniani, so as to strike the bridge over the (3 hrs.) *Megdova*. The bridge is similar to that over the Agrapha river, and stands in a fine thickly-wooded gorge.

The Megdova is undoubtedly the ancient KAMPYLOS (Καμπύλος), or the Tortuous.

Hence we ascend in 30 min. to the top of the ridge, having now reached the spurs of Mt. Veluchi, which has been visible in the N.E. since we crossed the Agraphiotikos. The traveller should keep the ridge on the l., otherwise he will descend to the poor village of *Stenoma*, whence he must again ascend by a bad path. He will thus gradually round the head of a deep forest-covered vale in the flanks of Veluchi and reach a rude *khan* (deserted in winter). Striking E., in a few minutes a shoulder of the mountain is crossed. Just at the summit (2½ hrs. from the Megdova) is the small Church of *St. Athanasios*. From this point a rapid descent by a rough path leads to (1 hr.)

Karpenisi (2000), a pleasant town, the capital of the demos of the same name, in the former Eparchy of Eurytania. Its houses occupy the slopes on each side of the torrent which flows from Veluchi. The streets are steep and narrow; the main street, however, issues from the town towards the E. as a fine carriage-road, along which there is constant communication with (16 hrs.) *Lamia* (Rte. 86) by way of (2½ hrs.) *Laspi* and (9 hrs.) *Varybopi* (p. 575). Carriages may be hired at Karpenisi.

During the war with the Turks, the invading armies, if they did not penetrate S. Greece by Thermopylae or the pass of Gravia (Amphissa), marched by way of Karpenisi, through the pass of Prossos. The most famous occasion was in Aug. 1823. Mustāfā, pasha of Scodra, was leading the Gheg Albanians through Agrapha to unite before the walls of Mesolonghi with the forces of Omer Vriionis. Mesolonghi was the only

town in W. Greece that still held out; the Ottoman fleet was threatening the coast; the chieftains of Agrapha had fled or submitted. The advanced guard of the invaders, under Djelaleddin Bey, the nephew of Mustais, encamped, 4000 strong, round the spring of *Kephalaerysis* at the foot of Koniska, 20 min. S. of the town. Marco Botzaris, with 350 Suliotes, had been joined by Karaïskakis, the Tsavellai, and others, so that the Greek force numbered about 1200 men. Marcos encamped in Microchori, and the other chiefs in Megalochori. Some of the Suliotes had entered the hostile camp and reported its disposition; being Albanians they could do so without fear of detection. Botzaris succeeded in arranging a night attack upon the Turkish army: 5 hrs. after sunset he was himself to attack from the valley, the others to support him from the hills.

The Suliotes kept their word; 1 hr. after the moment agreed upon their war-cry startled the sleeping Ghegs. But their attack was unsupported; only Kitsos Tsavellias and his brother with a few companions came down to share the danger and glory of Botzaris. The heroic Suliote was badly wounded, but he pressed forward to the tents of Djelaleddin and his staff. The veteran Ghegs were as familiar as their enemies with nocturnal warfare, and were trained like them to fire with deadly precision, where any but Albanian eyes would have been at fault. The head of Botzaris, raised rapidly above the rampart, was outlined for an instant against the dusky sky; a ball sped to his brain and he fell dead. His cousin Dusas took the body on his shoulders, and with an immense booty of arms and horses the Suliotes retired to Microchori, having lost thirty-six men in the attack. The body was brought down to Mesolonghi and buried in the Heroön. A monument has been erected on the spot where he fell.

About $\frac{1}{2}$ m. E. of the town, on the road to Lamia, round the Church and spring of *St. Nicolaos*, is held the

great annual fair, or *Panegyris*, of Karpenisi, during the first three days of August. Booths are erected and let by the Demos for the display of goods; traders from South Aetolia, Agrapha, and Thessaly, encamp on the plain. The development of modern means of internal communication is, however, slowly destroying the importance of the gathering.

EXCURSIONS.

The **Ascent of Mount Veluchi**, the ancient *Tymphrestos*, will occupy $1\frac{1}{2}$ day. Mules can be taken almost to the top. Provisions and plenty of rugs must be carried, as the night has to be spent at a great elevation. Karpenisi should be quitted in the early afternoon.

Climbing the steep slope on the E. side of the torrent bed which divides the town, we follow the line of the aqueduct (*ὀδὸν ὕδατος*) up the valley of *Rovia*, and reach in 45 min. a belt of trees.

In 15 min. we leave them and enter upon a bare grassy plateau (*Rovolakka*). To this follows a steep bare stony rise, called appropriately *Saitani* (*Σαῖτάνι*), or the Devil. In $\frac{1}{2}$ hr. we reach the plateau above it, close to the W. brink of the great cleft which descends to the level of the plain E. of Karpenisi. On the l. is a depression, called *Sostrunka*. In another $\frac{1}{2}$ hr. we arrive at the *Samari*, or 'sad lle' between this depression and the abyss. At the head of the latter, facing us, are the cliffs of the *Gidia* (*τὰ Γῖδια*), or Wild Goats, in which the wind roars like thunder. Looking back we enjoy an extensive prospect over the sandstone region of Aetolia and the mountains in the direction of Prossos.

Above the Samari the hill is extremely steep and stony. In 20 min. we reach its top and find a shepherd's enclosure (*Strunka*) at the base of a crag. Here the night must be spent, in some discomfort if a sudden change of wind brings on a fog. The summit (7605 ft.), distant about 1 hr., should

be reached in time to see the sun rise over the Thessalian plain.

Circular tour through Agrapha. 7 or 8 days. The traveller is dependent upon private hospitality at the houses of the Demarchs. The stages are as follows:—

	H.	M.
Karpenisi to Vulpi . . .	10	0
Velaora	3	0
Granitsa	4	0
Zeletitsa	6	0
Agrapha	15	0 (or 9 hrs.)
Kerasovon	8	0
Karpenisi	6	0

52 0 (or 46 hrs.)

If the traveller enters Karpenisi from Lamia he may make the tour in the reverse direction, and proceed from Vulpi by the Castro of Djuka to the monastery of Tatarna, continuing by Rte. 92 to Agrinion. Or, going from Karpenisi by Vulpi and Granitsa to Agrapha, he may connect with a Thessalian route by Karoplesi and Zyglopi, in 3 days; but this road is not open until the month of May. Mules should be used in preference to horses.

Karpenisi to the *Bridge of Manolis* (p. 635). From the river of Agrapha we may pass either to the N. or the S. of the Castro of Djuka. It is better to take the N. route directly W. from Kerasovon; in this case it is not imperative to descend so far S. as the bridge of Manolis. No village is passed between Kerasovon and Vulpi. The formation is sandstone, lying at the base of the limestone of the Pteri range. In this wilderness of shrubby and characterless hills it is easy to lose the track.

[On the summit of the ridge intervening between the hill of Djuka and the lofty range of Pteri, to the rt. of the pathway, is the unimportant Palaeocastro of *Palaeocatunon*. Only a single small fragment of the wall remains, a unique example, in Aetolia, of true irregular polygonal, or so-called Pelasgic masonry, in which is built the most ancient part of the Acropolis walls at Athens.]

Vulpi (Βούληνη), $\frac{1}{2}$ hr. N. of its Castro, has only 260 inhab. The wall is much ruined, but is traceable all round, and has two towers in fair preservation. Below the height, on the N. and E., are many tiles and terrace-walls, showing that the town lay on this side. This Castro is the complement of that of Palaeocatunon, guarding the S. approach as the latter guarded the E. along the base of Pteri.

3 hrs. W. lies

Velaora (Βελαόρα), reached by a rough road over the ridges running N. and S. It lies in the midst of a rocky depression or basin caused by the removal of the sandstone, and exposure of the underlying limestone. The inhabitants are dispersed in various hamlets (*Μαχαλάδας*), of which the largest and furthest S. (*Μ. τοῦ Γαζῆ*) has a tolerable *magazi*.

20 min. S. of this hamlet rises a rough, craggy hill, precipitous on all sides except the E., where alone therefore we find a wall. It is in fair preservation; the style is rude, but the stones are small. 5 min. E. of the hamlet a rocky height bears the scanty vestiges of a second foundation. 45 min. W., in the direction of the Acheloos, is a much better preserved Castro, rectangular in plan, with an entrance in the W. wall.

The fortresses at Velaora, Vulpi, and Palaeocatunon, were probably the artificial frontier of the *Aperantoi* against the rude *Dolopes*, who dwelt in the mountains N. of the Pteri range.

Continuing N., we follow the l. bank of a torrent which flows into the Acheloos, finally crossing it, and climbing the steep S. slope of a spur of Mount Pteri. In 4 hrs. we reach *Granitsa* (900), with a fine view to the S. over the depression of Velaora towards the mountains of Valtos (rt.), and the dim forms of the H. Vlasis mountains (l.).

A rough road leads N.W. in 2 hrs., ending in a steep climb up the slopes of the *Djuka*, on the S. side of which, among huge boulders, lie the houses

Lepiana. Thence a pleasant ride 1 hr. brings us to *Raftopoulo* ('Ραφτοπούλο), which lies in a valley running N., closed, beyond the *Acheleos*, by mountains of Turkey.

Crossing a ridge we next arrive at (hrs.) *Zelenitsa* (Ζελενίτσα). About min. S.E., on a spur projecting to the *verma* of *Zelenitsa*, are the ruins remains of a fortification. Many graves are found near the village, which contains several inscriptions and small antiquities.

From *Zelenitsa* there is a choice of routes to *Agrapha*. The shorter (9 hrs.), which is difficult and dangerous, ascends the ravine E. and crosses into *Pteri*. The longer and more resting route is best accomplished in two days, the night being spent (summer) at *Vatovrysis*, the spot marked on the *Platanias* by the *Lechians* of *Michas* from the *ge* of *Surorigli* (p. 655). They come up in May, and remain four days. Earlier or later in the year the traveller must seek accommodation at the village of *Trovati* (see p. 634).

On quitting *Zelenitsa* the path ascends N.W., reaching the top of the ridge in about 1 hr., and descending into the gorge of the *Platanias*, once a boundary between Greece and Turkey, where it bends to the E. and follows up the first tributary stream which flows from the l., and reach in about 1 hr. *Vatovrysis* (Βατόβρυσις). From this point we ascend the stream E. and climb the mountain side on its l. to a height of nearly 6000 ft.

From this point we have a fine view to the N. Thence we descend to the (2 hrs.) *Spring of Vatovrysis*, which lies just below the *εγας στενός*, or *κοκκινή πλακά* (red rock) so called from the red shelving rocks above it. Crossing this in about 1 hr. we reach *Trovati* (or *Provatu*). From here we follow the torrent which bears its name from the village, crossing the narrow and dangerous high above the stream. In 3 hrs. we cross it, and ascend the ridge on the l. Beyond the crest, *Agrapha* lies far below, on the S. slope of the mountain ring which encircles the *valley*.]

village. The descent thereto requires nearly 3 hrs.

Agrapha (τὰ Ἀγραφα) is the capital of an ancient district which derived its name from its villages being 'not written down' in the tax-collectors' books, but only paying a small tribute collectively. The Demarch's house is an interesting specimen of a style of architecture fast disappearing from Greece, and probably traceable to Wallachian influence. The Wallachians once possessed the whole of Thessaly, and in that district we find many analogous examples. Other buildings of this class at *Agrapha* disappeared in a landslide about 1878. The trade-relations of *Agrapha* are with *Karditsa* in Thessaly.

Leaving *Agrapha* our road turns S., following the course of the river of *Agrapha*. The scenery is wild, but the path bad, and sometimes even dangerous. In 1½ hr. we reach the confluence of the *Trovati* with the main stream. From this lofty point fine views are gained of the peaks of the *Agrapha* district. At a mill further on the hill of *Djuka* becomes visible to the S. (p. 634). Here we quit the river-bed, and mount in 2 hrs. to *Kerasovon* (p. 635).

ROUTE 93.

KEPHALOVRYSON TO LIDORIKI, BY PLATANOS.—HORSE-PATH.

Kephalovryson	H. M.
Chrysovitza . . .	1 30
Bridge of Artotiva . . .	1 0
Platanos . . .	4 0
Kozitsa . . .	8 0
Lobotina . . .	4 0
Pendaghi . . .	8 0
Steno . . .	4 0
Lidoriki . . .	2 0

32 30

From *Agrinion* to (6 hrs.) *Kephalovryson* (Rte. 91). Here we turn S. along a valley and cross the l. ridge

into a similar valley opening upon a triangular plain, where is a poor khan. On the hill above it stands the village of ($1\frac{1}{2}$ hr.) *Chrysovitsa* (*Χρυσόβιτσα*). At the foot of the hill are two retaining walls supporting a terrace, which probably contained a temple. On the S. side of the terrace, at the E. end, is a large square cistern with a perennial supply of water. We may surmise that the site is one of those numerous sanctuaries of Asclepios to which the afflicted from all parts of Greece resorted for cure. Essential adjuncts of these *sanatoria* were groves and springs.

From the khan we proceed E. down a narrow vale opening upon the Phidaris, taking the path along the S. side of the valley, in order to reach the (1 hr.) *Bridge of Artotiva* (*Ἀρτοτίβα*). Just below the bridge the Phidaris receives the *Kakavos*, a tributary from the E., which drains the centre of Kravari. At the angle formed by the confluence of the streams are the remains known as the *Castro of Artotiva*. The village lies $\frac{1}{2}$ hr. N. of the bridge. Ascending the course of the *Kakavos*, in 4 hrs. we reach

Platanos T (1000), lying high up on the slopes of *Mount Ardini* (5585 ft.). Here is a wretched Inn, a large Church with a London clock, and a School—the public buildings being due to the liberality of natives who have made fortunes abroad. Large numbers of the Kravarites emigrate, chiefly to Turkey, owing to the poverty of this mountainous district. The area adapted for cultivation is extremely small, and the only other resources are cattle rearing and the export of timber.

We have now a choice of routes as far as *Lobotina*. We may descend the hill of *Platanos* to the *Kakavos*, following the stream through the beautiful vale of *Chomori* (*Χάμορη*), a difficult path of about 5 hrs. Or we may make two stages of the journey by a digression to the N., passing along the gorge of the *Phidaris* above *Arachova* and *Klepa*, crossing

between *Mts. Ardini* and *Zekur* and descending to the hospitable monastery of *Kozitsa* (*Κοζίτσης μονή*) where the night must be spent. This journey occupies the whole day, and provisions should be taken. From the monastery it is a ride of about 4 hrs. to *Greater Lobotina* (*Μεγάλα Λομποτινά*), a finely situated village on the slopes of *Mt. Papadia* (5621 ft. opposite *Mt. Trikoron* (5675 ft.). The intervening valley is one of the most fertile in Kravari; within it lies the village of ($\frac{1}{2}$ hr.) *Little Lobotina*.

[$1\frac{1}{2}$ hr. N. of *Lobotina* is the deserted monastery of *St. Demetrios*, in the courtyard of which is an inscribed stele. On the heights above the monastery are the remains of an Hellenic town.]

There are two tracks onward. The traveller may make a digression to the N. by (4 hrs.) *Voitsa* (*Βοϊτσά*) and thence turn S. to (4 hrs.) *Pendaggi* (*Πενταγιά*), a picturesque village of 800 inhab., thus riding entirely round *Mt. Trikoron* and descending the W. side of the *Kokkino* valley, with a splendid view of *Vardusi* on the E. and *Kiona* on the S.E. These are the highest mountains in Greece, and if the traveller has no other opportunity of seeing them this route is to be recommended.

An easier path leads S.E. from *Lobotina* to (4 hrs.) *Palaeocatonun* upon or near an ancient site. On the heights above it are some remains. To the l. of the path, on the summit of the last ridge before descending to the village, are the scanty ruins of a temple, including some rudely sculptured blocks, one of which bears a shield—the only instance of such treatment in all Aetolia. Hence we turn E. to (2 hrs.) *Pendaggi*; or descend directly S. to the valley of the *Mornos*, and then turn E. and cross the opening of the vale of the *Kokkino* (Red) river to the (4 hrs.) *Steno*. It is a journey of $3\frac{1}{2}$ hrs. from *Pendaggi* to the *Steno*.

The *Steno* (pass) is the name given

to the gorge formed at the end of Mt. Vardusi opposite Lidoriki. It is the meeting-point of several streams, and is consequently of great strategic importance. From the N.E. between Kiona (E.) and Vardusi (W.) flows the *Mega* (Great). Just before it enters the gorge it receives the waters of the *Veluchi* torrent from the flank of Vardusi. This torrent is barely 1 m. in length, issuing noisily from a chasm which is probably the emissary of a *katavothra*. In winter it floods the valley. From the S. the *Mega* receives the torrents of the valley of Lidoriki and Malandrino. On issuing from the gorge, which is spanned by an ancient bridge of a single arch, the *Mega* changes both its name and its direction. It flows now nearly W., and just below the gorge receives the *Kokkino*, flowing along the W. side of Vardusi. From this point it becomes the *Mornos* (p. 591). The projecting S. end of Mt. Vardusi is thus surrounded on three sides by water, the *Veluchi* and the *Mega* on the E., the *Mega* as it flows through the *Steno* on the S., and the *Kokkino* on the W. The height was occupied by an important ancient city, now known as the

The name of these important ruins is doubtful, but they may with great probability be assigned to the Aetolian town of AEGITION, at which the Athenians under the general Demosthenes experienced a defeat in B.C. 426 (Thuc. iii. 97, 98).

From the *Steno* we proceed to (2 hrs.) **Lidoriki** Τ (Λοιδορίκιον), with 960 inhab. and a tolerable Inn. The *Platia* is a pleasant place.

ROUTE 94.

NAUPACTUS TO HYPATI, BY LIDORIKI AND MAVROLITHARI.—HORSE-PATH.

Naupactus	R. M.
Omer Effendi . . .	1 20
Sules . . .	1 0
Ghumaei . . .	2 30
Varnacova . . .	1 0
Lycchoori . . .	3 0
Steno . . .	4 0
Lidoriki . . .	5 0
Sykeia . . .	3 30
Mavrolithari . . .	4 0
Hypati . . .	8 0

33 20

Castro of Veluchovos (Βελούχοβος). The circumference of the extensive enclosure is traceable throughout, and in parts displays some of the most beautiful work to be found in Aetolia. Both square and round towers are employed. The summit of the hill has been occupied in mediæval times. The lines come down in the direction of the *Mega* almost to the point where it receives the *Veluchi* torrent, and then run parallel to the *Mega* above the path until they reach the gorge, where they turn upwards to the summit of the hill.

In the klan at the *Steno* is preserved an inscription from the ruins. Another is found on the l. bank of the *Mornos*, near the ruined Church of (20 min.) *H. Vasilios*. A third is in a modern terrace-wall just above the *Steno*, and others are said to exist elsewhere.

An interesting journey of four or five days. Food and tolerable quarters may be found.

From Naupactus we proceed E. to the banks of the (1 hr.) *Mornos*, striking the river just at the point where it issues from a gorge formed by *Mt. Maeryvoros* (W.) and *Mt. Vigla* (E.). Its bed is very wide as it crosses the low ground to the sea, gradually trending W. A guide is required for the ford, especially when the river is swollen in the spring and early summer.

The conical height on the l. bank bears the scanty and insignificant remains of a small fortified town. The ancient name was probably *POTRIDANIA*; it is now known as the *Castro* of

Omer Effendi (Ὀμήρ Ἐφέντης), a village 20 min. E. of the ford. This territory in ancient times belonged to the Ozolian Locrians, a tribe which occupied a narrow strip of coast-land between Amphissa and the mouth of the Mornos. Inland stretched the Aetolian tribe of the Apodotoi, who apparently occupied the S. side of the Mornos valley. The route we are following coincides in the main with that taken by the Athenian expedition of B.C. 426 against the Aetolians. Demosthenes, when at Naupactus, had been led by the Naupactians to think that the Aetolians were merely scattered tribes, so he formed a great scheme for subduing Aetolia and marching through his allies the Locrians to subdue Bocotia, and so back to Athens; but this was foiled by the combination of all Aetolia. He started from Oineon in Locris, and captured Potidania. Next day he took Krokyleon, and on the third day Teichion. After waiting for some time in vain for the Locrian contingent, the Athenians advanced to storm Aegition (Rte. 93). Here he was nearly surrounded by the combined Aetolians on the hill-sides, who had blocked his advance by setting fire to a forest. Only with great loss he retreated to Oineon and thence to Naupactus. He retrieved this disaster, however, by defeating at Olpae, in conjunction with the Amphilocheians, an army of Spartans under Eurylochus and of Ambraciots, thus saving not only Amphilocheians, Argos and Anactorion, but also Naupactus, the real object of the Spartan expedition (Thuc. iii. 95-98).

From Omer Effendi we continue E., making for a conspicuous cone, at the N. foot of which lies the village of (1 hr.) **Sules** (Σουλές). On the hill (800 ft.) are the remains of a fortress, which must be that of **EUPALION**. The wall is about 10 ft. broad, built in good irregular Hellenic, with square towers; the best preserved portion is at the W. end of the hill. The site is under cultivation, and numerous founda-

tions, apparently of public buildings, are found on the E. slope which sinks to a depression leading S. from the village. The summit ($\frac{1}{2}$ hr. from Sules) affords a good view of the plain of Naupactus and the Mornos; this plain in Turkish times was called *Pilala*. Looking E. we trace the valley leading upwards to the country possessed by the Apodotoi. On the S. we overlook the Corinthian Gulf, separated from the base of the hill by a narrow plain in which is the marsh of *Guvos*. This in ancient times was probably covered by the sea, and constituted the Roads of Erythrae. A few remains near a height S.E. of the Castro of Sules seem to mark the situation of that town, which was the port of Eupalion.

[On the spurs of the Vigla, 1 hr. E. of Sules, are some foundations of two redoubts at the S. end of the ridge, overlooking *Klima* (Κλίμα), which lies 1 hr. S. These forts command an excellent view of the plain and coast in the direction of Naupactus. They mark the site of **APOLLONIA**.

The village of Klima itself occupies probably the site of **OINEON**, but the place is not worth visiting. To the S.E. is the island of *Trizonia* (Τριζώνια), on which are a few remains, as well as on the coast directly opposite. These must correspond respectively to **KIRRA** and **ANTI KYRA**. The latter, the town opposite Kirra, was captured by Laevinius, the Roman general co-operating with the Aetolians in B.C. 210 (Liv. xxvi. 26).]

From Sules we follow up the valley to the N.E. After $1\frac{1}{4}$ hr. we pass under the village of *Ghumaei* (Γκουμαίσι), which lies on the ridge to the N. At this point, on each side of the road, are numerous squared stones, carefully wrought. The place is called *Alogupatsa* (Ἀλογουπατσάς), from a cutting resembling the print of a horse's hoof in a stone by the wayside. Hence we climb the mountain side in front to the ($\frac{1}{2}$ hr.) **Castro of Ghumaei**. The ruined Church of the *Holy Apostles*,

situated on the ridge, is largely built of ancient stones. On the height above it are the walls, rising 6 or 7 ft. above the ground. On the S. the hill is precipitous and needed no defence. Towards the W. end is an enclosure in better style than the rest. A few worked stones with simple mouldings seem to indicate that a public building stood here. The peasants call the place by the usual title of *Marmara* (τὰ μάρμαρα), or the Marbles.

This Castro must correspond to the ancient KROKYLEION, the village captured on the second day of the expedition by the Athenians.

We now follow a pleasant path through an oak forest to the hospitable monastery of (1 hr.) **Varnacova** (Βαρνακόβης μονή), a modern erection, the old building having been blown up by the Turks. The Church is interesting, as it contains an old inscription relating to its construction. It appears to date from the reign of Theodore Dukas. The inner narthex was built and decorated in the reign of Manuel, and the nave by Erasmus, in the reign of Alexios Comnenos, Nicolaos being patriarch. Alexios is said to have been buried on the l. of the entrance of the Church, and Manuel on the rt.; fragments of sarcophagi were in fact discovered in the indicated positions. A beautiful reliquary is preserved in the Church.

The traveller should spend the first night at the monastery, where he will receive every attention, and enjoy luxuries scarcely to be expected in this region.

From Varnacova we descend 1200 ft. in 45 min. by a rough path to a stream, and climb the opposite hillside. In about 3 hrs. from the monastery we reach the village of *Lycorchori* (Λυκοχωρίον), on the long slopes running down to the Mornos, opposite Vetolista.

Remains, chiefly of late date, are discovered in the vicinity of the village, below which there is also an Hellenic Castro. The scanty ruins of the fortress are found on a hill near the bank of the Mornos (about $\frac{1}{2}$ hr.

distant). The site is called *καταφύδι*, a corruption of *καταφύγιον*, the Place of Refuge. On the hill is the Church of *St. John the Divine*. The site is that of ΤΕΙΧΙΟΝ, a halting-place of the Athenian expedition of B.C. 426. The next move of the force took it to Aegition (Rte. 93), which is plainly in sight from this point, about 10 m. N.E., where the masses of Varlusi and Kiona rise at the end of the long valley of the Mornos.

From Lycorchori the traveller follows the l. bank of the Mornos to the (4 hrs.) *Steno*. He may ascend to *Upper Palaeoxari* (Ἄνω Παλαεοξάριον, $1\frac{1}{4}$ hr. from Lycorchori), where there is a khan, but it is better to take from the monastery or from Lycorchori provisions for the day's journey. If the *Steno* and Castro of Veluchovos have been already visited (Rte. 93), the traveller may go directly to Lidoriki. To do this he would pass through the *Steno*, keeping to the l. bank. As Lidoriki is 5 hrs. from Palaeoxari, no time can be spared on the way from the monastery.

[If the traveller desires to visit the scanty ruins at *Strutza*, he must pass the second night at the village of *Strutza* itself (Στρούτζα), where there is a khan. In order to reach that place he must turn up the valley which opens on the rt. 1 m. before reaching the *Steno*, ascending from the ruined Church of *H. Vasilios* (p. 645), by *Seradikos*, 1 hr. from *Strutza*. The Castro is much ruined and the work very rude. It occupies a height across the valley, 20 min. W. of the village. To the N. and N.E. of the Castro are two similar rocky knolls; on the W. is a ravine and a long ridge sparsely covered with trees and intersected by *vermata*. In the S. we just make out the Peloponnesian mountains. There is nothing definite to connect this site with that of Aegition, to which it has been assigned. It takes 3 hrs. from *Strutza* to *Lidoriki*.]

If the digression to *Strutza* be omitted, the second night is passed at

the khan of the Steno, or at Lidoriki.

From Lidoriki we continue to follow the valley of the *Mornos*, or the *Mega*, as it is called from this point. On the W. rises the Vardusi, on the E. the Kiona. We pass through the village of (2½ hrs.) *Lefkaditi* (Λευκαδίτη) and (1 hr.) *Sykeia* (Συκεΐα). Before reaching the latter village, we pass, on the opposite bank, the village of *Koniakos*, near which are the remains of an ancient fortress, occupied during the Middle Ages. Below Sykeia we cross the river by a bridge, avoiding (1 hr.) *Lower Musunita*. Then, striking to the rt. across the numerous feeders of the Mega, we reach (3 hrs.) *Mavrolithari* (Μαυρολιθάριον), a village of 920 inhab., with fair accommodation, where the third night must be spent.

From this point the country becomes more and more grand. Even in summer, owing to the proximity of the snow-clad masses of the ancient Mount Korax, the nights are cold. About ½ hr. N.W. of Mavrolithari lie the remains of KALLION (or *Kallipolis*), destroyed by the Gauls in B.C. 279 (Paus. x. 22). The site is now occupied by the village of *Kastriotissa* (Καστριώτισσα). The enclosure is traceable on three sides; the wall is built in good irregular Hellenic, and flanked by square towers. This important Castro is the pivot upon which turns the entire defence of the valley of the Mega, together with that of the pass over Vardusi. The fortress also bars the entrance of Aetolia by way of the Vistritsa valley, leading S. out of the Lamian plain. The strategic importance of the town was demonstrated in B.C. 279, when Brennus and the Gauls attempted to enter Greece by the pass of Thermopylae. Finding that road closed by the Greeks, who were assisted by a strong Aetolian contingent, Brennus sent a detachment S., apparently by the Vistritsa valley, into Aetolia; their cruel sack of the town of the Kallies recalled the Aetolians to the defence of their own homes, and threw open the pass of Thermopylae.

In B.C. 191 the Roman Consul, Manius Acilius Glabrio, after conquering Antiochus at Thermopylae, ascended Mount Oeta in order to reach Naupactus. The Aetolians had neglected to occupy the passes of Mt. Korax, and the consul, in spite of the losses incurred by the column owing to the natural difficulties of the route, descended safely to Naupactus. The pass traversed by Glabrio must have been that which starts from Musunita, and descends by Kostartsa and Granitsa into the Kokkino valley opposite Pendagii (Liv. xxxvi. 14, seq.).

From Mavrolithari (*Kastriotissa*) it is a journey of 8 hrs. to *Hypati*, by (3 hrs.) *Smokovon* (Σμόκοβον), (1 hr.) *Mandetsi* (Μαντέτση), and (1 hr.) *Liaskovon* (Λιάσκοβον). From Hypati a carriage-road leads in 1 hr. to the Baths (τὰ Ὑπάτης Λουτρά), and in another 4 hrs. to *Lamia* (Rte. 86).

From Mavrolithari a path leads by (1 hr.) *Stromi* (Στρόμη), to (2 hrs.) *Dremusa* (Δρέμουσα), (3 hrs.) *Kukuvista* (Κουκουβίστα), and (1 hr.) *Kasteli* (Καστελιον), descending into the Gravia main road by a side valley in about 1 hr. From the Khan of Gravia the road is open E. into Boeotia, or S. to *Amphissa* (Rte. 86).

Two routes descend from Lidoriki to the Corinthian gulf. The shortest, but most difficult and least interesting, leads by Malandrino and Sostaina to (7 hrs.) *Vitrinita*, where the steamer may be taken from the quay, ½ hr. below the village (Rte. 88). A much better but longer route passes through Malandrino and Amphissa. From Lidoriki to (2½ hrs.) Malandrino there is a carriage-road. The village (*Μαλανδρίνον*) lies near a considerable ancient site, as yet unidentified. It is probably the town of the Locrian Hessii. The walls and square towers are well preserved, and built in a good style. 5 min. below the village is a temple site, from which several inscriptions now in the walls of the Church have been obtained. They are examples of Emancipation Deeds, but the name of the deity or of the town is unfortunately missing. From Ma-

ndrino it is a ride of about 5 hrs.
H. *Efthymia* (Ἁγία Εὐθυμία), where
or quarters may be found. This
llage also occupies an ancient site
erhaps MYONIA), which, like that of
alandrino, belonged to the Ozolian
erians. The enclosure is much
ined, but some of the square towers
e well preserved. The small plain
which the village lies is a stony
sert under the fir-clad slopes of Mt.
atos, the S. end of the Kiona
nge. A carriage-road leads from H.
thymia to (1½ hr.) *Amphissa* (p. 570),
mmanding a fine view over the
ve-covered plain towards the snow-
d summits of Parnassus.

[30 min. S. of H. Efthymia is the
stro of *Kolopetinitsa* (Κολοπετι-
σα), and 2½ hrs. S. that of *Pen-
oria* (Πεντεόρια). 3 hrs. from the
ter is *Galazidi* (Rte. 88).]

ROUTE 95.

MINION TO KARVASSARÁS, BY STRATOS.
—CARRIAGE-ROAD.

Agrinion (Vrachori)	π. μ.
Zapandi	0 45
Fords of the Acheloos	2 0
Surovigli	0 30
Lepení	1 0
Karvassarás	6 0
<hr/>	
10 15	

Dil. every evening, comfortless, and
ssing all the views. Carriages
ir. [The carriage should be
itted at the Great Gate, while the
veller walks across the site, through
village of *Surovigli* to the Temple
Zeus, descending thence to the
d, where the carriage should be in
iting.] Horses are preferable; in
y case provisions should be carried

from Vrachori. If a dragoman is
taken, the precise mode of conveyance
should be agreed upon beforehand; if
a muleteer, it should be ascertained
that he is capable of fording the river
(see below).

The uninteresting main road to the
Acheloos skirts the foot of the hills
bounding the Aetolian plain. If
hor-es are taken the agoyat should
be instructed to follow the track to
(¾ hr.) *Zapandi*. Before the Revolu-
tion this village was one of the most
prosperous in the neighbourhood.
The Turkish inhabitants maintained
themselves for a month against the
insurgents in 1821, but were finally
put to the sword, and the village laid
in ruins. Fine tobacco fields surround
it, and on its outskirts two ruined
minarets form a conspicuous landmark
in the plain.

From Zapandi the path runs N.W.
towards the low spurs which bear
the scanty remains called the (1 hr.)
Castro of Spoloita (Σπολάϊτα), from a
village ½ hr. further N.

The walls enclose a low platform
at the S. end of the hill. Below them,
on the N.W., the *Platanorrema*, so
called from the plane-trees on its
banks, flows to the Acheloos. Fine
view from the hill.

The ruins are those of the ancient
AGRINION, for some time in the
hands of the Acarnanians. It figured
prominently in the episode of B.C.
314, when Cassander of Macedon
attempted to strengthen Acarnania
against the growing power of Aetolia.
3000 Aetolians besieged the town, and
its Acarnanian garrison capitulated
on promise of their lives being spared,
but they were massacred on their
homeward march.

In ½ hr. we reach the **Fords of the
Acheloos** (Guide necessary, especially
after rain). The bed of the river is
very broad, and is occupied by several
channels. The stream is generally
crowded with barks of timber, floated
from the mountains of Epirus and
Thessaly, and these make the cross-
ing somewhat perilous. Macedonian
lumbermen are employed all the sum-

mer in refloating stranded logs and clearing the river.

On the rt. bank of the Acheloos, 15 min. N. of the ford, projects the S.E. angle of the fortress of Stratos. Here we strike the carriage-road, which crosses the river to the N. of Spolaïta and descends along the rt. bank. The centre of the site is occupied by the Wallachian village of *Surovigli* (Σουροβίγλη). Bread, cheese, and wine may be had at the khan. If necessary, lodgings might be found, but in the late spring most of the families will be absent with their flocks on the confines of Epirus and Thessaly (p. 641). The costumes of the women are curious. If some time is spent upon the ruins, little will be gained in comfort by sleeping at Lepenu (see below).

According to Thucydides (ii. 80), STRATOS was the greatest city of Acarnania, but he must include extramural inhabitants, as the circuit of the walls is not so great as at Oeniadae. The name of the city perhaps indicates its strategic value. In the time of the Peloponnesian war Stratos was already a great place of arms, surrounded by walls from which the formidable army of the Spartan Cnemus, composed of Peloponnesians, Ambraciots, Leucadians, and the half-barbaric northern tribes, recoiled in B.C. 429. Three years later Eurylochos, to avoid Stratos, was compelled to make a long détour by Phœtiae and Medeon, although his object was the plain of the Amphilodion Argos (see p. 647). The next mention of the towns occurs in B.C. 314, when Cassander selected Stratos for one of the three great fortresses designed to check the Aetolians. Stratos, however, succumbed, probably soon after the fall of Agrinion on the opposite bank of the river, and became one of the bulwarks of the Aetolian League towards the W. Philip, the father of Perseus, made demonstrations against it in B.C. 219 and 218. Stratos remained Aetolian until the decline of the League, when it fell into Roman hands. To recover it, Perseus in B.C. 170 made his brilliant mid-winter march across the Pindus; but Popilius,

the Roman lieutenant, anticipated him and compelled the Macedonians to retire beyond the PETITAROS, now the small stream of *Krikuki*, 5 m. N. of Surovigli (Liv. xliii. 21, seq.).

The course of the walls is easily followed throughout their whole extent, but the general appearance of the remains is somewhat poor. The walls run in a rough circle which embraces four parallel ridges running from N. to S., together with the three intervening valleys. The modern road from Agrinion skirts the foot of the E. ridge, while the village of Surovigli marks almost exactly the centre of the site, standing in the immediate neighbourhood of the chief civil buildings, the Agora, and the Theatre.

The most interesting part of the ruins, and the most readily accessible is the whole S. side of the enclosure known by the name of *Portaes* (Gates). The highway passes close to the remarkable gateway and tower at the S.E. angle, just at the point most exposed to attack by an army crossing the Acheloos. The tower projects 13 yds., with a face measurement of 9; the average projection being about 3 yds., and face measurement 18. Cross walls divide the interior of the tower into six compartments which are filled up with earth and stones. In the re-entering angle on the W. of the tower a gateway 4 ft. wide and 10 ft. high is pierced in the wall. The lintel displays the usual false arch, formed of stones merely shaped to the curve; but here the arch runs through the whole thickness of the wall, and is not confined to the exterior face only, as in most of the Acarnanian ruins. Within the gate are lines of wall, once probably much higher. They formed a passage which was defensible even after the gate was captured.

In the centre of this S. side of the enclosure, below the chapel on the central ridge, the wall makes a considerable projection in order to include the end of the hill. The main entrance to the town was on the W. of the projection. The modern path

from the carriage-road still passes through the ancient gateway, and is bordered with Hellenic tombs. The main gate is much ruined, but a small entrance immediately to the rt. still retains its arched lintel.

As we follow the path to the village we pass many traces of foundations of private houses. We ascend the ridge to the rt.—the backbone of the site. Just in front of the Wallachian cabins the French have cleared the foundations of a long rectangular enclosure, which probably marks the site of the *Agora*. From the village there is a fine view to the S. over the plain of Stratos and the broad white bed of the *Aspropotamo* (White river), in which in summer the wind raises eddying clouds of dust. Looking W. the W. line of wall can be traced. The Doric *Temple of Zeus*, excavated by the French, and well worth a visit, is seen exactly opposite, on the crest of the W. ridge, where the wall makes a projection outwards. It lies on the left of the bridle-path to Lepenu.

The central ridge occupied by the modern village is crowned by a cross wall which runs N. and S. the entire length of the site. At its N. end is a small rectangular enclosure which may have served as a keep to the whole fortress. A gate of communication between the E. and W. portions of the town is found on the cross wall, a short distance N. of the village. In the hollow on the E. face of the central ridge, to the rt. as we ascend from the tower and gate at the S.E. angle to the village, we trace the outlines of a *Theatre*. The whole W. side of the ridge is covered with terraces which once supported the dwellings of the inhabitants.

Descending from the temple we follow the main road W. At several places traces of buildings are found, the ancient road precisely coinciding with the modern highway. This road is the GREAT DERVENI, the natural route of communication between the coast and central Acarnania or Aetolia, followed by Cnemus in B.C. 429, and by Philip V. in his invasions of Aetolia (B.C. 219, 218).

In the valley on the rt. is *Lepenu* (Λεπενού), 1 hr. from Surovigli, 6½ hrs. from Karvassaras, where the night may be spent; but the country is very unhealthy, and it is better to push on to Machalas. To the l. in the plain, is the small *Lake of Ozeros*. In 2 hrs. from Surovigli we reach the *Pass of Machalas* and the springs of *Kuraras*. The defile was of much importance during the war with the Turks. The village of *Machalas* lies on the hills. ½ hr. W.

The defile of Machalas opens into a plain occupied by the *Lake of Valtos* (called also *Rivios* and the greater *Ozeros*; the N. end bears the special name of the *Lake of Ambracia*). The road passes between the lake and Mt. Petalas on the rt., and (2 hrs. from Kuvaras) crosses the causeway between the upper and lower portions. From this point it is 2 hrs. to

Karvassaras ⚡ T (2250), a modern town at the S. end of a deep bay. Steamer to *Patras* etc. (p. 944, H.)

[Another track from Stratos ascends the valley of Lepenu on the E. of Mt. Petalas. After crossing the ridge at the head of the valley, the *Castro of Pelegriniatza* is seen on a height to the l., just below the crest. These ruins are assigned to the ancient *Rhynchos*. Near the S.E. angle is a large Hellenic cistern of circular form built in regular courses with a diameter of nearly 10 yds. The projecting stones which served as a descent into the well still remain. Following the course of the stream we descend into the valley of *Xerocampas* and the plain of *Vlicha*, striking the high road to the N. (Rte. 96). Before reaching the plain, a path ascends the hills on the l. to the village of *Kechriana*, whence it is 2½ hrs. to Karvassaras.]

[From Stratos we may turn S. along the rt. bank of the *Acheloo*s, leaving the lake of *Lykoritzi* (or little *Ozeros*) on the rt., to the (2 hrs.) *Castro of Rhigani*, opposite the Aetolian village of *Anghelocastron*.

Thence it is 2 hrs. to *Palacomanina*, and two more to *Katochi*.

After traversing the Plain of Stratos (*Στρατική*) we enter the strip of hill country 7 m. long, through which the Acheloos flows in a narrow channel between the forest-clad hills of Manina and the equally well wooded spurs of the Aetolian Zygos. The village of *Rhigani* (*Ρίγανη*), a poor place, lies at the N. entrance to the gorge. Its Castro, on a plateau commanding the road, is of primitive cyclopean workmanship, being nothing but a large quadrangular enclosure without towers or salients. The chief gateway opens towards the S. Among the trees and rocks inside the walls are traces of rude huts.

This may be *ERYSICHE*, a town whose site was lost even to the ancients. If so, it must have been abandoned, and its name forgotten, since in the Macedonian epoch the town established here certainly bore the name of *METROPOLIS* (Aeolian, *Ματρώπολις*). Polybius mentions the burning of the lower or extra-mural part of Metropolis by Philip V. in B.C. 219 during his march from the plain of Stratos to Oeniadae.

6 m. S. are the fine ruins which bear the name of **Palaeomanina*. The citadel is a roughly quadrangular enclosure flanked by towers. From it two long walls descend towards the Acheloos, gradually approaching each other. At the point of meeting stands the splendid S. gateway which the peasants call *Arlo-porta* (*Ἀλλό-πορτα*), so named because it gives entrance to a kind of ante-chamber (*αὐλή*) of the fortress. A rectangular tower-like projection with enormous blocks contains a passage 8 ft. wide, 12½ yds. long, and 14 ft. high. The arch covering the entrance is composed of two huge stones shaped to the curve but not in contact; a third block, 10 ft. in length, is superimposed. Towards the interior the passage is roofed with single horizontal blocks, of which two remain *in situ*. These are so disposed that the height of the passage decreases towards the interior. Passing through the main

entrance we find ourselves in an irregular court leading into the body of the fortress by a small gate. The four horizontal stones forming the lintel of this gate, are placed each on a higher level than its fellow near the entrance, so that the roof of the passage resembles an inverted staircase; steps are perhaps concealed in the earth accumulated on the floor. The main entrance, and the four square towers which flank the wall of the citadel, are apparently later in date than the rest of the enclosure, being constructed in irregular Hellenistic style, whereas the fortifications in general are polygonal.

These remarkable ruins have been identified as those of OLD OENAEA described by Strabo as a deserted town, situated on the Acheloos midway between its mouth and the city of Stratos. The later work may perhaps belong to the fortress of SAURIA (Lizard town?), in which Cassander concentrated the Aeolianians scattered in the villages round Oeniadae (B.C. 314).

The path continues S. between the river and the low hills, and the valley gradually opens. On the l. bank of the Acheloos is the village of *Stamná*; further S., at the foot of a conspicuous rugged cone, bearing ancient fortifications, is *St. Elias* 'at the Almond-trees.' This is the site of the strong fortress of *ITHORIA*. A short distance still further S., close to the l. bank, is *Gurias*, and beyond it *Neochori*, exactly opposite which, on the last spur of the hills projecting into the alluvial plains which surround Oeniadae, lies *Katochi* (Rte. 98).]

S.E. of Karvassaras, on the stony shrub-covered hill descending to the sea, lie the **Ruins of LIMNATA*, among the most interesting in Greece. The summit of the hill is occupied by the wall of the citadel, extremely irregular in form, and flanked by numerous square towers. From it two 'long walls' (*σκέλη*) run down the hill N. as far as the sea and the modern town. A maritime suburb must have been situated at the foot of the hill where

Karvassaras now stands, but all trace of it has disappeared. This arrangement of an upper and lower town, connected by two long walls, resembles that adopted at Athens and Megara. At Karvassaras the W. long wall is quite straight, without towers or other flank defences, the steep slopes of the hill being sufficient protection. The path to the acropolis passes along the inside of this wall. The well-preserved E. wall is broken into numerous angles, and further strengthened by several square towers towards the upper part of the site. On the inside of the E. wall we find at various points, especially towards the sea, traces of steps by which the garrison mounted to the ramparts. Three small gates are seen in the E. wall with the false arch ordinarily employed in Acarnania. Two large blocks are cut, each in a quarter circle, and placed in juxtaposition to form a lintel. This fictitious arch does not extend through the thickness of the wall. It is confined to the front of the gateway, the rest of the passage being covered with horizontal beams. The style of masonry is peculiar. Externally the wall is built in irregular Hellenic, the courses being in general horizontal, but the separate stones of various depths. The interior face, however, is in regular polygonal work, in which rectangular blocks are not employed, and courses therefore do not exist. It would be a mistake, however, to assign the two faces of the wall to different dates.

The walls of the citadel have been much restored in post-Hellenic times, but their general characteristics are the same as those of the long walls running down to the sea. It is clear, from the nature of the ground, that the citadel is the only part of the site that can have been inhabited in ancient times. The whole space enclosed between the two long walls is too rocky to have been utilised, at least to any great extent.

The chief entrance of the citadel seems to have been at its W. end. The restorations which its walls and towers have undergone, especially on

the E. and S. sides, prove that the acropolis was occupied during Byzantine times. Cantacuzenos, among the fortresses of W. Greece, mentions those of *Eulochos* and *Valtos*. The first is certainly the Aetolian *Vlochos* (p. 614); the fortress on this acropolis may perhaps represent the second. The name of VALTOS is still used to indicate the whole of N. Acarnania, and Karvassaras is regarded as the capital of the canton.

The ruins at Karvassaras must be those of LIMNAIA. Both *Ambracia* and *Argos Amphilocheion* have been claimants to the site, and it must be confessed that its identification as Limnaia is not free from difficulties. Thucydides mentions Limnaia as an 'unwalled village' (*κώμην ἀτείχιστον*), situated upon the route leading from Amphilocheia (Thuc. ii. 80). It was plundered in the third year of the Peloponnesian war, B.C. 429, by the Spartan general Cnemus and a great combined army of northern Greeks. Three years later Eurylochos (p. 647), marching from the Acheloos into the Amphilocheian plain, went through Limnaia (i.e. probably, the territory of the town). From Polybius we learn that it was a maritime town. (Pol. v. 5). Philip, the father of Perseus, in his expedition against Thermon, sailed from Leucas and anchored before Limnaia, which served as his base in that campaign (B.C. 218). If the identification stands, it is clear that the walls and towers of the Castro of Karvassaras are not earlier than B.C. 429. HERACLEIA has also been suggested as the ancient name of the town.

ROUTE 96.

KARVASSARAS TO ARTA, BY MENIDI.—
CARRIAGE-ROAD OR HORSE-PATH.

KARVASSARAS	H.	M.
Plain of Vlichá . . .	1	30
Macrynoros . . .	0	30
Menidi . . .	3	0
Arta . . .	4	0
	9	0

About 30 miles; a drive of 6 hrs. Horses are, however, recommended to those who wish to visit the interesting sites on the way. Take provisions. Khans are found in the Macrynoros.

From **Karvassaras** the high road leads E. over a spur of the *Mytso Rachi*, a continuation of Mt. Petalas. It soon turns N. along the shore of the bay of Karvassaras to the (1½ hr.) *Plain of Vlichá*, the territory of the Amphiloehians. The ruins of their chief city, Argos, lie about ½ hr. E. on the margin of the plain, at the ends of two parallel offshoots of the Valtos hills. The N. ridge is the most abrupt. The area enclosed by the walls was a rough square, but only the N. and E. sides now remain. Towards the N.E. they run up the ridge, making a projection which ends in a large tower. The N. part of the ruins bears the name of *Limba*. The wall here is flanked by four square towers, and three are found along the E. wall running down the slope. The S. side of the enclosure is completely ruined. The now insignificant torrent of the *Potoco*, by some explorers wrongly identified with the ancient *INACHOS*, probably once ran much nearer the S. wall than it does at present, and protected it from assault. This stream is lost in the plains before it reaches the sea. The S.W. part of the site is occupied by the hamlet of *Kainurio*. Here we see the rectangular site of a temple. Tombs mark the line of road which led N. to *Lutros* and E. up the hills into Valtos.

The Amphiloehians were not originally Greek, but Epirot. They were

Hellenised by the Dorians of *Ambracia*. The town first becomes of importance during the Peloponnesian war. The Ambraciots, who were in possession of Argos, had been expelled by its inhabitants, aided by the Acarnanians. In B.C. 426 the Ambraciots, allied with the Peloponnesians stationed in Lower Aetolia, attempted to regain the town, but were defeated by the Acarnanians and their Athenian allies (q. 647). During the Macedonian period Argos was in the hands of the Aetolians until it was delivered to the Roman consul, M. Fulvius Nobilior, by the treaty which ended the Aetolian War (B.C. 189). After the battle of Actium Augustus transported the inhabitants of Argos to his new city of *Nicopolis* (Rte. 116).

In order to reconcile the identification with the statement of Thucydides that the Amphiloehian Argos stood by the sea (*ἐπιθαλασσία*), we must suppose that the greater part of the plain of Vlichá has been formed by comparatively recent times by the alluvial deposits of the torrents. The small inlet of *Armýro*, S. of the hamlet of *Vlichá*, must represent the bay which once extended almost as far as the hills on which the ruins of Argos stand.

The traveller may now return to the high road, and proceed W. to (½ hr.) *Arapis* (see below), or cross the plain towards the N.W., making for the point where the carriage-road issues from the defile of the *Macrynoros*. In a gorge on the rt. lies the village of *Loutros* (*Λουτροί*), where ancient remains are found by the peasants. Near it is the Hellenic fortress of *TRYFYLAS*, guarding a path which leads E. into the valley of the *Inachos* (mod. *Patiopoulos*).

The road from the Macrynoros as it enters the plain of Argos passes at the foot of the *Kataphorco*, a hill bathed by the sea on one side and by the waters of the *Vicari* marsh on the other. On its summit are the ruins called *Hellenikuli* (2½ hrs. from Karvassaras).

The Pass of Macrynoros (Μακρυ-

(pos), or the 'long mountain,' the Thermopylae of W. Greece, is formed by the oak-clad mountain ridge which runs continuously from N. to S. parallel to the shore of the gulf, and falls very steeply to the sea. It is 3 hrs. in length, and in ancient times was commanded by a string of forts.

On a summit of the second range of hills, about halfway through the pass, but somewhat to the E., stands the *Castro of Liapochori*. The enclosure, which is double, is defended by towers and short flanks. Two square redoubts are placed on the extremities of the crest.

At the N. end of the pass, near the landing-place of *Menidi* (*Μενίδιον*), is *Agriliatis*. On some rocks near the gulf are the remains of two Hellenic towers, guarding the entrance of the strait. On the other side of the passage, on the crest of *Macrynoros*, is the *Castro of Palaekulia*, occupied during the War of Independence by the Greek captain *Iskos*.

Outside the pass, to the E. of the road, is the fortress of *Kastriotissa*. It stands upon the second stage of the hills, commanding the numerous paths which go up the valley of the *Xeropotamo*, S. of *Komboti*, towards *Syndekno*. Its walls are almost entirely destroyed. The form of the enclosure is that of a long irregular quadrangle surrounding the summit of the hill. At some distance to the N. is a square redoubt. On the slope of the hill the peasants discover numerous Hellenic tombs. Unlike the sites previously described, this seems to have contained a large population. It was probably a permanently occupied village, not a mere border fortress.

From *Menidi* it is a journey of about 1 hrs. to *Arta*, and 5½ hrs. to *Karvassaras*. After leaving (½ hr.) *Amninos* the road crosses the *Xeropotamo*, the old frontier of Greece before her territory was extended to *Arta*. We pass over a rich and well cultivated plain to (2 hrs.) *Limeni*, and thence to the river and town of (1½ hr.) *Arta*.†

Steamers no longer call at *Menidi*, but at *Kopraena* (p. 698).

[On a promontory jutting into the Ambracian gulf, 2½ hrs. from *Karvassaras* direct, between the hamlets of *Arapis* (*Ἀράπης*) and *Vlichia*, rises the steep and isolated *Agrilorouni*. Its summit appears to have been crowned with a temple. On the S. shore of the bay of *Armyro*, E. of the *Karvassaras* road, is a hill which bears the *Castro of Palaearli* (1½ hr. from *Karvassaras*). Its masonry is of the rudest description, and its plan that of a lengthened oval.]

ROUTE 97.

KARVASSARÁS TO VONITSA.—HORSE-PATH.

Karvassarás	H. M.
Palimbev . . .	3 0
H. Vasillos . . .	1 0
Monastiraki . . .	0 30
Vonitsa . . .	1 30
	<hr/> 6 0

On leaving *Karvassaras* (Rte. 95), the path leads W. over the *Spartorouni*, the first of the mountains of the *Xeromeros*. In a little more than 2 hrs. we reach the *Bay of Loutraki*, probably the landing-place of the ancient city which existed near *Katuna*, 1½ hr. S.W. (p. 689). The road skirts the shore of the bay, at some height above it, along the slopes of the offshoots of *Mt. Bergandi*. In another ½ hr. we reach *Palimbev* (*Παλημπεη*), where there is a choice of routes.

A. The coast road runs N.W. to (1½ hr.) *Paliambela* (*Παλάμπελα*), and then crosses the heights which end northwards in *Cape Gelada*.

[Just before reaching Paliambela, a path descends to the small bay of *Ruga*, enclosed between Cape Palaconisi (E.) and Cape Valeri (W.). The entrance of the bay is occupied by a sandy islet, attached to the mainland E. and W. by narrow sandbanks. On Cape *Palaconisi* are the substructures of a large building, possibly a temple. Three courses of the terrace remain; near it is a Roman ruin. A stone causeway led from the islet to Cape *Valeri*, fragments of which are visible under water. On this cape are traces of ancient habitations. On the islet itself there is a polygonal wall, of which only the W. part now stands. It is flanked by a large tower washed by the sea.]

From the heights of Cape Gelada we descend in 1 hr. to the plain of Vonitsa.

B. The inland route leads to (1 hr.) *H. Vasilios* (St. Basil), through thick woods of oak. At the foot of the slopes of Bergandi, in the midst of the forest, are the ruins of one of the largest towns in Acarnania, with a circumference not less extensive than that of Stratos. There is a simple enclosure, of polygonal masonry, without towers or salients of any kind. Ravines surround the site, except on the N., where it falls to a small plain. An eminence called *Soros* is included within the lines to the S.E. The enclosure is divided into two parts, the wall of division being found below the village of *H. Vasilios*; it exists to a height of about six courses, in more recent style than the outer walls. The cross wall is also flanked by eight square towers turned towards the interior of the main enclosure. In addition, a small height upon which stands a Church of the *Virgin*, served as an acropolis for the smaller enclosure. There seems to have occurred a concentration of the population within narrower limits than those originally occupied; but the curious point is that the weakest part of the site was adopted for the new town.

These ruins may be those of THYR-

REON (Θύρρεον, Θύριον, Θούριον), a town of which we hear several times. It occupied a strong position, and its inhabitants had a high reputation for bravery. From its coins we see that it was a place of wealth, strongly influenced by Corinth. That Thyreoon was near the sea is proved by the fact that it was attacked by the Athenian Admiral Iphicrates (B.C. 373), and threatened by the Aetolian pirates (B.C. 221). The name of the town indicates its position upon an important line of communication. Thyreoon is interesting also in connection with Cicero. In returning to Italy from his province in Asia Minor (B.C. 50), Cicero sailed along the Acarnanian coast, sending letters to Tiro from every stopping-place (*Ep. ad. Fam.* xvi. 1-9). Between Alyzia and Leucas he spent two hours at Thyreoon, at the house of his friend Xenomenes.

In $\frac{1}{2}$ hr. from *H. Vasilios* we reach **Monastiraki** (1000), a village lying on the stream which crosses the plain of Vonitsa and passes through the town itself. It rises on the flank of Mt. Bergandi. The beauty of its plane-trees and the pleasantness of the vale through which the stream flows has gained for the neighbourhood the name of *Paradisi*. Following the course of the stream, we arrive in $1\frac{1}{2}$ hr. at

Vonitsa ✱ Τ (2500), capital of the Demos 'Ανακτορίων, and heir to the importance of ANACTORION, the chief Corinthian colony on this coast. Vonitsa lies on a deep and much indented bay; its general appearance is fine, but the site is rendered unhealthy by the exhalations of the Velecharia marsh. The citadel on the hill dates from the Venetian occupation. From it there is a fine view over the Ambracian gulf. Under the Venetians the town was divided into three quarters, which still retain their old names. The *Recinto* is the S.W. quarter, comprised between two walls descending from the citadel to the *Limeni*, or shallow harbour on the S.W. of the town; the

Borgo is on the W. of the hill; the *Boccale* stretches E. along the shore of the bay. On the other side of the *Limni* is the now deserted suburb of *Myrtari*. *Vonitsa* affords less desirable headquarters than *Monastiraki*. In both places the traveller must accept private hospitality.

EXCURSION FROM VONITSA.

To the **Castro of Hagios Elias**, 1½ hr. E.—The steep sides of the plateau render the position almost impregnable. The walls, though in a bad state of preservation, are interesting for the complete contrast they afford to those of other *Acarnanian* ruins. The long white limestone blocks are disposed in almost regular courses. Near the centre of the enclosure there stands a ruined chapel with ancient fragments among its ruins. A similar chapel is found on the slope to the S., in which direction the ancient dwellings must have extended. On the hillock of *Magula*, in a valley midway between the Castro and the sea, are the substructures of a temple. Meletius, who calls the site *Ailias*, which reproduces the native pronunciation of the name, mentions an inscription which spoke of a statue of *Heracles* erected by a certain *Laphanes* in the *temenos* of *Apollo*, the work of the sculptor *Machatas*. Perhaps the ruin at *Magula* is that of the Temple of *Apollo*.

ROUTE 98.

MESOLONGHI TO KATUNA, BY OENIADAE, ASTACOS, AND MYTICAS.—CARRIAGE-ROAD AND HORSE-PATH.

Miles.

	Mesolonghi	
11	Neochori	H. M.
	Katochi	0 30
	Oeniadae	1 0
	Palaeomani	2 0
	Chrysovitza	3 30
	Astacos	2 0
	Vasilopoulo	1 30
	Myticas	6 0
	Várnakas	3 0
	Kombotais	2 0
	Katuna	1 30
		23 0

Carriage in 2 hrs. to (11 m.) *Neochori* (5 dr. or upwards), passing half way the Rly. Stat. at *Aetolico*. The train, however, does not help the traveller, as there are no carriages to be had at *Aetolico*, and much time would be lost in procuring horses. From *Mesolonghi* to *Neochori* and back, spending the day at *Oeniadae*, 12 dr., but more is generally expected from a foreigner.

On quitting **Mesolonghi** (Rte. 91) the road runs N.W. beside the Rly., turning W. at *Aetolico*.

After crossing the W. viaduct it passes between gardens and olive groves at the N. foot of the hill of *Katsa*, finally emerging upon the great alluvial plains which extend to the *Acheloos*. This is the district called in ancient times *PARACHELOÏTIS*. After a mile or two a branch road on the rt. leads to **Mastru** and **Gurias**.

[10 min. N.W. of **Mastru**, on a slight rocky eminence similar to those which are seen rising here and there from the plain, are the scanty ruins of *PAEANION*, a small fortified town, described by *Polybius* as noteworthy for the care expended upon its houses, walls, and towers. *Philip V.* in B.C. 219 destroyed the place, and floated the tiles and timber down the river to be used at *Oeniadae*. The

Acheloo flows through the plain a few minutes W. of the site. In the village are one or two khans.]

Continuing S.W., we reach **Neochori**, lying close to the banks of the river. The carriage proceeds a little further, to the actual banks of the Acheloo, where there is a ferry with two boats (50 l., but one of the boats is free). The crossing is sometimes a little risky owing to the barks of timber floating down the stream. The driver must be instructed as to the hour of return.

On the ridge, 10 min. from the ferry, lies **Katochi T** (1500), the capital of the Demos of *Oenias*. Its Church of *St. Pandeleimon* ('*Άγιος Παντελεήμων*'), is said to have been founded by Theodora, wife of Justinian. A tower in the middle of the village is of the same age as the Church.

Here horses must be hired for the ruins of Oeniadae. At certain seasons there may be some delay, but the Demarch is always ready to assist.

About 3 m. W. of the village there rises from the plain an island-group of low hills covered with trees. These mark the site of OENIADAE, now known as *Trikardocastron* (*Τρικαρδοκάστρον*).

The name of the city (*οἱ Οἰνιάδαι*) is properly that of a tribe, which seems in many ways to have been distinct from the general body of Acarnanians. A striking feature here is the manifest insalubrity of the site amid the marshes and flats of the lower Acheloo (Thuc. ii. 102). No amount of drainage could ever render the position healthy, and yet its defensive advantages outweighed this objection. Oeniadae was the key to the country on the S., just as Stratos was on the N., but the part played in history by Oeniadae was very different from that of the N. city. The secret of the history of Oeniadae, of her wealth, pride, and jealousy of Stratos, lies in the fact that Oeniadae was a maritime city; for although the sea is 3 hrs. distant, there is easy communication with it by the river. Hence Oeniadae was

unwilling to break with her Corinthian allies, and thus became involved in hostility with Athens, sympathy with the Aetolians, and constant opposition to the national policy. For a few months during B.C. 455 the exiled Messenians established at Naupactus gained possession of the place by a bold stroke. In the following year Pericles attempted to recover it; it was at that time the only city in Acarnania opposed to Athenian interests. In the third year of the Peloponnesian war (B.C. 429), when Phormion made an expedition into Acarnania for the purpose of ejecting the anti-Athenian party from Astacos, Stratos, and other places, the natural defences of Oeniadae, especially effective in winter, stood the city in good stead. In the following year his son Asopios sailed up the Acheloo with twelve ships from Naupactus, but this also had no result. It was only in the eighth year of the war (B.C. 424) that the city was compelled by Demosthenes, the Athenian Admiral, aided by the Acarnanians, to join the Athenian alliance. Henceforth it served as an Athenian naval station.

In B.C. 336 Oeniadae fell into the hands of the Aetolians, who treated the inhabitants so harshly that Alexander the Great, then in Asia, threatened the League with his personal vengeance. The Aetolians in addition took possession of all the Acarnanian towns situated along the Acheloo, and retained them until B.C. 219, when they were torn from the grasp of the League by Philip, son of Demetrius. He regained Oeniadae without bloodshed, and made use of the materials brought from the Aetolian town of Patanion to restore the citadel and arsenal, and to unite them within a single enclosure, which he intended to connect with the port on the Acheloo. This design was only partially effected. In B.C. 211, in conformity with the terms of the 'infamous league of plunder' made between the Romans and the Aetolians, Oeniadae and its dependency Nasos were captured by M. Valerius Laevinus and handed

over to the Aetolian League. It was, however, restored to the Acarnanians by the treaty which ended the Romano-Aetolian War (B.C. 189).

On all sides except the S., the site is surrounded by the marshes of *Leini*, the ancient LAKE MELITE. On the S. a plain extends for about 2 m. to the Acheloos. The well-preserved *Fortifications follow the irregularities of the ground, advancing along the spurs of the plateau, so that the length of the lines is much greater than at Stratos, though the area enclosed is about the same. The style of building, as at Palaemanina, is close-jointed polygonal or cyclopean; at a height of 10 or 12 ft. from the ground runs a narrow horizontal course, above which squared stones are employed. A mark of antiquity is the rarity of salient works to flank the wall; only on the S.E. side do we find a few angles and towers, most of the latter being in fact of later date than the wall itself.

The enclosed area is now intersected by four paths, crossing each other at right angles, and probably corresponding to the ancient roads through the town. The chief entrance is in the E. wall, and through it passes the bridle-track from Katochi. The lintel of the gate, which is 4 yds. wide, has fallen. On the rt., or unshielded side of an approaching enemy, the wall has a tooth-shaped projection, and the path up the hill is completely commanded by a large salient on the rounded spur to the rt.

The height seen to the l., after passing through the gate, occupies the whole S.E. angle of the enclosure, and is the highest point of the defences. On its summit is the small quadrangular citadel, abutting upon the E. wall. The sides of the hill are precipitous towards the plain, so that the citadel has no flanking works on this side. On the side facing the interior of the town are five large square towers; their good and regular Hellenic work betrays their more recent origin. They are probably part of the improvements carried out by the Macedonians in B.C. 219. To the same

date we must attribute the very large quadrangular tower at the extreme S.E. angle of the enclosure. From it we may trace a wall of ruder construction running along the crest of the spur in the direction of the Acheloos, designed probably to connect the *νεῖα*, or quays on the river, with the acropolis. Here, as at Stratos, the small size of the citadel is remarkable. A cistern cut in the rock is all that can be seen within it. There is a fine view S. over the plain to the mouth of the Acheloos and the jagged line of the Echinades.

The S. wall of the enclosure presents two peculiarities. Many small gateways are found in it, of the most diverse forms, showing its importance as facilitating communication with the Acheloos. Secondly, on the W. slope of the citadel hill, the wall is flanked by two towers, of polygonal work, and therefore coeval with the main body of the defences.

Descending from the acropolis height, or returning along the S. bridle-path, until we strike the Katochi track, we reach a comparatively level space below the citadel. Here numerous foundations of houses of considerable size, and the remains of a *Theatre*, indicate the central portion of the city. The theatre is, however, the only recognisable monument. It faces S.W., and is excavated in the rocky slope of the hill along which runs the N.E. wall. About 30 rows of seats are all that can now be seen.

From the theatre a path turns W. towards a well preserved arched gateway in the W. wall—an interesting specimen of a true arch, formed of five stones and about 5 ft. wide. Here the arch runs through the wall, the usual Acarnanian mode being to arch the front only, and to cover the remainder of the passage with horizontal blocks. In this case the builder has failed to strike a true curve.

A short distance to the N., on the outside of the wall, occurs a fine example of the natural cisterns which

are found throughout the *Xeromeros*, or district of Central Acarnania. It is a tremendous chasm with walls of perpendicular rock, enclosing a deep pool, to which access is impossible. The natives call it *Lamnia*.

On the slope below the extreme N. point of enclosure, lies the uninteresting Necropolis. It is best to return over the hill, N.E. from the chasm, in order to visit the most interesting portion of the city—the λιμὴν κλειστός, or enclosed docks. They occupy the centre in the N. line of wall, to which point all paths intersecting the town converge. The hills on the E. and W. project towards the N. in such a way as to allow a small basin, or offshoot of the lake Lezini, to enter deeply within the site. Now, however, it is only during the floods of winter that the ancient aspect of the ground is to some extent reproduced. So great is the accumulation of earth that in summer the port is dry, or at most slightly boggy.

Curiously complicated fortifications protect the entrance to the port. Their general idea is that of a large quadrangle abutting upon the N. wall. In the E. side of the quadrangle a large gateway gives access to the level ground at the foot of the hill and exterior to the fortifications. To prevent an enemy from creeping round the hill under the wall to the gate, a zigzag offshoot from the main wall runs down the hill to the marshes of Lezini, about 300 yds. E. of the gate in the quadrangle. Just at the N. end of this offshoot there is a fine spring, at which a group of shepherds may usually be found. Sometimes the agoyat from Katochi enters the ruins at this point, instead of by the main gate in the E. wall.

The gateway in the E. wall of the quadrangular citadel of the port, nearly 4 yds. wide, is interesting. The polygonal style of its masonry shows that it dates from the same epoch as the rest of the defences, though it has the form of a true arch on its exterior face. The rest of the passage, which is pierced obliquely through the wall, was roofed with

horizontal blocks, all of which have fallen. Over the arch is a window admitting light to a sentinel or gate-keeper; on the inside of the wall are the remains of a flight of steps leading to the chamber over the passage. In the l., as one enters by the gate, stands a tower built obliquely to the wall. Its fine regular masonry proves it to be later than the enclosure itself, and the same is true of the extremely fine ruin of a second square tower at the S.E. angle of the port citadel. This latter stands to a height of 16 courses and in one side of it a fragment of polygonal work shows that it occupies the place of an earlier structure.

The dock-works themselves (*Νεώσοικοι*), are at the edge of the basin, on the W. of the quadrangular enclosure. They consist of a square chamber cut in the solid rock, open on the W. to the waters of the basin. On the opposite side are six projections, which divide the dock into seven chambers of unequal size. It is said that there were once traces of the rings (*κρίελλαις*) to which the boats were moored, and the place is still called *eis τὰς Κρίελλας*. A quay of similar construction is found a little S. on the same side of the port.

Except in the height of summer it is not possible to cross the plain from Oeniadae directly N.W., through the marshes of Lezini and Trivdolos. The traveller must therefore return for the night to *Katochi*, and take provisions thence for the next day's journey of 7 hrs. to *Astacos*.

The usual path runs N. from *Katochi* to (1 hr.) *Palaeocatuna*, on the opposite side of the Panagia hill. 1 hr. further N. are the ruins of *Palaeomanina* (p. 659). Here we quit the Acheloos, and turn N.W. over the hills to (3½ hrs.) *Chrysovitsa*.

[If the ruins of *Palaeomanina* have been already visited, the traveller should turn N.W. at *Podolovitsa* over the hill on the E. of the *Trivdolos*, and ascend the stream which flows into that lake from the N. under the village of *Chrysovitsa*.]

between Chrysovitsa and Prodro- are the ruins of an ancient town a double enclosure, which has identified as CORONTA. We first see a large square enclosure of polygonal construction, flanked by towers, surrounding the whole of the summit of the hill which closes the east. The N. wall is the best preserved. The second enclosure, which is of later horizontal masonry, takes in E. and N.E. slopes of the hill. In S.W. corner, on a slight eminence, are traces of public buildings, and a cistern. The towers are noteworthy for the absence of uniformity in their dimensions.

From Chrysovitsa a track leads S., through the gorge of *St. Ili* (Wolf's tooth), and the long beautiful valley of *Tragamesti* (Τραγάμηστι), officially called *Astacos*, one of the richest districts of Acarnania. Chalkitsa and the hills which rise N. to Chrysovitsa separate it from the *Katomeros* (Low Country), or district of Oeniadae. On the W., Mt. *Velutzi* runs out into a massive peninsula which shelters the fine bay of *Astacos*. This peninsula and the cape which it ends, now *Tourko Viglia*, were known in ancient times as *KRISTOS*. At the head of the bay, which is 1 m. deep and about 1½ m. across, is

Astacos ⚡ T (1500), with a large port trade in valonia. It is a port well fitted for coasting steamers (p. 944). Coming down the bay to the S.W., a view of Ithaca is gained beyond the mountains.

On a spur of Mt. *Velutzi*, below the monastery of *St. Elias*, ¾ hr. from the coast stands the *Castro of Tragamesti*. The ruins cover a large plateau deeded on three sides by cliffs. The towers, much ruined, are built in the old Acarnanian mode; the lower part being of polygonal work, while at the main height runs a narrow horizontal course, above which are courses of regular quadrangular blocks. The towers are square. Within the enclosure is a large Church, with ancient architectural details built up into

its walls. On the N. side of the fortress is a spring which forms a cascade. At the foot of the cliff are traces of a shrine, dedicated perhaps to the Nymphs. A niche is cut in the face of the rock to receive an image. At a spot called *Hagia Varvara* there are remains apparently of a temple.

These ruins must be those of the ancient *ASTACOS* (Strab. p. 459), whose tyrant *Euarchos*, an ally of the Corinthians, was expelled by the Athenians in B.C. 431, during their first naval expedition to these shores. Next year he was restored by the Corinthians; but he must have been again expelled by *Phormion* in B.C. 429, when Athenian influence was re-established in *Stratos* and *Coronta* (Thuc. ii. 30, 102). During Byzantine times the place was evidently of importance. Its value is explained by the fact that from no point on the coast is communication with the interior of *Acarnania* more easy.

[2 hrs. S.E. of *Astacos* is the *Castro of Pandeleeëmon* (Παντελεήμων). Its ruins are much better preserved, but much less important, than those of *Tragamesti*. In themselves they are scarcely worth a visit, but the landlocked creek of *Pandeleeëmon* is pretty. (By boat, 3 dr.) It is a S.W. offshoot of the bay of *Astacos*, running deeply into the land just at the entrance of the larger gulf. The ruins lie close to the sea. The style of their masonry is irregular Hellenic with semicircular towers, a mode of which this is the only Acarnanian example, and the fortress may almost certainly be assigned to a comparatively late date.]

The journey to *Myticas* may be continued by sea, or by an uninteresting land route, which occupies a whole day. All provisions must be taken. *Myticas* is better approached from *Katuna* (see below). Small coasting steamers run between *Astacos* and (20 m.) *Myticas* two or three times a week in about 2 hrs.

The land route climbs the side of *Velutzi* N.W. to the village of (1½ hr.) *Vasilopoulo*; near it lies the upper

village of *Dragamestos*. Thence we cross the plateau of *Krithote*, gradually approaching the coast. The latter part of the track overlooks the sea, studded with the islands of *Kalamos*, *Kastos*, and *Meganisi*; the background is occupied by the heights of *S. Maura* (Leucas). Finally we descend to a small alluvial plain, at the W. end of which lies

Myticas ✕ Τ (Μίτικας), a poor place, with less than 400 inhab. It occupies a sandy promontory stretching S. across the bay, fronting the island of *Kalamos* (see below). Here the traveller is dependent upon private hospitality.

30 min. N., on the edge of the plain, lie the ruins of *ALYZIA*, forming the **Castro of Kandyla** (Κανδύλα), a village of about 800 inhab.

There is little that is remarkable in these ruins, as the walls have been destroyed to within a few feet of the soil for building purposes, and the ancient town is being obliterated piecemeal. The only important part is that side which rests upon the hills. Here the wall makes three long projections, up the spurs which descend parallel with each other to the plain, each terminating in a large tower. The central projection is the longest, and encloses the highest of the three spurs. It is cut off from the main enclosure by a cross wall, and thus serves as a citadel to the town. In the village of *Kandyla* many fragments and tombstones may be seen. Remains are also found on a neighbouring height around a church dedicated to *St. Andrew*.

Scanty as are its remains, it is evident that *Alyzia* had reached a higher pitch of elegance than any other town of *Acarnania*, with the exception of those which owed their origin to *Corinth*. In the *Peloponnesian* war it took the side of *Athens*, like all the purely *Acarnanian* towns except *Oeniadae*. The *Athenian* general, *Demosthenes*, on his way to *Sicily* (B.C. 413), took on board at *Alyzia* a detachment of *Acarnanian* slingers. In B.C. 374, when *Timotheos* restored the naval supremacy of

Athens in these seas by his victory over the *Spartan* admiral, *Nicolochos*, the *Athenians* erected their trophy near *Alyzia*, and refitted their fleets in the docks of the city. That the place continued to prosper during the *Macedonian* period is proved by the fact that its inhabitants were rich enough to employ *Lysippos*, the greatest sculptor of the age, to execute for them statues representing the twelve labours of *Heracles*. These works were placed in a *temenos* consecrated to the hero near the so-called Port of *Heracles*—probably the modern harbour on the W. of *Myticas*, into which falls the torrent of *Kandyla*. Slight remains near the port may belong to the *temenos* of *Heracles*. *Strabo* tells us that the works of *Lysippos* finally found their way to *Rome*, being carried off by a *Roman* general on the plea that they were lying uncared for and abandoned on the shore.

Kalamos, the largest of the small islands lying along the W. coast of *Acarnania*, produces a good deal of corn, vines, and olives. There is a flourishing village near the S.E. extremity of the island, which boasts elsewhere some *Hellenic* and *mediaeval* remains. During the *Greek* war of *Independence*, *Kalamos* was made a place of refuge for many of the families of the insurgents, who were protected by a guard of *English* soldiers. This island, as well as *Kastos*, *Atokos*, and a few other small islets hard by, were inhabited by the *Taphians*, or *Teleboae*, who are celebrated by *Homer* as a maritime people, addicted to piracy.†

The group of the **Echinades**, further S., most of which are mere barren rocks, derive their name from the resemblance of their pointed or prickly outline, to the back of the *Echinus*, or sea urchin, common on these shores. The formation from the alluvial deposits of the *Achelous* is

† *Od.* xv. 426, etc.; xvi. 426, etc. These seas continued to be infamous for their piracies down to the time of *Sir Thomas Maitland*, and *Ali Pasha* of *Jannina*, who finally put an end to them.

described by Thucydides (ii. 102). By the Venetians they were known as the islands of *Curzolari*, a name belonging properly to the high peninsular hill at the mouth of the Acheloo. A week may be spent delightfully in cruising among the islets which lie between Leucadia and Ithaca and the opposite coast of Acarnania. There are numerous excellent harbours for yachts, such as the port of *Petala*, the beautiful bay of *Vliho* in Leucadia, and that of *Fathy* in Meganisi.

Both ancient and modern critics have been puzzled as to the site of *DELIGHTON*. Strabo (x. 2) insists that it was one of the Echinades, and *Petala*, being the largest of that group, and possessing the advantage of two well-sheltered harbours, may perhaps represent the ancient site. Others place it at *Pale* (Rte. 3). Dulichion furnished forty ships to the Trojan expedition (*Il.* ii. 630).

Lord Byron, during his perilous voyage from Cephalonia to Mesolonghi in Jan. 1824, was three times obliged to take refuge among the barren rocks at the mouth of the Acheloo—twice by sudden storms, and once to escape from a Turkish cruiser. The hardships and exposure which he then endured for several days in a small Ionian boat were, probably, in part the origin of the illness which cut him off prematurely in the following April.

It was off the Echinades also, and not within the Gulf of Corinth, that was fought, on Oct. 6, 1571, the *BATTLE OF LEPANTO*. Thoroughly alarmed by the recent fall of Cyprus and by the rapid progress on all sides of the Ottoman arms, the Venetians, who trembled for their possessions in the Adriatic—Philip II. of Spain, whose Italian dominions were in imminent danger, and Pope Pius V., the soul of the whole enterprise—entered into a league against the Infidels. The command of the united fleets was intrusted to Don John of Austria (son of Charles V.), then younger even than Alexander when he conquered the East, or than Napoleon

when he began his Italian conquests. The Turkish fleet of 230 galleys was encountered almost within sight of the waters of Actium, where the empire of the world had been lost and won 1600 years before. The force was nearly equal on both sides; and the battle was long, fierce, and bloody. Ali, the Turkish admiral, and Don John, each surrounded by a band of champions, maintained a close contest for three hours. At last the Ottoman leader fell, his galley was taken, and the banner of the Cross displayed from the mainmast. The loss of the allies was very great, but nearly 200 of the Ottoman galleys were either captured or destroyed; above 25,000 Turks fell in the conflict, and 15,000 Christian slaves found chained to the oars were set at liberty. On that great day the Turkish fleet received a blow from which it has never recovered.

[2½ hrs. E. of Myticus, on the hills which bound the plain, lie the ruins of *Castri*. The fortress was evidently designed as a post of observation, to compensate for the absence of a lofty acropolis at Alyzia in the plain. The enclosure is triangular in form, with two gates. A rock at the top of the hill has its face carefully smoothed. Two rectangular sinkings in the surface contain reliefs, half effaced by lapse of time. In the square on the rt. are standing figures of a male and female in the same attitude, one hand on the hip, the other leaning on a long lance. In the sinking to the l. a female figure sits on a rock towards the rt., the hands clasping the knees. Opposite sits a male figure grasping a lance. Outside the sinking is a coiled snake, from which we may surmise that the figures represent *Aesclepius* and *Hygieia*. The standing figures may be *Ares* and *Pallas*. A third relief is sculptured upon one of the large blocks near the principal gate, on the side facing the interior of the fortress. It represents *Heracles* in the familiar pose of the *Heracles of Glycon*, commonly known as the 'Farnese.' The nude hero leans upon an enormous club, with one hand upon

his hip. Possibly the relief may be a reminiscence of the Heracles executed for Alyzia by Lysippos.

The journey onward to *Zaverda* is best made by coasting steamer (fare about 2 dr.).

The land route is toilsome and uninteresting. The distance is nominally 6 hrs., but the whole day will be required. Take provisions.

Zaverda T (1800) offers but little accommodation for tourists. A good high road leads hence to (3½ hrs.) *Vonitsa* (Rte. 99), but there are no antiquities to be seen during the journey, unless a détour is made N. to the *Castro of Kechropoula* (p. 691). This would add 2 hrs., not including the time spent on the site. Nothing can be had at *Kechropoula*.]

From *Myticas* to *Katuna* is a long day's journey. Provisions must be taken, and an early start should be made. If possible, a native of *Varnakas* should be engaged as guide.

We leave the plain of *Myticas* by the defile of *Glossais* (Γλώσσας). At its entrance, the torrent-bed is partially crossed by a dyke of stone, 80 ft. long and 14 courses high, evidently designed in the interests of the water supply of *Alyzia*. Such monuments of civil engineering are extremely rare in Greece. The peasants call it the 'Old Woman's Leap' (τῆς γυῆς τὸ πῆδημα). The path enters the narrow winding gorge with precipices on either hand. On the summit of the crags to the right (E.) are the mediæval ruins of the *Castro of Glossais*. We now reach that part of the passage to which the name of *Glossais* (Tongues) properly applies. It is a sort of gigantic gateway, composed of two vast jagged teeth of rock, which leave between them only a narrow gap for the torrent. The scenery to which this grand portal gives access is of a wild character. We leave the torrent and climb the mountain on the l. (W.) to (3 hrs.) *Varnakas* (Βάρνακας).

[From *Varnakas* it is possible to reach *Vonitsa* in a long day, with a good guide, but there is little to be seen on the way, and the country is destitute of villages. The path crosses between the *Hypsili Koryphi* (Τψηλὰ Κορυφῇ), or *Lofty Peak* (5215 ft.), on the E., and the *Agrapidakē* (4580 ft.) on the W., to the plateau of *Livadi*. This belongs to the monastery of *Rhomvu* (Ρόμβου), lying among firs under the summit of *Bergandi* (4705 ft.). From *Livadi* we descend gradually towards the village of *Monastiraki*, passing on the l. the ruins of an unknown town, the *Castro of Lyconiko*. The remains cover two summits and the intervening depression. The one summit is surrounded by a rude cyclopean enclosure; the other by a wall of more finished workmanship. In the depression are remains of terraces. 1 hr. beyond this point is *Monastiraki*, where it is possible to find quarters, or the traveller may push on to (2 hrs.) *Vonitsa* (Rte. 99).]

From *Varnakas*, our track turns N.E., making for the (1 hr.) saddle between the *Hypsili Koryphi* on the l. and *Mt. Bumisto* (5175 ft.) on the rt. Thence we descend in 1 hr. to the *Palæocastron of Kombotais* (Κομποταῖς). These ruins lie upon the route which traverses Central Acarnania from *Vonitsa* to *Astacos*. The extent and interest of the remains makes it regrettable that the ancient name is lost. There is no evidence to connect them with *Marathos*.

The *Castro* occupies a lofty height, one of the foot-hills of *Bergandi* and *Bumisto*. In the direction of the mountains the hill is precipitous, while towards the E. it slopes down to the plateaux, ending in a round hill which dominates the surrounding country. This isolated eminence is surrounded by walls, from which run two lines of wall to the precipices facing W. The system of fortification is simple, towers being employed only on that part of the wall which faces E. The style of masonry is polygonal, with horizontal courses in the upper

part. In the N. wall is the main gateway, flanked on the rt. by a large square tower, on the l. by a shallow quadrangular projection. In the same wall is a small gateway with horizontal lintel. In the S. wall another gateway is pierced obliquely through the wall, opposite the N. entrances, communicating with them by a road or street. This was lined by the principal public buildings, and it must have traversed the *Agora*. We find considerable but scarcely explicable traces of the public edifices. One of the best preserved ruins, on a platform a little above the *Agora*, is imagined to have been a store-room for arms (*ὀπλοθήκη*). It consists of a portico, about 70 paces in length, with exterior wall of polygonal masonry about 10 ft. high. In the middle of this front is a small entrance, the lintel of which is composed of two stones shaped to the quarter of a circle. The lintel stones are channelled vertically for the reception of wooden side-posts. Externally, the front is supported by ten small buttresses, composed of several blocks, of which only the alternate ones are bonded into the polygonal wall. The back part of this building is much ruined, but it seems possible to make out that it was narrow in proportion to its length, and divided into a number of compartments of different size. Remains of houses are scattered over the site, and the lanes between them are easily traced.

From the *Castro* we turn E. to (1½ hr.) **Katuna** (Rte. 99).

ROUTE 99.

ASTACOS TO LETCAS, BY KATUNA AND VONITSA.—HORSE-PATH.

Astacos	H. M.
Babini	3 30
Porta	1 0
Castle of Aëtos	1 30
Katuna	2 0
Vonit-a	7 0
Leukas	3 30
	18 30

Carriage-road (but no carriages) to (9 hrs.) *Katuna*, not convenient for travellers who wish to see the antiquities of the country. It makes a long curve to the N.E. by way of *Machalas* and *Pappadatis*. Two days must be spent on the trip if the ruins at *Porta*, *Aëtos*, and *Katuna* are to be inspected. Quarters (poor) may be found at *Aëtos*, or the traveller might sleep at *Babini* and find time to visit the *castro* above *Skortu*.

Proceeding N.E. up the valley of *Tragamesti*, we cross the hills into a fertile basin extending N. to *Machalas*. On the E. it is bounded by the heights of *Lycovitzi* and *Manina*. On the hill to the W. lies the village of (2½ hrs.) *Machaera*. 1 hr. further is the village of *Babini* (*Μπαμπίνιον*), with 600 inhab., but no public accommodation.

[From this point the traveller may return to *Mesolonghi* or *Agrinion* by way of *Stratos*. In that case he might visit the ruins at (1 hr.) *Skortu* (*Σκορτοῦ*) and the summit of *Lycovitzi*. *Skortu* lies on the opposite side of the valley, 3½ hrs. from *Astacos* direct. At the foot of *Lycovitzi* near *Skortu* are the ruins of a small town. The walls surround a circular hill which constituted a citadel, the houses being disposed round the hill, outside the enclosure. Numerous terraces indicate their position. In the S.E. of the enclosure is the chief gateway, pierced

in the flank of a large square tower; traces of the road leading to it are observable. A terrace built in horizontal courses a short distance N.W. may be the site of a temple. The style of the masonry at Skortu is more regular and careful than in most Acarnanian sites.

A small fort on the summit of Lycovitzi depended upon this town. The path to it (30 min.) is steep, but the ascent is worth the trouble. The ruins are mostly mediaeval, but the remnants of an Hellenic enclosure may be distinguished among them. A large rock cistern is probably also of Hellenic origin. The fort was a mere post of observation. Fine *VIEW from the monastery, which stands just below the summit. The sea is visible on three sides, and six lakes of different size and form are seen. On the N. horizon are the mountains of Suli, with Pindus to the rt. S., beyond the Corinthian gulf, rise the hills of Achaia. Turning E., we gaze into the heart of Aetolia, the central basin lying below us like a vast amphitheatre. At our feet is Lake Ozeros, and beyond it the white line of the Acheloos, with the lakes of *Anghelocastron* and *Vrachori* lying in the Aetolian plain between the Zygos (rt.) and Mt. Viena (l.). On the E. horizon rises the indented crest of *Vardusi*, the ancient KORAX.

We may descend directly into the plain of Stratos and proceed to *Suroigli*, leaving Lake Ozeros on the rt., and then follow the high road; or cross the Acheloos and go by Zapandi to *Agrinion* (p. 608). If the night has been spent at Babini, the longer road by Machalas is preferable.]

1 hr. from Babini lies the *Castro of Porta* (Gate), which is supposed to represent the ancient PHYTIA. The ruins occupy the N. end of a ridge which runs into the valley, and separates the vale of Babini from that of Aëtos. On the site there is a monastery, now deserted, dedicated to *Our Lady of Porta* (Ἡ Παρὰ τὴν Πόρταν). A semi-isolated crest at the N. end of the ridge provided an

acropolis, cut off from the rest of the enclosure by a cross-wall. Below it lay the *Agora*, in which the foundations of several public buildings may be traced. A large square cistern is, as is usual in Acarnania, one of the most conspicuous remains. On the W. of the *Agora* is the main gateway, defended by a tooth-shaped salient and a large tower; other gates are found in different parts of the site. The system of defence is an irregular combination of redans (angles) and square towers. The towers, which are probably of later date, are built in regular Hellenic masonry, i.e. with horizontal courses, whereas the rest of the fortifications is polygonal. Near the monastery, however, is a very large tower of polygonal masonry, which appears to be of the same date as the walls. Abutting upon the E. wall is a terrace of good regular Hellenic work. Upon it probably stood a temple, of which a modern chapel is the successor. Close at hand there is a gateway in the wall, and the terrace itself is flanked by a tower destined to defend the passage.

2 m. N., towards Machalas, is the passage by which the road from the Aetolian plains and Stratos, rounding the end of Mt. Lycovitzi, enters the plateau of Xeromeros, or Central Acarnania. Besides this important route, the fortress commands that to Myticas by way of Aëtos and Zavista (p. 689), and that to Dragamestos by Vlizana.

PHYTIA (Φυτία) is mentioned by Thucydides (iii. 106) as the first Acarnanian town after Stratos passed by Eurylochos in his hasty march to join the Ambraciots at Olpae in B.C. 426. It was captured in B.C. 219 by Philip V. in his descent from Actium into the Paracheloitis of Aetolia. The town was then in the hands of the Aetolians, but their reinforcement of 500 men arrived too late to prevent its capitulation. Philip, warned of their coming, took up a favourable position, and falling upon the Aetolians in their night march, nearly exterminated them. The large stores of corn

which the Macedonians found in the fortress prove that Xeromeros was as remarkable for its fertility in ancient times as it is to-day.

On a pointed hill $1\frac{1}{2}$ hr. N.W. of Porta stands the ruined *Castle of Aëtos* (Ἀετός), or Eagle, a name derived from its striking position on a rock in the middle of the valley, at the entrance of a defile opening towards the N. The castle must have been built by the princes of Epirus; in the time of Meletius it was the residence of the bishop of Aëtos. At the foot of the peak is the deserted monastery of St. *Nicolas* (Ἅγιος Νικόλαος τοῦ Ἀετοῦ). Numerous remains of houses and churches testify to the importance of Aëtos during the Byzantine period. The modern village (600) lies more to the W.

The road enters a defile at the Castle of Aëtos, and in $\frac{1}{2}$ hr. reaches a small basin below the heights of *Emopina*. $1\frac{1}{2}$ hr. further is

Katuna ⚡ Τ (1500), the capital of the demos *Echinós*.

[From Porta a track leads W. in 6 hrs. to *Myticas* (Rte. 98), passing by Aëtos, and threading a defile. It skirts the S. base of a lofty spur of *Mt. Bumisto*, and descends a torrent bed to the village of ($2\frac{1}{2}$ hrs.) *Zavista* (Ζάβιστα), with 800 inhab. and a khan. Still following the torrent, we pass an Hellenic tower, about 20 ft. high, on the top of the cliffs. Facing W. it has a small door, and loopholes are pierced in the walls. When perfect there was probably an upper story. Further on we reach the plain of *Myticas*, and the town itself in $2\frac{1}{2}$ hrs.]

About $\frac{1}{2}$ hr. E. of Katuna lie the extensive but badly preserved ruins of *Medeon*, an ancient town which commanded the long valley running from N.W. to S.E. between the bay of Loutraki and the lake of Ambracia. A height, called by the peasants *Kastraki*, surrounded by walls, and served as a citadel; the lower hill of

Vlichidi also shows traces of fortifications. Ravines surround the site; little more than the foundations of its polygonal walls can be seen.

MEDEON (Μεδεῶν) is mentioned by Thucydides (iii. 106) in describing the route followed by Eurylochos from Proschion in Aetolia to Olpae in B.C. 426. The Spartans passed through the extremity of its territory (Μεδεῶνος παρ' ἔσχατα). During the height of the Actolian power Medeon was the advanced post of the Acarnanians. The Actolians besieged it during the reign of Demetrius of Macedon (B.C. 231), but the sudden arrival of 5000 Illyrians from the Gulf of Arta dispersed them. In B.C. 191 Antiochus of Syria captured the city by a sudden stroke.

From Katuna to (7 hrs.) *Vonitsa* there is a choice of roads. Provisions must be carried.

A. The traveller may proceed W. to the Castro of ($1\frac{1}{2}$ hr.) *Kombotais* (Κομποταῖς), where he strikes the principal track leading through central Acarnania. From this point, after investigating the ruins (p. 684), he turns N.W. through the villages of ($1\frac{1}{2}$ hr.) *Achira* (Ἀχυρά) and ($\frac{1}{2}$ hr.) *Vustri* (Βούστριον) to (1 hr.) *Monastiraki*, descending thence to ($1\frac{1}{2}$ hr.) *Vonitsa* (p. 668).

B. The second track descends the streamless valley below Katuna and threads the pleasant defile of *Daphnies* (Δαφνιάς), so called from its bay trees. This must have been the road followed by the Illyrians who raised the siege of Medeon. At ($1\frac{1}{2}$ hr.) *Loutraki* we join the road from Karvassaras to *Vonitsa* (p. 668).

C. If the Castro of Kombotais has been already visited, the traveller may proceed to (3 hrs.) *Dersovas* (Δερσοβάς), and thence to the Castro of (1 hr.) *H. Vasilios* (p. 667). In another $\frac{1}{2}$ hr. he may reach *Monastiraki*, and descend its valley to ($1\frac{1}{2}$ hr.) *Vonitsa*.

The uninteresting carriage-road from Vonitsa to (3½ hrs.) *Leucas*, leaves the town on the S. and leads among hills through to the (1 hr.) *Lake of Vulcharia* (Vurcharia), surrounded by wooded heights on all sides except the W., where it is connected by a canal of drainage with the bay of *Chelocivaron* (Eel-pond), an extension of the gulf of Demata. For the path to *Kecropoula*, see below.

Vulcharia must be the MYRTOWN of Strabo. He calls it a lagoon (λιμνοθάλαττα), lying between Leucas and the Ambracian gulf.

From the lake the road runs S.W. along the shore of the gulf of Demata, passing the hill of *Lamia* on the l. In front is the *Lido*, on which stands the fort of S. Maura. The road crosses the lagoon to the fortress, and soon reaches HAMAXICHI, the modern *Leucas* ✱ (Rte. 4).

A longer but far preferable route turns due S. from the lake to the

* **Castro of Kecropoula** (Κεχροπούλα), the ruins of which are celebrated throughout the country for their fine state of preservation. They were used by the brigands from the islands as a stronghold. A long narrow crest bordered by precipices on two sides rises from the lake. This formed the citadel of the ancient town, which occupied the N.W. slopes of the hill, away from the lake. The general form of the enclosure is that of a square, one of the angles of which rests upon the citadel hill. The side which faces the lake, constructed in polygonal masonry, is the most interesting. Half-way down the slope from the acropolis is a gateway, pierced obliquely through the wall, and flanked by a large redan, similar to those at Karvasaras. In the re-entering face of the redan is pierced the main gate of the town, crowned by a true arch of polygonal blocks. There are clear traces of a street leading inward from the entrance, about 14 ft. in width, with foundations of buildings on each side. Continuing in the direction of the acropolis, we find the

slope, which forms the only practicable approach to it, covered with terraces for houses and public buildings. The N. wall of the town forms a right angle with that already described. Just at the angle stands an enormous square tower, to the platform of which two flights of steps ascend. The wall runs hence along the ravine forming one or two angles, but without towers. It is almost perfect, and stairs give access to the battlements. At the lower end of the line is a gateway with horizontal lintel, flanked on the rt. by a large tower, still 20 courses high. The great size of the towers and their careful adaptation for particular ends, is a noteworthy feature in these remains. The town communicated with the sea at the bay of Zaverda (p. 683), 1 hr. S. Along the road leading thither are a large number of Hellenic graves, lying just below the Castro. The peasants find many small antiquities in the fields. The port or landing-place of the town was not at Zaverda itself, but on the W. side of the bay, near the stream which flows at the foot of Mt. Tavros.

The ancient name of this town was probably PALAEROS, mentioned by Thucydides and Strabo (Thuc. ii. 30; Strab. p. 450). In B.C. 431, one hundred Athenian vessels appeared in the bay of Zaverda and captured Sollion (Σόλλιον), a small town of the Corinthians. It was handed over to the inhabitants of Palaeros along with its territory.

SOLLION is identified with the ruins at *Plaghia* on a long hill, 1 hr. S.W. of Kecropoula. The hill extends W. as far as the Alexandros bay, which runs up to the town of Leucas. At the foot of the ridge is the village of *Plaghia* (800). The ruins are in a bad state of preservation, a few fragments of the wall, a gateway, and two rock cisterns, alone remaining. The town consisted of little more than a fort, guarding the entrance to the canal of Leucas. It is evident that its loss must have been seriously felt by the Corinthians. In B.C. 421 it was a Corinthian grievance that Sparta, in

a treaty then made with Athens, had neglected to stipulate for the surrender of Sollion. It is equally clear that Sollion must have been a thorn in the side of Palaeros, hindering all free communication with the gulf of Zaveron. It was at Sollion that Demosthenes unfolded to the Acarnanians his plans of invading Aetolia (B.C. 426). From the heights of Plaghia we gain a good view to the W. of the canal of Leucas, the DIORYCTOS of antiquity (see p. 36). The gulf of Demata was filled with the bay of Alexandros by means of a canal 600 yds. in length, which the Corinthians established on this coast, at Palaechochalias (Παλαιοχολιάς), exactly opposite Plaghia. Every traveller should descend from Plaghia to (1 hr.) Palaechochalias, and stand near the site of ancient LEUCAS (see p. 4).

ROUTE 100.

SITSA TO PREVEZA, BY ACTIUM.—HORSE-PATH AND SAILING BOAT.

Vonitsa	H. M.
St. Peter	1 30
Punta	1 30
Prevesa	0 10
	<hr/>
	3 10

The pedestrian will save $\frac{1}{2}$ hr. by being ferried over the creek to the opposite shore (5 min.). The horse-path leads S.W. along the creek, and then turns W., crossing the edge of the peninsula which ends to the N. in Cape Panagia. In $1\frac{1}{2}$ hr. we reach the small harbour of St. Peter, the site of ANACTORION. There is, however, nothing now to be seen of the town as described by Leake. They were carried off by Ali Pacha of Jannina,

to be used in the construction of his fort at Punta. The port of St. Peter is an indentation on the W. side of Cape Panagia, and forms part of a large bay, included within that cape and the headland of Punta to the W. These two project towards the coast of Epirus, where they meet two similar headlands, also enclosing a bay. The united bays form the Gulf of Prevesa, a sort of vestibule (Prokolpos) to the Gulf of Arta (Rte. 116).

Originally a foundation of the Corinthians in the 7th cent. B.C., ANACTORION was strengthened by arrivals from Coreyra (Corfu). The period of its greatest prosperity is anterior to the outbreak of the Peloponnesian war. Its inhabitants had the honour of seeing the name of their city inscribed upon the brazen serpent which supported the golden tripod at Delphi, in commemoration of the defeat of the Persians. Anactorion and Leucas together sent 800 men to the battlefield of Plataea (B.C. 479). In the struggle between Corinth and her daughter-city Coreyra, Anactorion was occupied by the former, and thus became entangled in the Peloponnesian expeditions against the Acarnanians, who were steady allies of Athens. The grave disaster to the Peloponnesian cause at Amphilochicon Argos led to the betrayal of Anactorion to a combined Acarnanian and Athenian expedition from Naupactus (B.C. 425; Thuc. iv. 49). The Corinthians were expelled, and colonists from the whole of Acarnania introduced. After this the town disappears from history. We only know that Augustus after Actium removed most of its inhabitants to Nicopolis, on the opposite coast; some, however, must have remained on the old site, as in Strabo's time the town was a commercial dependency (ἐμπόριον) of Nicopolis.

$1\frac{1}{2}$ hr. N.W. is the sandy promontory of Punta (Point), the Italian translation of the Greek τὸ Ἀκτίον, or ἡ Ἀκτὴ, and the Latin ACTIUM. T

It would seem that there never was at any period a town of Actium, but

merely a Temple and Sanctuary of Apollo Ἄκτιος, or Ἀκτιακός (*Thucy. i. 29*). Whether the worship existed before the arrival of the Corinthians is not certain, but after the Acarnanians had seized Anactorion the temple became the religious centre of the district. Gymnastic games (σπεφανίτης ἀγών), including horse races, were held in honour of the god. The temple was under the immediate protection of the Anactorians, whose coins bear witness to their connection with Apollo. After the victory at Actium Augustus reconstituted the feast, adding naval races and musical contests. It was held every five years, and declared sacred, and the *Actia* thus took rank with the four great Hellenic games. The festival, however, was no longer held on the sands of Punta, but at Nicopolis. Augustus also rebuilt and adorned the temple on the Punta, consecrating to the god specimens of the captured vessels, one of each kind, from the trireme to the galley with ten banks of oars. These were stored in a new arsenal, but even in Strabo's time they had fallen victims to a fire. Of these works there is practically nothing left. A few remnants of walls in stone and mortar may possibly date from the time of Augustus. Sculptures and inscriptions have been found on the site.

The port and arsenals of Actium must have been on the S.W. side of the promontory, near a lagoon and chapel of the *Holy Apostles*. Here was the station of the Corinthian and Athenian fleets during the Peloponnesian war. Mark Antony's fleet in B.C. 31 must also have occupied the port.

The famous BATTLE OF ACTIUM, which obtained for the Consul Octavian the Empire of Rome, was fought on Sept. 2nd in the space between *Cape Pantocrator* (N.) and *Cape Skali* (S.). For some weeks before the engagement, the two hostile armies lay encamped opposite to each other, Mark Antony at Actium, and Octavianus on the ground where he afterwards erected Nicopolis. The

fleet of Octavian was stationed near *Myticas*, in the Ionian sea. The soldiers of Antony were already disheartened with the profligacy and effeminacy of their chief, and the half beaten before the fight began. At length when Agrippa, a partisan of Octavian, had taken Leucas, whence he threatened them on the rear, Antony and Cleopatra determined to retire to Egypt. Octavian attacked their fleet as it was coming out of the strait, at the entrance of which the engagement took place which was to decide the fate of the world. Octavian had 30 triremes, and Antony 560, many of them with towers, like floating castles. Both leaders embarked large bodies of troops; the remainder of the two armies were mere spectators drawn up on the shore. The Liburnian galley, that light cavalry of the seas, charged the dense ranks of Antonian ships and for several hours both parties plied each other with missiles without any decisive result. At length, the wind shifting at noon, and a favourable breeze springing up, Cleopatra, whose galley had been anchored in the rear of the combatants, hoisted the purple sails on her gilded deck (*Flor. iv. 11*) and threading rapidly the maze of battle, was soon followed by the infatuated Antony.

The flight of their leaders thoroughly disheartened the Antonians; Agrippa fell on their flank with his detachment from Leucas; and in front the enemy closed with them, pouring fire on the floating castles from their engines of war, and showers of javelins thrown by the hand. The unwieldy size of the vessels of Antony now contributed to their own destruction; all was soon in inextricable confusion, heightened by the various dialects and various arms of the nations and tribes ranged under his standard. The vanquished perished in vast numbers in the sea, in the flames, or by the arms of the conquerors.

From *Prevesa* (Rte. 116), on the opposite promontory (10 min. by boat, 1 dr.), steamers cross the gulf to

alagora (p. 784), the Turkish port of (1½ hrs.) *Arta* on the N. shore, and cross thence to *Vonitsa*. There is great contrast between the two shores. That on the N. is low and monotonous, being entirely composed of the alluvium deposited by the river *Arta*, the ancient *ARACHTHOS*, and the *Luros*. The whole district W. of *Arta* bears the name of *Campos* (Plain); the lower part, near the sea, called *Potamia*, from the windings

of the *Arta*. The coast on the S. side of the gulf is mountainous and broken. From *Vonitsa* the steamer again crosses the gulf diagonally N.E. to *Kopraena*, or *Menidi*, the Greek port of (2 hrs.) *Arta*, and thence steers S.S.E. to *Karvassaras* (Rte. 95). Fare between any two consecutive ports, about 3 dr.

From *Kopraena* a road runs N. by (1¾ hr.) *Kommenos* and (1¾ hr.) *Limeni* to (1½ hr.) *Arta* (p. 665).

SECTION VI.

E U B O E A.

LIST OF ROUTES.

ROUTE	PAGE	ROUTE	PAGE
101 Oropos to Chalcis , by Eretria . —Sailing-boat	701	103 Chalcis to Kymi, by Mount Dirphys.—Horse-path	712
102 Chalcis to Carystos, by Eretria and Aliveri.—Carriage-road and Horse-path	707	104 Chalcis to Limni, by Achmetaga .—Carriage-road	714
		105 Achmetaga to Lipsos, by Xerochori.—Carriage-road and Horse-path	716

SPECIAL INTRODUCTION . . . . .	1

EUBOEÆA, the largest island but one in the Aegean Sea, measures 90 m. from N.W. to S.E., and varies in breadth from 30 m. to 4 m. Its principal mountain range, geographically a continuation of Ossa and Pelion, includes the following peaks :—

Mount Delphi (anciently <i>Dirphys</i> or <i>Dirphe</i>)	5725 feet
„ St. Elias (<i>Oche</i>)	4840 „
„ Kandili	4200 „
„ Telethrio (<i>Telethrios</i>)	3100 „
„ Lithada	2220 „

Euboea was anciently divided between seven independent cities, of which Chalcis and Eretria were the most important. These two cities founded powerful colonies on the coasts of Macedonia, Italy, and Sicily, as well as in the islands of the Aegean.

Chalcis continued to flourish until the expulsion of the Peisistratidae, when it joined Boeotia against Athens. In consequence the Athenians crossed the strait, defeated the Chalcidians, and divided their lands between 4000 Athenian immigrants (B.C. 506). **Eretria** was destroyed by the Persians in B.C. 490, and although rebuilt, never recovered its former power. After the Persian war the whole island became subject to Athens. In B.C. 446 Euboea revolted from Athens, but was reconquered by Pericles. In 411 a second revolt, when Athens had been weakened by the Sicilian disasters and by internal faction, was a great blow to the Athenians, who never re-established their dominion over the island, though they acquired a nominal supremacy by driving the Theban garrisons out in 358 and maintained it until the battle of Chaeronea, after which Euboea formed part of the Macedonian kingdom until B.C. 194, when the Romans wrested it from Philip V. and restored its cities to independence. Of its subsequent condition under the Roman and Byzantine dominions little is known. It was acquired by the Venetians in 1210, and retained by them till 1470, when it

was captured by the Turks. At the Greek revolution it was united to that kingdom, special stipulations being made in favour of such Mussulmans as chose to remain on the island.

Euboea is well wooded and extremely fertile. Its mineral wealth is also considerable, large quantities of magnesite and lignite being annually exported. The marble and asbestus of Carystos were renowned in ancient times.

Euboea produces an extraordinary quantity of corn, with which, under favourable circumstances, it supplies the adjacent country. Another staple product of the island is wine.

The principal towns are Chalcis, Carystos, Kymi, and Xerochori. The great want of population prevents the more extensive cultivation of this most fertile island. Several Englishmen and other foreigners have purchased estates here, and have done something towards improving the agriculture and the condition of the people, but their experiences have not been of a character to encourage others to follow their example.

Among the inhabitants of Euboea are a large number of nomad Wallachs, who live during summer on the mountains, and in winter on the plains, never intermarrying with the rest of the population. In Chalcis there are many Jews and Turks.

The traveller who has the good fortune to meet with an encampment of nomad Wallachian shepherds, will obtain a glimpse of primitive pastoral life such as is now seldom attainable in any other country. Many of these shepherds are genuine Wallachs, speaking only their own language: others again are merely Albanian shepherds who have adopted this mode of life from choice or convenience. The following description, from the pen of Sir George Bowen, gives a correct and interesting view of one of these encampments:—At the present day we may observe that the Greek herdsmen always make their encampments near wells and springs; and such a source and such shelter as are found on this spot must have ever been valuable and celebrated in so thirsty a soil. It is literally 'a river of water in a dry place, the shadow of a great rock in a weary land.' The description given of Homer of Eumæus's station (*Od.* xiv. 5-12) is curiously like some cottages at present. Their position is 'a place of open prospect' (*περισκέπτῃ ἐν χώρῃ*); each hut is 'surrounded with a circular court' (*αὐλὴ περίδρομος*); enclosed by a rude wall of loose stones, crowned with *chevaux-de-frise* of prickly plants (*ἀχέρῳ*), and a thick palisade of stakes. Similar are the rude encampments of the shepherds in all parts of Greece.

On approaching hamlets and sheepfolds, the stranger is certain to find a somewhat disagreeable coincidence with Homer in being assailed, as merely as was Ulysses, by a pack of dogs. The number and ferocity of these descendants of the famous Molossian breed, resembling in appearance a cross between an English mastiff and sheep-dog, is one of the peculiarities of the country which first attracts the attention of the traveller, and is also among the features of modern Greek life that supply the most curious illustrations of classical antiquity. Their masters are generally remiss in calling them off, which they imagine cowers their spirit, and makes them useless against wolves and robbers; and yet whoever shoots or seriously injures them is almost sure to get into a dangerous collision with the natives. This sometimes happens nowadays to English shooting parties, as it formerly did to Heracles at Sparta.† The usual weapons of defence, there-

† Pausanias, iii. xv. 4, and Apollod. ii. 73. When Heracles visited Sparta, he was attended by his cousin, the young Oenoe, who killed a dog which attacked him. The sons of Hippocoon, the owner of the animal, rushed in consequence upon Oenoe, and beat him to death with their clubs. Hence arose a bloody feud between Heracles and Hippocoon, which ended in the extermination of the latter with his whole family.

fore, are the large loose stones, with which the rocky soil of Greece is everywhere strewed.

A solitary stranger suddenly entering a Greek sheepfold would, like Ulysses, be in considerable danger of being torn to pieces; but on the public path, or at a distance from the objects of their care, these dogs seldom come to close quarters, and the lifting a stone in a threatening way, or even the act of stooping to pick one up, has usually the effect of keeping them off. A stranger finding himself in the same predicament as Ulysses when set upon by the dogs of his own swineherd, should imitate the example of the King of Ithaca, and craftily (*κέρδουσύνῃ*) sit down on the ground, dropping all weapons of defence (*σκήπτρον δὲ οἱ ἔκπεσε χεῖρός*)—until rescued by the Eumæus of the fold with 'loud cries' and 'thick showers of stones.' It is confidently asserted by eye-witnesses that the dogs will form a circle round the person who thus disarms their wrath and suspicion, and renew their attack only when he moves again.

ROUTE 101.

OROPOS TO CHALCIS, BY ERETRIA.— SAILING-BOAT.

From the **Scala of Oropos** ☆ (Rte. 74), across the Strait to **Aletria**, the ancient ERETRIA, in 1 to 1½ hr. The modern village occupies an unhealthy flat, close to the shore; the ancient city extended higher up on rising ground, in the direction of the conspicuous Acropolis.

Eretria was at an early period one of the chief maritime states of Greece, and is included in the Homeric catalogue. In gratitude for former assistance, Eretria contributed five ships to the support of Miletus in the revolt from Persia (B.C. 500). In consequence of this the city was besieged and razed to the ground by the Persians, under Artaphernes (B.C. 490).

From this disaster it appears however to have recovered, as the city supplied valuable contingents both to Salamis in 480 and to Plataea in 479. In 377, Eretria joined the naval league formed by the celebrated Athenian Generals, Chabrias and Iphicrates, and in 198 was attacked and plundered by the Romans. A school of philosophy was founded here by Menedæmos, about B.C. 320.

The ***Theatre**, excavated by the American School in 1890, retains its seven lower rows of seats, much defaced; the upper rows, which were exposed to view, have all been carried away, block by block, for building the modern village. A semicircular channel for draining off water, 6 ft. wide, runs in front of the lowest row. From about the centre of the orchestra steps descend through a square opening into an underground passage about 15 yds. long, at the end of which another flight ascends into a corridor just beyond the proscenium, but not quite at right angles with it. It may have been intended to facilitate the sudden appearance or disappearance of actors. The lofty stage is raised on seven or eight courses of masonry. Under the middle of it runs a vaulted tunnel about 10 ft. high, supposed to have communicated with the *Temple* (see below). The stage is of two periods. It originally stood further back, with flanking towers, as at Athens; at a later date it was moved further forward, and fresh towers added at the extremities.

S.W. stood the **Temple of Dionysos**, excavated in 1894. It occupies a platform 25 yds. by 16, raised on three courses. Two or more upper courses have been carried away. Upon its uniform pavement no remains of columns are now visible, but it is

supposed to have been 'hexastyle' (having 6 columns in front), with 11 columns at the sides. The floor of the cella is sunk several feet below the area of the building. Below the S.E. corner of the Temple, a square shaft leads down into a subterranean gallery, over which a broad flight of steps ascends to the level of the platform. E. of the Temple are the remains of a large Altar.

A path leads E. from the Theatre to the **Acropolis**, reaching in 10 min. a stretch of polygonal wall which climbs the hill. Following it, we turn to the l. under the rocks, and in another 10 min. reach the summit, which commands an extensive *view. To the N. rises *Olympus* (3850 ft.), whose highest point is not, however, visible; to the S. we overlook the gulf, with Oropós on the opposite shore and Kalamos above it to the N. The walls of the citadel are well preserved; at the N. side is a square tower of rectangular blocks, not rising above the level of the ground.

At the S. foot of the hill is the very interesting **Gymnasium**, excavated in 1895. On the l. at its W. end was found an inscribed Stele set up by the public in honour of a gymnasiarch benefactor, which fixes the destination of the building. Near the same spot is the pedestal of a statue, bearing an inscription within a votive wreath, of one who had encouraged activity among the boys (*φιλοπονίας παιδῶν*). Further on is a *Tholos* partly hewn out of the rock, and at the E. end an extensive system of conduits for water, which supplied four troughs (originally seven) in a row, numbered $\beta \gamma \delta$. The series has been divided by a later partition-wall. It is probable that the troughs were used by the boys for bathing at the conclusion of their gymnastic exercises. To the right are three shallow foot-baths, into which water was also conducted by means of channels. From the centre of the excavated area runs a *Stoa*, now only visible from E. to W., though it was probably continued round a square court which faces towards the S. The building has [Greece.]

unfortunately been much altered in Roman times, but some parts of the N. wall exhibit masonry of the best Greek period, and probably belonged to a yet older gymnasium.

The pyramids or cairns which rise here and there from the pavement, in this and other ancient buildings which have been scientifically examined, are called *Máprupes* (witnesses), and are purposely left standing by the excavators, in order that the material of which they are composed, and the successive layers of masonry which they exhibit, may tell their own tale in case of any disputed question about the history of the structure.

In a street on the E. side of the town is a **Museum**, containing the usual assortment of inscriptions, fragments of statues, and scraps of ornamental architecture. Almost everything of interest has been removed to Athens.

On the Sacred Way, about $\frac{1}{2}$ hr. E. of the Theatre, Prof. Waldstein discovered in 1891 a Tomb containing seven gold crowns, two *styli*, some terra-cotta figurines, and other objects (now at Athens). On a sepulchral stone belonging to the same family group was inscribed *Biote, daughter of Aristotle*. As the great philosopher died at Chalcis in B.C. 322, it was thought probable that his burial-place was here. The stones are unfortunately being removed for building purposes by the neighbouring peasantry.

With a fair wind (p. 478) Chalcis may be reached by sailing-boat in less than 3 hrs. A carriage takes 2 hrs., but it must be ordered from Chalcis. Horse or mule, nearly 5 hrs.

The trip by water is very enjoyable, and affords pleasing views of the coastline on either side. About half-way the two mediaeval towers of *Vasilicó* and *Phyla* are well seen on the rt., appearing from this point to stand close together. In front rises the fine pyramid of the *Messapion* (3345 ft.). After passing a low headland on the rt., the boat turns N. into a secluded bay, and steers towards the Venetian sea-walls of Chalcis, with

their picturesque battlements and turrets. The usual landing-place is by a gateway at their W. end, but when the current is favourable, there is nothing to prevent the boat from running through the narrow channel of the Euripos to the quay which forms the W. boundary of the principal square.

CHALCIS ⚙ (10,000) is unquestionably one of the prettiest and most attractive of Greek provincial towns, especially when approached by sea. Recently, however, it has been much spoilt by the partial destruction of its walls, and the removal of a mediæval fort in the Euripos. Its name, which it has preserved from antiquity, would appear to have some connection with brass or copper (*Χαλκός*), and yet no traces of mines have been discovered in the neighbourhood. In mediæval times it was called *Egripo*, a corruption of *Εὐρίπος*. From *Egripo* was formed the Italian *Negroponte*. Thus *εἰς τὸν Εὐρίπον* became *στὸ Νεγρό*, and the *ponte* was the bridge over the Euripos.

The **Euripos**, which is properly the narrowest part of the strait between Mount Kara Babá and the Castle of Chalcis, is divided into two unequal parts by a small rocky island. A wooden bridge was thrown across it by the Boeotians in B.C. 410; by means of this bridge they barred these Dardanelles of ancient Greece against their enemies the Athenians, thus locking the door of Athenian commerce. For the gold of Thasos, the horses of Thessaly, the timber of Macedonia, and the corn of Thrace, were all carried into the Piræus by this channel.

During the expedition of Alexander the Great into Asia, the Chalcidians fortified the bridge with towers, a wall, and gates, and enclosed the Boeotian **KANETHOS** (now *Kara Baba*) within the circuit of their city.

The bridge was at various times destroyed and repaired, and a wooden structure, chiefly of Turkish date, survived until 1856, when it was replaced

by a swing-bridge which opened for the passage of vessels. The channel has of late been widened by a Belgian Company, and a new iron bridge is to be opened in 1896.

It is here that the peculiar phenomena take place in connection with the **RAPIDS OF THE EURIPOS** which have proved a standing enigma to all observers from the earliest times.† The current flows for a certain period, sometimes with positive violence, from N. to S., and then suddenly subsides and begins to return in the opposite direction. It is now generally supposed that the change in the course of the stream, as well as its rapidity, is due to disturbing influences of tide at certain periods of the moon, and to the variation in the level of the gulf, caused by the intermittent flow of water from some of its mountain torrents. The direction ordinarily changes four times in 24 hrs., and the average speed of the current is 5 m. an hour.

Under both the Venetian and the Ottoman rule, Chalcis was a place of importance, and continued so till the close of the last century. Under the Venetians Negroponte ranked as a kingdom, and its standard was one of the three hoisted in St. Mark's Square. After the expulsion of the Venetians from Constantinople by the Genoese, Negroponte became the centre of their influence in Romania. From the time of its conquest by Mohammed II. down to the close of the 18th cent., the kingdom of Negroponte was under the immediate government of the Capitan Pasha, High Admiral of the Ottoman Empire, who made the capital his usual headquarters.

Chalcis, with a few neighbouring villages, is the only part of Greece, except Thessaly, where Mussulmans are now found. It consists of an inner walled town (*Kastro*) near the sea, and an outer suburb, which contains

† The subject is alluded to by Aeschylus (*Agam.* 191), as well as by a host of later classics, including Livy, Cicero, Pliny, and Strabo. According to a popular tradition, Aristotle, in despair of solving the problem, flung himself into the Euripos with the words, 'Inasmuch as I cannot take thee in, take thou me in.'

the newer streets and houses. The Greeks mostly live in the suburbs, leaving the *Kastro* to the Turks and Jews.

From the Venetian Gate in the S. wall (see above) we reach in 2 min. a **Mosque**, now a military store. Two ancient columns support the slanting shed roof of its porch, and on the rt. is a short polygonal minaret. In front of it is a handsome Turkish fountain of marble, and a planted Square, around which are arranged a number of huge stone cannon balls, many of them 2 ft. in circumference, relics of the great siege of 1470. Others are piled up in a pyramid at the further end.

Turning to the rt. from the Square we reach in 2 min. the very interesting Church of ***St. Paraskove**, formerly Franciscan, and dating originally from Byzantine times. It is of basilica form, with pointed arches, above which runs a second row of large arches, incomplete, and without a gallery. The main columns are chiefly of *Cipollino* and Hymettian marble, and the capitals very much varied. The first pair have a very curious disposition of leaves in two rows—the upper row turned to the W., the lower to the E.; the last pair are of white marble, slender and fluted. None have bases, except the last on the E. From the fourth pier on each side the columns have been removed, and are now set up outside the front. They have Ionic capitals under a square cushion. The red Mosque to the rt. behind the Church is now a Hospital.

300 yds. E. of the Mosque and planted Square (*πλατεία στρατιωτική*) is the **Jews' Gate**, under a large pointed arch. Turning to the l., the street which leads into the central part of the town passes on the l., the Church of **St. Demetrius**, a modernized basilica with Venetian and Turkish memorial tablets built up into the lower part of its tower.

The turning to the rt. beyond the Jews' Gate leads to the ruined **Palace** of the Venetian Governor, now partly used as a prison. At the foot of the tower on the ramparts is a staircase, descending to the sea. Within the

tower steps lead up to the roof, from which a good view is gained of the dilapidated fortress. Near this point is the termination of a Venetian **Aqueduct**, which supplied the Garrison with water from springs on the *Dirphys* (p. 712).

ROUTE 102.

CHALCIS TO CARYSTOS, BY ERETRIA AND ALIVERI.—CARRIAGE-ROAD AND HORSE-PATH.

Chalcis	H. M.
Eretria	5 0
Vatheia	2 0
Aliveri	4 0
Dystos	3 "
Stoura	7 0
Dragon's Houses . .	1 0
Carystos	5 0
	27 0

On leaving the *Platia*, or principal square of Chalcis, the road passes behind a large Church, and soon turns to the l. About 1 m. outside the town is a permanent Camp, and above it, on the l., a cemetery and Chapel. Further on, the arches of a Venetian aqueduct stretch across the valley. The road now descends to the sea, and coasts round a pretty little bay, passing on the rt. a very abundant spring, which forms a shallow pool before entering the sea. Further on, just beyond the (2 m.) Chapel of *St. Stephen*, is another spring of cold water on the rt., quite close to the sea. Here tradition points out the **Fountain of Arethusa**, scarcely less famous than its Sicilian namesake. The slopes of the hill to the l. are sprinkled with almost innumerable ancient graves, sepulchral crypts, niches, stairs, and foundations of houses, all cut out of the rock, and possibly occupying the site of the ancient *LELANTON*. [On the summit are two ruined towers, perhaps wind-

mills; and near them some Pelasgic walls, Hellenic foundations, and an ancient column on the ground. On the other side of the hill is the Church of **St. John Prodromos**, an ancient cistern entered by a descent of steps, with an arched passage cut through the rock into the body of the cistern. The screen and altar are of rough stones. In the neighbourhood are two other similar cisterns, which seem also to have been churches, as they bear the names of two saints, but they are choked with rubbish. Further S. are the Ruins of an Aqueduct on arches, which supplied Chalcis in the Roman times.]

We now enter the **Plain of Lelanton**, an object of deadly contention between the states of Chalcis and Eretria. It is mentioned in the Hymn to Apollo as famed for its vineyards; and it still produces vines in such abundance that a village in the midst of them is named *Ambelia* (Rte. 103). Close to the sea on the rt. is the Fort of *Vurtzi*. To the l., after crossing the river-bed, is seen the well-preserved tower of *Vasilico*; and a mile to the N. the castle of *Phyla*, which also has a conspicuous tower.

15 m. **Eretria** (Rte. 101). Further on the road passes several ancient graves (p. 703), and a ruined Chapel, which has a pedestal of a statue for its altar.

2 hrs. beyond Eretria is the Scala of **Vatheia**. The village stands on a height $\frac{1}{2}$ m. to the l. About $\frac{1}{2}$ hr. further we enter the defile of the **Kaki Scala**, at the mouth of which are several chapels, built up of ancient fragments. The pass lies at the foot of the Kotylaeon ridge, which extends N. to the Dirphys. There is another Chapel similar to the last 1 hr. beyond the end of the defile, which is about 6 m. long.

4 hrs. from Vatheia is

Aliveri (1300), prettily situated on a hill, the site of the ancient **TAMYNÆ**, where the Athenians under Phocion

defeated Callias of Chalcis, B.C. 354. At the port of the same name ($\frac{1}{2}$ hr. S.) steamers call between the Piræus and Chalcis. Here probably was the **PORTHMÓS**, or landing-place of an ancient Ferry. On a knoll above the E. shore of the bay rises a solid square mediæval watch-tower, with the door 20 ft. above the ground, and no other approach; it is a good specimen of a structure very common on this coast. On the shore, a few minutes to the N. of the tower, lie some plain columns, probably derived from some neighbouring temple. Higher up the valley are some mediæval towers on foundations of Hellenic masonry.

Carriage-road hence to (30 m.) *Kymi*. We follow it for 4 m., when it turns N., and then pass a mediæval castle on the l. In $1\frac{1}{2}$ hr. we reach *Dystos*, a village $\frac{1}{2}$ hr. N. of the ancient city of the same name. It was inhabited during the Middle Ages, but the gradual extension of the marshes has since driven the peasants to higher lands. The acropolis is an isolated hill of gray granular limestone, partly surrounded by the waters of the lake. The line of the fortifications can easily be traced, and even the plan of some of the ancient dwelling-houses (6th cent. B.C.).

The path now turns S.E. and lies across a dreary rocky tract for several hours. From a high point of the road we overlook the Island of *Stouronisi*, the ancient **ÆGILEIA**. Near the hamlet of *Zarca* an Hellenic tower is passed, and the foundations of some other buildings; these are supposed to be remains of **ZARETRA**, a place captured by Phocion in B.C. 350. 7 hrs. from Dystos is *Styra*, a pretty village retaining the name of the ancient **STYRA**. Some scanty remains of the city walls and foundations of houses exist by the seashore, $\frac{1}{2}$ hr. distant. Part of the ancient Mole may also be traced, and the remains of an Ionic temple. Styra appears to have been originally a settlement of the Phœnicians for the purple fishery, and afterwards to have belonged to the Dryopes. During the Persian war it

contributed to both the land and sea forces of Greece. In B.C. 323, on the occasion of the Lamian war, Styra was destroyed by the Athenian general Phædros, and, though rebuilt, it never recovered its importance.

S.E. of Styra is a mountain ridge forming an offshoot of *Mt. Ocha*, and bearing the name of *Klissi*. On the summit is a Frankish tower and some unimportant Hellenic remains. Lower down, on the W. side, is an ancient marble quarry, with carefully dressed blocks and shafts of columns lying about. Immediately opposite, on a lower spur of the hill, is a small terrace surmounted by three small edifices of great antiquity and interest, called by the peasants the (1 hr.) *Dragon's Houses* (τὰ σπίτια τοῦ δράκοντος). Two of them are rectangular, with a side door and an aperture in the roof; the third is built on quadrangular foundations, but with a circular and vaulted superstructure, open in the centre, and a door on the S. side. Remains of the wall of the peribolus can also be traced.

Mount St. Nicolas, which rises close by, crowned with a chapel and the mediaeval Castle of *Larmena*, commands a fine view.

From Styra it is 2½ hrs. to the *Pasha's Fountain* (τοῦ Πέη ἡ Βρύσης). From this point the country becomes more fertile, and the road passes under pleasant shady woods of oak and chestnut. In 3 hrs. more the traveller reaches

Carystos T (1300), which preserves its ancient name (Κάρυστος). The place was a favourite resort of the corsairs. The inhabitants, Mussulman and Christian alike, openly defied the authority of the Porte, elected their own Voïvode, and enjoyed complete practical independence.

Carystos is the seat of an eparch (sub-prefect) and a bishop, who both reside within the fortified upper town, while the majority of the inhabitants live without the walls. Steamer once a week to *Laurion* (Rte. 66). See also p. 941.

On the other side of the torrent bed, ½ m. N., rises *Castel Rosso*, a picturesque Venetian fort, probably occupying the site of the ancient acropolis.

CARYSTOS was one of the most ancient and important cities of Euboea. It was said to have been founded by the Dryopes, and it is mentioned in the *Iliad* (II. ii. 539). It was chiefly celebrated for its marble (the *cipollino* of Italian antiquaries), and its asbestos, which was also called the Carystian stone.

No traveller should omit the ascent of *Mount Ocha* (4840 ft.), locally known as *St. Elias*, which may be made in 4 hrs. The path lies up the slopes of the Acropolis, past the remains of a mediaeval aqueduct. Horses can only go two-thirds of the way.

Here, in Sept. 1797, was discovered the remarkable *TEMPLE OF ZEUS AND HERA. On the ascent is passed an ancient quarry, where seven columns are lying. It is conjectured that they had been prepared for exportation to Rome, where many similar ones still exist.

The temple is quadrangular, measuring 13½ yds. by 8½ outside, and 10¾ by 5½ inside. The thickness of the walls is 4 ft. 4 in. at the jambs of the door, which, however, are not perfectly flush with the wall. The entrance is by a carefully constructed doorway in the middle of the S. front, which measures 6 ft. 4 in. from the ground to the lintel. Over the lintel is a narrow oblong aperture. On each side of the door is a small window. Both the door and the windows are slightly wider at the bottom than the top. The construction of the roof, of which a portion remains, is very peculiar. The topmost course of stone in the side walls was broader than in the lower rows, and, projecting inwards, served as a cornice to support the roof. The roof was formed of inclined slabs, which supported each other by their own weight, and appear to have been joined along the apex by another horizontal row. This structure of the roof appears to be very similar to that of

the primitive temple of Apollo at Delos.

Fine *view from the rock above to the N.

5 hrs. N. of Carystos is *Archampolis*, with stone buildings of a similiar character to the above temple and the Dragon's Houses. 3 hrs. further, on the shore, is *Kavo Doro*, the ancient *KAPHAREUS*, where Nauplios, father of Palamedes, lighted torches to misguide the Greeks on their return from Troy. This he did in revenge for the death of his son, whom the Greeks at Troy had slain on a false charge of treachery, brought by those who were jealous of his reputation for skilful inventions. The Greek fleet was wrecked on the promontory, and Nauplius slew all who were driven on shore (Eur. *Troad.* 90; Strab. p. 368; Virg. *Aen.* xi. 260; cf. p. 109). About 4 hrs. E. of Carystos is the so-called *Hellenico*, a terrace with ancient substructions. Near *Cape Mandelo*, the ancient *GERAESTOS*, at the extreme S. point of the island, was a famous Temple of Poseidon.

(5725 ft.) may be made in 6 hrs., by way of *Vouno* and *Steni*. This mountain retains its ancient name of *DIRPHYS*, whence Hera derived her cognomen of *Διρφύα*. On the summit is the *Turbek* of a famous Turkish santon, which is still the object of Mussulman pilgrimages.]

In another 3 hrs. the traveller reaches *Mistros*, a wretched hamlet, near which rises a Venetian tower. The path continues through dense and beautiful woodlands, and in 2½ hrs. reaches the highest point of the pass, whence a splendid view opens through the heart of Euboea to *Mt. Ocha*, in the extreme S.

The road now gradually descends past the villages of (3½ hrs.) *Gagia* and (½ hr.) *Neochori*, ½ hr. above which rises *Episcopi*, occupying an unknown ancient site, with Hellenic and mediaeval walls. In another 1½ hr. we reach *Konistraes* (see below), where we join the carriage-road. 2½ hrs. further, beyond a string of unimportant villages, is

Kymi (4000), a cheerful, prosperous little place, with a thriving trade in wine, oil, and lignite (see below). Very pretty silk gauze veils are woven here. (Steamers, p. 941, E.)

Kymi (*Kύμη*, or *Koumī*) stands near the site of the ancient *KYME PHRICONITIS*, which some authorities place on *Cape Kymi*, 1 hr. E., and others near the ruined chapel of *St. George*, ¾ hr. N.

In the vineyards around Kymi are many graves, apparently, however, only dating from the 3rd or 4th cent. B.C. There is also a tomb hewn in the rock about 10 min. N.E. of the town.

1 hr. N.W. of Kymi is a bed of lignite, with superjacent fossiliferous marls (p. 717). It has been worked by Germans since 1834, but its economic value has hitherto proved less than was expected, from the deficiency of means of transport.

[Carriage-road S. to (30 m.) *Aliveri* (Rte. 102), returning to (7 m.) *Konis-*

ROUTE 103.

CHALCIS TO KYMI, BY MOUNT DIRPHYS.
—HORSE-PATH.

Chalcis	H. M.
Pissonas	3 0
Neochori	4 0
Konistraes	1 30
Kymi	2 30
	11 0

On leaving **Chalcis** (Rte. 101) the carriage-road is followed E. as far as the (1 m.) *Camp* and *Cemetery* (Rte. 102), beyond which the bridle-path turns to the l., and runs along the line of the Venetian Aqueduct, through the plain of Ambelia. After ¾ hr. the path ascends, and in another ½ hr. reaches a Chapel near a torrent bed, which it crosses, ascending the l. bank. 1½ hr. further is the village of *Pissonas*, with a Venetian tower. [From hence the ascent of *Mt. Dirphys*

trass. Here the road bends S.E., and presently enters the pretty valley of *Oxyliothos*, guarded on all sides by the picturesque Frankish towers so common in Euboea. Half-way lies the village of *Aulonari*, overshadowed by *Mt. Ochthonia*, whose summit is crowned by a Frankish tower, built on Roman foundations, and enclosing a small chapel. Further on is the Byzantine Church of *St. Thecla*. The road continues S. to

26 m. *Velousia*, where it turns W. to (4 m.) *Aliceri*.]

ROUTE 104.

CHALCIS TO LIMNI, BY ACHMETAGA.—
CARRIAGE-ROAD.

From **Chalcis** (Rte. 101) the road runs N., passing on the rt. the *Velibatis*, a mound, upon which stands a Turkish oratory, converted into a Chapel. On the l. is a shallow bay, which the road skirts for nearly an hour. To the rt. are seen the two towers of *Vasilico* and *Phyla* (p. 708), and a castle rising on a height. On the same side, a little further on, is seen a peculiar overhanging rock, and on a low hill in a line with it, a white column. This marks the tomb of *Mr. Boudouris*, who owned the neighbouring village of *Vathendas*. *Harpagion*, on the slopes close by, was one of the many places which claimed to be the spot from which *Ganymede* was carried off, but this is probably a confusion with the place of the same name in Mysia (Strab. p. 587).

The road now crosses a marshy plain, beyond which Mount *Dirphys* rises finely on the rt. After 5 min. a short cut over grass is taken to the l., through the village of *Kastellaes*. In 20 min. we rejoin the high road, and follow it to the l. towards the hills.

12 m. from *Chalcis* the road begins to ascend in curves, among scanty pines and bushes, soon afterwards becoming level for a time, and descending to cross a stream. It then ascends through a ravine thickly overgrown with *arbutus*, *oleander*, and other shrubs, at the head of which it mounts steeply in curves. To this succeeds a level tract, followed by a bridge over the dry bed of a stream. The mountains now close in, the pine woods grow into a forest, and the scenery becomes fine. Ascending again, we reach, on the rt. below the road, the

19 m. **Spring of Klimaki**, where it is usual to rest the horses for an hour. The ascent continues for $\frac{1}{4}$ hr. to the highest point, whence there is a magnificent *view over the forests of N. Euboea, and the islands of *Skopelos* and *Skiathos*. Looking back, a fine retrospect is enjoyed of *Chalcis*, the *Euripos*, and *Dirphys*. The road then descends in bold curves through the *Kleisura*, a succession of woody ravines, amid forest scenery of the highest order. 5 m. from the summit it crosses the stream, and runs along a shelf above the l. bank of a ravine. Soon afterwards it enters a very grand *Defile, in the midst of which lies the little Chapel of *St. George*. In $\frac{1}{2}$ hr. the defile opens into a beautiful wide valley, clothed with magnificent plane-trees overshadowing a clear stream.

32 m. **Achmetaga** ✱ (655 ft.), a village and estate belonging to our countryman, *Mr. Frank Noel*, whose unfailing hospitality is well known. It lies in a natural park, surrounded with rich foliage, and bounded by lofty mountains, until lately clothed with pine woods, which have unfortunately been destroyed by fire.

The road now strikes W., and winds in curves over the mountain slopes, passing through the village of *Strophilia*. From the highest point of the ascent a fine view is enjoyed over the *Euripos*, with *Parnassus* in the background. The road then descends to

57 m. **Limni** ♂ T (1900), the ancient **ÆGÆE**, one of the three cities which claimed to have given its name to the Aegean sea. Here was a famous Temple of Poseidon. Steamer to the *Piræus* and *Chalcis* (Rte. 106).

Quarries of Magnesite, connected by a horse-tramway, 2½ m. in length, with the sea. Lower down is seen the chimney-shaft of a factory for calcining the magnesite and baking fire-proof bricks. For the latter purpose lignite is brought from *Koumi* (Rte. 103). The magnesite, which is pure carbonate of magnesia (96 per cent.), may be seen also cropping up on a hill to the rt. nearer the sea.

On the sea, 2 m. from **Mandoudi**, lies **Kymasi**, a pretty roadstead, much exposed to E. winds. There are generally one or two vessels in the bay, engaged in discharging lignite or shipping magnesite and fire-proof bricks. Across the sea lie the islands of *Skiathos* and *Skopelos*.]

ROUTE 105.

ACHMETAGA TO LIPSOS, BY XEROCHORI.
—CARRIAGE-ROAD AND HORSE-PATH.

Achmétaga		H. M.
Mandoudi . . .		1 30
St. Anna . . .		3 30
Kokkinomilia . . .		3 0
Xerokhori . . .		4 0
		<hr/> 12 0

Beyond **Achmetaga** (Rte. 104) the road continues N.N.W. through a forest of luxuriant planes, by the l. bank of the clear and shallow river, traversing the *Noel* property for 3 m. The valley then opens a little, and the road soon afterwards crosses the *Kircús* (Κηρεús), which lower down joins the *Nileús* (Νηλεús), the united streams forming the *Boudouras*. Strabo says that the sheep which were driven through the former tributary became white, while those which were washed in the latter turned black. The road to the l., beyond the bridge, goes on to the roadstead of (3 m.) *Beleki*, on the site of the ancient **KERINTHOS** (Κήρινθος). The road on the rt. enters the wretched village of

5 m. **Mandoudi**. T Hence a good carriage-road runs N.E., crossing a fine plain towards the sea. High up on the rt., surrounded by a group of workmen's houses, are extensive

From **Mandoudi** a carriage-road runs N.W. to

11 m. **S. Anna**, ♂ T a straggling hamlet, in a beautiful situation. Mule-path onward, often very rough, through magnificent forest scenery. In 3 hrs. it reaches **Kokkinimilia** (*Red Mills*), a village on the side of a rocky hill, with a deep ravine below.

The road now descends, and in 1 hr. reaches the hamlet of *Mesiouda*. From hence it is 3 hrs. to

Xerokhori (3000), a pretty and prosperous little town lying in a fertile plain, bounded on the S. and E. by richly-wooded mountains. 1 hr. W. is the village of *Oreús*, occupying the site of the ancient **HISTIAEÆ**: ½ hr. further is the little port of *Oreús* (Rte. 105), in the angle of a small bay. On a low headland, at the W. extremity of the bay, lay the ancient **OREOS**.

10 m. S. of *Oreús* are the **Baths of Lipsos**, T much frequented by Greeks in the summer. The hot sulphur springs (100°-167° Fahr.), which were known to the Romans, have formed a conspicuous deposit on the margin of the sea (p. 734). The waters enjoy a high reputation for the cure of stiff joints, gout, rheumatism, sciatica, gunshot wounds,

diseases of the stomach and liver, swelling of glands, and female disorders. Lipsos occupies the site of the ancient AEDIPSOS (Αἰδηψός).

A bridle-path leads N.W. from Kerochori through groves of ilex and shrubberies of árbutus and oleander, passing after 2 hrs. the villages of *Asmeni* and *Kourbatsi*, where there are extensive sardine fisheries. Near Kourbatsi stood the Temple of

ARTEMIS PROSEOA, from which the name of the surrounding district was derived. 3 hrs. further we reach *Cape Pondikonisi* (Mouse Island), the ancient ARTEMISION, off which headland the Greeks under Eurybiades and Themistocles defeated the fleet of Xerxes in July B.C. 480.

From the hamlet of *Agriobotani*, near the Cape, a path leads S.S.E. through *Hellenicá* and *Vasilicó* to (6 hrs.) *S. Anna* (p. 717).

SPECIAL INTRODUCTION

TO

THESSALY, ALBANIA, AND MACEDONIA.

Of the country described in this section, the greater portion is still comprised in the Ottoman Empire; while the remainder, including nearly all Thessaly and a portion of Southern Albania, was ceded to Greece by the Sultan in 1881, in accordance with the conditions of the Treaty of Berlin in 1878. A glance at the map will show how important was this change of frontier. For all practical purposes, however, the three great provinces may still be conveniently regarded as forming a single distinct region.

Macedonia, though in no sense Hellenic, is of great importance to Greece as commanding its entrance from the north. The determining feature of this country is the river AXIOS (Turkish *Vardar*), which formed a line of communication between the barbarous districts of the interior and the sea, the point of demarcation between the uplands and the lowlands being marked by the *Stena*, or, as it is now called, the Iron Gate (*Demir Kapu*) of the Vardar. Here the river, flowing from the N., cuts through, at right angles, the mountains that join the Scardos and Orbelos ranges, and forms a deep ravine, through which it rushes in rapids for a distance of $\frac{1}{4}$ m., beneath steep cliffs that rise to the height of 600 or 700 ft. above. The ground to the E. of the upper course of the river stretches away towards Thrace, and partakes of the wild and irregular character of that region; but to the W. it rises to the great upland plain of Pelagonia (the modern plain of *Monastir*), one of the richest districts in the whole peninsula, which lies close under the flank of the Scardos chain (*Shar Daglı*), and is drained by the *Erigon* (*Kütchük Kara-su*), a confluent of the Axios. This plain, which is 40 m. long by 10 wide, and 1500 ft. above the sea, was one of the primitive seats of the Macedonian race. Here is laid the scene of the story that Herodotus has given (viii. 137, 138) of the foundation of the Macedonian monarchy, in which the three brothers, supposed descendants of Temenos, make their escape from the service of the king of the country, in the midst of numerous fabulous incidents. The S. part of this plain was called Lyncestis; and here it was that Brasidas, as the ally of Perdiccas, encountered the Illyrians: the scene of his masterly retreat being the pass at the S.E. extremity, which leads in the direction of Edessa. Between this region and the lowlands is a lake district, of somewhat inferior elevation, which bore in ancient times the name of Eordaea. There are only two passes through the Scardos chain: one near the headwaters of the Axios, between the modern towns of Prisse and Calcandele; the other further S., leading from the head of the Lacus Lychnitis into the Pelagonian plain. It was by the latter that the Illyrians descended to attack Brasidas; and this, in later times, marked the line of the *Egnatian Way*, which ran from Dyr-

achion to Thessalonica, connecting the Adriatic and the Aegean. At the point where the passes from Lyncestis and Eordaea enter lower Macedonia, stood the ancient capital, EDESSA (now *Vodena*). The position of this place is remarkable, not only from its strategic importance, but also on account of its extreme beauty, in which respect it is unrivalled in Greece. The later capital, PELLA, stood in a very inferior position, which has neither strength nor healthiness to recommend it. The situation of THESSALONICA, which in the Roman times became the chief centre of these parts, is far finer. It is admirably placed for purposes of communication and trade, and forms the natural point of transit for exports and imports: besides which it commands the resources of the immense plain, which reaches in a vast arc as far as the foot of Olympus, and receives the waters of three important rivers—the Axios, the Lydias, and the Haliaemon (now *Inje-Kara* in its upper, and *Vistritza* in its lower course). The maritime district of Macedonia called Chalcidice, which projects like a trident into the north of the Aegean, has but little claim to be considered part of that country: it is to be regarded rather as the result of natural fitness than of accident, that its shores were fringed with Hellenic colonies. These were a continual thorn in the side of the Macedonian monarchs, and it was with a view of getting rid of this, that Perdiccas took part against the Athenians in the Peloponnesian war.

In passing from Macedonia into Thessaly, we leave a non-Hellenic for a semi-Hellenic country; and what is true in this respect of the race of the inhabitants may be said also of the country itself. The vast plain is bounded on four sides by parallel mountain chains: the *Cambountian* range to the N., *Pindus* on the W., and *Othrys* on the S.; while between it and the sea, *Ossa* and *Pelion* are interposed as a barrier. At the N.E. angle rises *Olympus*. This wide area is drained by a single river, the *Peneios*, which, together with the water of its numerous confluent, passes into the sea through the *Val of Tempe*.

The W. countries of Illyria, Epirus, Acarnania, and Aetolia, were only slightly Hellenized; and being composed of irregular masses of rugged mountains, and possessing few harbours, they presented few opportunities for Hellenic development. The very name of Epirus (*Continent*) shows how completely that country was regarded as a land apart, since it was only known through the medium of the outlying islands. On the coast of Illyria, N. of the *Acroceraunian* promontory, we find here and there plains near the coast, of some extent, watered by considerable rivers, of which the *Aoos* (now *Viosa*) was the chief; the exports which these afforded caused the prosperity of the neighbouring Corinthian colonies of *Epidamnus* and *Apollonia*. These two places, the former under the name of Dyrrachion, became, at a later period, the two starting-points of the *Via Egnatia*. In S. Epirus was one place of the highest importance, *Dodona*. The migration of the Thesalians from their early home, on this side of Pindus, seems to have been the main cause of the wide diffusion of the worship of Zeus of Dodona, and of the prominent character assumed in mythology by such features of the country as the *Acheloo*s and the *Acheron*.—*H. F. Tozer*.

Albania falls, both geographically and ethnologically, into the two great natural divisions of North and South, or Upper and Lower, broadly marked off from each other by the *Valley of the Skumbi*, through which passes the *Egnatian Way*, now the Post-road. N. Albania, which extends from the Skumbi (the ancient *GENUSOS*) to the Montenegrin frontier, corresponds approximately to the Roman *Illyris Graeca*, or Illyria proper; while the limits of S. Albania still more closely approach the boundaries of ancient Epirus.

The Mountains of Albania are a southern prolongation of the Montenegrin system; they form several ranges, of which the main lines trend N.W.—S.E.

in nearly parallel ridges. Along their whole course, from the Lake of Scutar to the Gulf of Arta, these ranges throw out innumerable transverse ridges between whose precipitous walls lie secluded and often fertile valleys. The highest ranges are those of *Peristeri* and *Kakardissa*, in S. Albania, which average 6000 to 7000 ft.; the *Grammos Range*, the *Great Tomor*, and the *Hills of Agrapha*, all possess summits 5000 ft. high. In N. Albania the greatest elevation is attained by a mountain group situated S.W. of the junction of the *Black* and the *White Drin*, which is nearly 6000 ft. high; towards the *Lake of Achrida* the mountains rise to 5000 ft., but elsewhere they rarely surpass 4000 ft. Albania may be said to be overlaid and confined by a net of mountains, and it is to this peculiar geographical conformation that the want of cohesion with which the Albanian people is often reproached, may be, in great part, ascribed. Not only do the inhabitants of Albania belong to five distinct nations, divided into distinct tribes, but each tribe is also subdivided among very numerous clans and septs, and every mountain valley generally represents a distinct faction.

The only extensive level space is the *Plain of Scutari*, in which lies the *Lake* of the same name. Besides this, there is the *Lake of Jannina*, whose surplus waters are discharged by subterranean channels into the Gulf of Arta; and the Lakes of Achrida, Presba, and Kastoria, besides several other smaller ones. The principal rivers are the two *Drins*, the *Black* and the *White*, which join near *Küküs*, and flow thence together into the Lake of Scutari; the *Boyana*, which carries off the waters of this lake; the *Mati*; the *Skumbi*; the *Devol*; the *Voyouca*; the *Mavropotamos* (Acheron); the *Vouvo*; the *Viosa* (Aos); the *Usuni Baratit*; the *Kalamas* (Thyanis); and the *Arta*.

Under Justinian I. we find Albania divided into two provinces—the *Prevalitan*, or N. Albania, and *Epirus*, or S. Albania. In the middle of the 7th cent. the greater part of N. Albania was conquered by the *Župans* of *Servia*; about a century later, the Bulgarians acquired a great part of S. Albania; and towards the end of the 10th cent., N. Albania, with the rest of *Servia*, was absorbed by the (second) Bulgarian kingdom, which had been established in 980 by *Sisman* in Macedonia. Early in the 11th cent. the Greek Emperor recovered possession of both Upper and Lower Albania.

In 1080, 1081, and again in 1107, Albania was successfully invaded by the Normans, led on the first occasion by Robert de Hauteville (Giscard), and on the others by his son, Bohemond. Their conquests, however, had no effects of permanent value. The same remark applies to the successful invasion of Albania and Macedonia by the Normans of Sicily in 1180. After the conquest of Constantinople by the Crusaders, in 1204, a cadet of the Imperial family, Michael Anghelos Comnenos, established himself as Despot of Epirus, where his marriage with a lady of the country gave him some influence. Michael was an able and energetic prince, and within ten years he had extended his rule over all Epirus, Acarnania, and Aetolia, as well as part of Macedonia and Thessaly. He was succeeded, in 1214, by his brother Theodore. Theodore, after defeating the Latin Emperor (Peter de Courteney), completing the conquest of Thessaly, and driving the Lombards out of Thessalonica, assumed the title of Emperor of Thessalonica. His reign opened brilliantly, and his dominions already extended from the Adriatic to the Black Sea, when his restless ambition brought him into collision with John Asan, King of Bulgaria, by whom he was defeated and taken prisoner in 1230. He was nominally succeeded by his son John, but the new empire was finally overthrown by the Emperor of Nicaea in 1234. From this date the despotate of Epirus was broken up among several princes of the Comnenian family or their descendants. Of these a separate principality was founded in 1259 by John Ducas, grandson of the Despot Michael. He

married the heiress of Taron, hereditary chieftain of the Wallachians of Thessaly, established his capital at Neopatras, and styled himself Prince of Great Wallachia. His daughter married William, Duke of Athens. He died in 1290, and was succeeded by his son, John II., who reigned 10 years. His heir, John III., succeeded his father when very young, under the guardianship of his cousin, Guy II., Duke of Athens. His other cousin, the Despot of Epirus, invaded his dominions, but Duke Guy hastened to the assistance of his ward, and, by boldly carrying the war into the enemy's country, forced the Despot to conclude a peace advantageous to Great Wallachia. John III. died in 1308 without leaving any heir, and with him the independence of Great Wallachia expired. Shortly after, the Catalans seized part of his territory, including Neopatras.

From the middle of the 7th cent. until the conquest of the country by the Turks, *Upper Macedonia* was alternately subject to the Župans (afterwards Kings) of Servia or Bulgaria, according as either happened to be the more powerful; † there were also intervals when, the Slav powers being crushed, the Byzantine Emperor temporarily recovered his supremacy. *Lower Macedonia* was only indirectly affected by these changes in the North; it continued to form part of the dominions of the Byzantine Emperors, who during several centuries endeavoured to strengthen their position there by systematic Asiatic colonisation. The Emperor Theophilus (A.D. 829–842) established a colony of *Persians* ‡ in the valley of the Axios, who long continued to flourish and supplied recruits for a cohort of the imperial guard, known as the Varliarioti. They themselves colonised the district of Achrida. Colonies of several Asiatic nations who entered the empire from the N.E., during the 10th, 11th, and 12th cents., were also established in Macedonia and Thrace. In 1065 a colony of *Uzes* was settled in Macedonia, some of whose chiefs afterwards filled high offices at the Byzantine Court. A colony of *Petchenegs* was settled in W. Macedonia by John II. in 1123, and colonies of *Kumans* were established by the Emperor in both Macedonia and Thrace in 1243.

The Wallachians of Thessaly, first heard of there during Bohemond's first invasion, seem to have been allowed independence under their own chieftains. In 1186 this race acquired fresh importance by the rise of the Bulgaro-Wallachian kingdom. In 1204 the conquest of Constantinople by the Crusaders introduced fresh national elements. In 1205, Boniface, Marquess of Montferrat, in conjunction with the Lombards, established the capital of a new kingdom at Thessalonica. He was killed in a skirmish with the Bulgarians only two years later, and the new kingdom did not long survive him: it was finally overthrown in 1222 by the Despot Theodore, who had himself crowned Emperor. In 1284, William V., Marquess of Montferrat, on the marriage of his daughter Irene to the Emperor Andronicus II., ceded his claim to the Macedonian territory as part of her dowry.§

In 1333, Stephen VIII., surnamed *Dushan* (Powerful), succeeded to the Servian throne, and between that date and his death, in 1356, he conquered the greater part of Macedonia, Thessaly, and Albania, as well as part of Thrace, and thus put an end for a while to the power of the Albanian despots. After his death the country was again distracted by the claims of rival pretenders. In the North, a branch of the Provençal family of Baux acquired the ascendancy, under the name of Balsa. George Balsa had pre-

† The Servian rulers usually held their court at Prisrend; the Bulgarian princes at Achrida.

‡ It is now believed that these so-called 'Persians' were in reality Turkomans from the Persian frontier.

§ William V., surnamed *Long-sword*, married a niece of our Henry III., viz. Isabella, daughter of Richard, Earl of Cornwall; but Irene was the child of his second wife, Beatrice of Castile.

viously purchased Durazzo for 6000 ducats from Prince Lewis of Navarre who had inherited it from his great-uncle, Philip of Anjou, Prince of Tarant. He now acquired, by the sword, nearly all North Albania, and his son subsequently conquered part of Thessaly and Macedonia. In 1357 Leonard Tocco, of Benevento, was created Duke of Leucadia and Count Palatine of Cephalonia, by the (titular) Emp. Robert. His grandson Charles successfully invaded Epirus in 1390, and gradually made himself master of nearly all the country lying between Jannina and the Gulf of Corinth. He married Frances, daughter of Nerio I., Duke of Athens, and took the title of Despot of Roumania. He was succeeded by Charles II., who, dying in 1429, was succeeded by his nephew Charles III. Charles III. lost Jannina and Aetolia to the Turks in 1431; and to secure the protection of Venice for the small territory that remained to him, he had himself registered a citizen of Venice in 1433. He was succeeded by his son Leonard II. in 1452, who was driven out by the Turks in 1479. Long before this the Turks had conquered Macedonia and Thessaly, as well as most of N. Albania. The great victory of Kossovo, in 1389, had effectually broken the Serbo-Bulgarian power; and although Sultan Murad I. was assassinated in the very moment of victory, his conquests were effectually consolidated by his successor Bajazet I. Bajazet introduced the Turkish feudal system into Thessaly in 1397; and although the invasion of Timour procured the Greek Emperor a respite (during which he recovered, by treaty, some part of Macedonia and Thessaly), yet the Turks speedily rallied, and in the next sixty years completed at their leisure the conquest of the empire. The final subjection of Macedonia and Epirus by Murad II. took place in 1430-31.

Probably no single province in Europe can in ethnological variety and interest surpass MACEDONIA. Its predominant population is Slav, chiefly *Bulgarian*, but with a strong admixture of *Bosnian* and *Servian* element along the N. and N.E. border. From the White Drin to the Bulgarian Morava stretches a belt of *Albanians*, chiefly Moslem and slightly Slavonized. Turning to the S., we find that the Chalcidic Trident (p. 721), and the whole coast from the mouth of the Haliacmon to the mouth of the Strymon is, with one important exception, mainly *Greek*. The Greek population is however, sundered by a long compact *Turkish* district, which stretches from Langadsena to Pravista. On the S. this district is evenly bounded by the Lakes of St. Basil and Beshik Gül, and the Bogazi river; on the N., the Turkish population juts up into the Greek region in several irregular promontories, one of which runs up as far as Serquasta. More than half the population of the modern Macedonian capital, Salonica, is *Jewish*, chiefly of Spanish origin; while the country immediately around Salonica is partly peopled by a strong colony of *Yürük Turcomans*. Turning S., we find at the mouth of the Peneios, just within the Thessalian border, a colony of *Poles*. In the neighbourhood of the Lake of Kastoria, Macedonia is populated with Wallachians, who also reappear in smaller settlements in other districts.

THESSALY is principally *Greek*, but with a large *Turkish* district in its centre, and numerous smaller colonies of *Wallachians*. Macedonia and Thessaly are alike hemmed in on the W. by the solid and compact barrier of ALBANIA, which is ethnologically comparatively homogeneous, although differences of faith and tribal distinctions have broken up the Albanian nation. Even here, however, we find five foreign races embedded in the original, and still predominant, nation. The GREAT WALLACHIA of mediaeval writers is still represented by a dense Wallachian population in the S., with large outliers in Central and Eastern Albania. Besides these, there are several *Servian* settlements scattered through Albania, one of which is on the Adriatic coast, and the same nation shares with the *Bulgarians* all the E. and the N. half of the W. district immediately bordering Lake Achrida.

In S. Albania there is really a considerable *Greek* population, although its total has often been fictitiously increased by adding to it the much larger number of Greek-speaking Albanians. Besides Mussulman Albanians, there are also found in S.E. Albania several settlements of genuine *Turkish* race. Lastly, the provinces of Albania and Macedonia are overrun in many districts by bands of *Gipsies*, with whom the *Nomad Wallachians* have often been improperly confounded by English writers.

While the genuine Slavs, including the Servians, are purely Aryan, the Bulgarians are merely Slavonized Turanians. They form the great majority of the population of Macedonia, and there are small outliers of the same race in Albania. The greater part of the race in these provinces is Christian, but in E. Macedonia a section of the Bulgarian population is nominally Mussulman. These Mussulman Bulgars are known as *Pomaks*; they are a bold, lawless, predatory race, much dreaded by their neighbours; they have little knowledge of the tenets of Islam and often bear Christian names. Nearly all the agriculture in Macedonia is in the hands of the Bulgarians, and they also rank among the cleverest and most industrious artisans in the towns. During the harvest bands of Bulgarians occasionally descend into Greece, where they find work as reapers. The colonies of this people in Albania are supposed to date from the first Bulgarian kingdom.

The *Servians* are, as a race, considered less industrious than the Bulgarians, and are generally much more fiery and fond of fighting. They are found in detached colonies in several parts of Albania and Macedonia. The *Bosniacks* in race and language scarcely differ at all from the common Servian stock; but their character has been modified by local causes, and has in some respects a distinct stamp. Great rivalry exists between these three branches of the Slav family; and although the hatred of a common enemy—whether Turk, Greek, or German—will unite them in action for a time, their harmony is never of long duration.

There appears to be little doubt that the Albanians are the genuine representatives of the ancient Illyrians, who were driven southward in the 7th cent. A.D. by the pressure of Slav immigration. Some of the later Byzantine writers allude to this people as *Ἀρβανίται*, a name given to one of the tribes by Ptolemy (*Geog.* iii. 13), and, like their Turkish designation of *Arnaout*, a corruption of *Albani*. Their own national designation is *Shkypetar*, a word which is usually translated *Highlander*. Their country they call *Shkyperi*, under which name is included all the district between the Adriatic sea-board and the E. limits of Ipek, Pristina, Vranja, Katchanik, Usküb, Perlepe, Monastir, Florina, Kebrensa, Kalarites, and Yanina, as far south as Prevesa. The limits of Shkyperi do not, however, by any means denote the limits of the Albanian race. It has a large population in the Greek kingdom, and smaller Albanian settlements are found all over both European and Asiatic Turkey. Most of these were originally founded by military colonists, who at the term of their service received from the Sultan a grant of land on which they settled with their families. Such is the origin of the very large number of small towns and villages bearing the name of *Arnaout-Keui* or *Arvanito-Chorio*. The military reforms of Sultan Mahmoud, involving the introduction of the conscription, aroused extreme discontent in Albania, and were the cause of a serious insurrection there. In consequence of this, about 25,000 Albanians were expatriated to Roumelia. Most of them were afterwards allowed to return home, but a record of their sojourn in Thrace survives in the name *Arnaout Planina* borne by one of the Rhodope ridges. Among prosperous Albanian colonies in foreign parts may be mentioned Arnaout-Keui, near Tirnova, and Volkonesti, in Bessarabia. There are also considerable Albanian settlements in S.E. Austria, in Southern Italy, and in Sicily. Many Albanian soldiers have settled in Egypt, having gone there

in the service of Mehemet Ali, or his descendants.† Many of Turkey's greatest generals and some of her wisest statesmen have been of Albanian race. Such were the Küprülüs, who, by the genius and valour of three generations of generals and statesmen, obtained for the House of Osman a fresh lease of life and power when already in its decline.

More than a hundred years have passed since Gibbon wrote of Albania as 'a country within sight of Italy which is less known than the interior of America,' and his words are, in some respects, as true now as when they were first written. For although Albania has since been repeatedly traversed from end to end by foreign travellers, the difficulty of the language, the comparative inaccessibility of the people, and the complexity of their social organisation, have nearly always prevented foreign observers from obtaining any adequate knowledge of this interesting race. This is the more to be regretted because the Albanian nation, as resembling in many respects the Scotch Highlanders, is of all the races of S.E. Europe the one most fitted to commend itself to the good-will and regard of Englishmen. We believe that no Englishman or German has ever been brought into intimacy with the Albanians without acquiring a lasting respect and liking for their many high qualities. Treachery is a vice rarely found among them. Those who have once 'eaten your bread,' and even those who are only temporarily hired into your service, are capable of the most devoted attachment.

Nationality, a passion at all times stronger in mountaineers than in inhabitants of the plains, is their strongest characteristic. No foreign country or new scenes can take from them the remembrance and the love of their mountains, their friends, and their villages. They are perpetually making invidious comparisons between their native place and everything about them in other countries. They justly pride themselves on their proved reputation as the best soldiers in the Ottoman army.‡ All of them are born soldiers, and generally equally ready with sword or firelock.§ Their arms are not worn for parade; no district in N. Albania is ever long at peace; sometimes the Albanians are in open insurrection against the Porte, or rather its local representatives; at others their private feuds and the *creachs* of rival clans, or miscellaneous robber bands, afford a fair field for their energies. In N. Albania, the women are said to be almost as handy as the other sex with their long fowling-pieces, and in the absence of the men are generally fully capable of defending their property. The children are taught the use of arms from the earliest age, and many are fair shots at eight years old. The first gift made to a child at his baptism, by the godfather, is a sum of money towards the future purchase of his arms. This money is hung round the child as a necklace during the religious ceremony, and in the case of a girl becomes the nest-egg of her dowry. The Albanians have, as might be naturally expected, little taste for agriculture, and the general character of their country affords them a good excuse for their indolence. In the more fertile districts, the tillage is chiefly done by Wallachians or Bulgarians. When the property is not that of the cultivator, it is farmed on the *metayer* system.

The Albanians are generally of middle stature, muscular and straight, but slight round the waist. They wear no hair on the fore part of the head, but

† The founder of the present Egyptian Vice-regal family was himself an Albanian, of Kavalla, and the grandfather of the present Khedive owned considerable property in that district.

‡ The Republic of Venice, the Kings of France, the Dukes of Milan, and several other Italian Princes long had Albanian troops in their service. The Albanian cavalry seems to have been first employed in the west by Charles VII. in his Wars against the English. During the war against Napoleon, there were some Albanian regiments among the English auxiliary troops.

§ The majority of Albanians still use flint-locks in preference to better weapons.

sometimes let it grow long from the crown. Their complexions are clear, but they have the habit, which Strabo notes as the custom of the Illyrians, of tattooing their arms and legs. The women are tall and strong, but bear the stamp of poverty and hard labour.

The Albanian dress is extremely elegant, and often very costly. The S. Albanians, or *Tosks*, wear the usual white kilt with embroidered gaiters and *tcharoukia*; they generally carry cartridges in a pouch. The dress of the *Ghegs*, or N. Albanians, is in some clans very different. It sometimes consists of a short close-fitting red, blue, or brown jacket, and long close-fitting crimson *trousers*, which reach from the waist to the ankle. A broad leather belt with pistols and yataghan, and a well-filled bandolier, complete the Gheg's attire. Almost every Albanian makes his own clothes, and carries in his pouch a supply of leather, catgut, etc., for the manufacture of his sandals. The dress of the women is fanciful, and varies in different districts. In some they wear a kind of white woollen helmet, and the younger women a skull-cap, composed of pieces of gold and silver coin, with their hair falling in long braids, also strung with money.

Their dances have little variety. Either the hands of the party (a dozen or more) are locked in each other behind their backs, or every man has a handkerchief in his hand, which is held by his neighbour. The first is a slow dance. The party stand in a semicircle, with the musicians in the centre: a piper and a man with a violin, who walk from side to side, accompany their movements with the music. These are nothing but the bending and unbending of the two ends of the semicircle, with some very slow steps, and an occasional hop.

The handkerchief dance, which they accompany with a song, is much more lively. The leader opens the song, footing it quietly from side to side; then hops forward, quickly dragging the whole circle after him; then twirls round, frequently falling on his knees, and rebounding from the ground, and sometimes even vaulting over the outer row of dancers, with a shout; every one repeats the song, and follows the example of the leader, who, after performing these movements several times, resigns his place to the man next to him. Thus the sport continues for hours, with very short intervals.

The aggregate number of the Albanian race is usually reckoned at about a million and a half. In their own country they are divided into four principal tribes:—

1. *Ghegs*, who occupy all the north of Albania, and whose chief town is Skodra. The river *Skumbi* and the lake of Achrida form the southern frontier of *Ghegeria*, as the country of the *Ghegs* is called. They are the most powerful, numerous, and characteristic of all the Albanian tribes. The Christians of this tribe, including the majority of the rural population in the plains, and all the mountaineers, belong to the Roman Church. The tribe is subdivided into many clans, of which the most numerous, the *Mirdite*, numbers about 22,000. 'If any man he may meet on the highroad disregards his command *Des dour* (stand still), a Gheg thinks nothing of cutting his throat or settling him with a pistol-shot; but if he has once tasted your bread and salt, or owes you a debt of gratitude, or is employed in your service, all his terrible qualities vanish, and he becomes the most devoted, attached, and faithful of friends and servants. These characteristics are so general, and so deeply rooted into the character of the Gheg, that consuls, merchants, and others who need brave and faithful retainers, employ them in preference to men of any other race.'†

† 'The Peoples of Turkey.' By a Consul's Daughter, 1878, vol. i. p. 71

2. *Tosks*, who dwell chiefly inland, extending from Delvino to Elbassan. Berat is their capital, and the river *Skoumbi* their N. frontier.

3. *Liapes*, who occupy Khimara and the maritime country S. and W. of the *Tosks*, reaching nearly as far as Delvino.

4. *Tjames*, who are the most southern of all the Albanian tribes. Their territory begins near Delvino, and they occupy the maritime country of S. Epirus, as far inland as the Greek districts about Jannina. The *Suliots* were therefore *Tjames*.

The three last-named tribes are often confounded under the common name of their most numerous member, the *Tosks*.

These tribes are further organised into clans (*phis* or *phares*). The southern tribes—both *Tosks* and *Ghegs*—are under the direct rule of the Turkish or the Greek Government, but nearly all the clans north of the *Skoumbi* are in possession of semi-independence under their own chiefs. Their condition may be compared to that of the Highland clans prior to the time of Cromwell. The Roman Catholic tribes are entirely independent of all but nominal subjection to the Porte; they are governed by their own chiefs, and each only communicates with Government through its own *Bulukbashi* or *Vakeel* (representative) at Scutari. The true and typical region of the Mussulman is in the centre of the country; that of the Latins in the N. district, of which Skodra is the chief town; and that of the Albanians in communion with the Greek Church, corresponding with fair accuracy to the limits of Epirus, is in the south, with Jannina for its chief town. In the centre the Christian population of the towns is almost entirely of the Eastern Church, while the Christians of the north are Roman Catholics, devotedly attached to their Church. The Mussulmans are everywhere; but it is only in the centre that they preponderate so as almost exclusively to form the population.

The germs of civilisation were implanted and nurtured in the north by Italian influence, by the Church of Rome, and the Republic of Venice; in the south by the Patriarchate of Constantinople and the Byzantine Empire, or its offshoot, the Despotate of Epirus. The rising tide of Ottoman conquest either overwhelmed or buried the whole country. It destroyed the political power of the Greek Empire in the south, and further deadened the low vitality of the Patriarchate by turning it into a mere instrument of control for its own purposes. In the north, Skanderbeg was crushed; and Venice, driven one by one from the towns she held, was forced to capitulate honourably after the great siege of Skodra. The mass of the Catholic population were, however, able to maintain their religion and a certain amount of independence unmolested, and had no oppression to complain of. But the growth of their civilisation was checked; they were cut off from Europe and buried from the sight of the world. This lasted during the palmy days of Ottoman statesmanship and military prowess; but as weakness and want of controlling power set in at the centre, persecution and oppression, and the long train of evils which always accompany weakness in a Mahometan state, became rife at the extremities. A large portion of the population was then fain to embrace Islam in order to avoid calamity, as well as, doubtless, to obtain a career of advancement, or to escape the imputation, and possibly the reality, of being the allies and tools of hostile Christian states. From the reports of Venetian ambassadors, we know that this conversion must have been taking place during the latter half of the 17th cent. The descendants of these Albanians have retained a great many vestiges of Christianity, not to say of actual ceremonies. Thus, for instance, the Mussulmans of Retchi celebrate the

feasts of Christmas, Easter, St. Nicholas, and St. George; and in illness or distress they are sure to send for a Catholic priest to pray for them. The tribe of *Skreli* derives its name from St. Charles—Shen Kerli—to whom it was anciently dedicated; they pay tithes to the Catholic priest, and join in the Church festivals, although professing Islamism.* †

The origin of the Albanian people and their language has been made the subject of many books and almost endless discussion, but with very little practical result. The only established fact about the Albanian language is, that although distinctly Indo-European, it is not derived from any of its present neighbours. There is also strong presumptive evidence to show that it dates from very remote antiquity. In spite of many superficial points of resemblance to Latin and Greek, it is itself independent, and can be better explained by reference to Sanscrit than to either of those languages.

The Greeks of Turkey are not sufficiently distinct from those of the Kingdom to call for a special notice. No Greek dialect is so pure as that of Jannina, and it is noteworthy that this remote town remained a centre of literary cultivation at a time when almost all learning was dead in Athens.

Thessaly and Macedonia were among the earliest European conquests of the House of Osman, and, as a consequence, these provinces were more carefully and systematically colonised than many other parts of the empire. A strong Asiatic element had already been long established here by the Greek emperors, and after the introduction into Thessaly of the Ottoman Feudal System by Sultan Bajazet I., in 1397, a strong current of colonisation set in from N. Asia Minor. Many of the great Seljuk families came over, and were established on fiefs in Thessaly. A second influx of Turkish warriors were settled in Macedonia after the conquests of Murad II. The great wealth of these country nobles combined, with the distance from the capital, to render them in many respects independent of the Sultan, and their fiefs tended to become hereditary even before the decline of the central power. Thus, the descendants of several of the great Seljuk, or other knightly Turkish families, have continued to flourish in Thessaly and Macedonia even down to our own times. They are well acquainted with their genealogy and family traditions, in which they take legitimate pride, and still preserve to a very high degree those sterling and lofty qualities which distinguished the Turkish race in bygone times. It is not easy for a foreigner to win their confidence, but any traveller who is fortunate enough to obtain their friendship, will heartily re-echo Lord Byron's observation, that 'there does not exist a more honourable, friendly, and high-spirited character than the true Turkish provincial Aga, or Moslem country gentleman.'

* All the various branches of the Wallachian family still call themselves Roumouni, except those of the colony of Metzovo, in the Pindus, who style themselves *Armeng*; and this may possibly be a corruption of the same word. Those that dwell south of the Danube are frequently known by the name of *Taintsar*, a term of ridicule, recalling the original use of Shibboleth, because they pronounce *chinch* (five, quinque) as *tsints*.—*Tozer* The varied character of the occupations of the different Wallach tribes is shown distinctly by the fact, that whereas in Greece the word Wallach (Βλάχος) is used to signify a shepherd, in N. Turkey the same word denotes a peasant or husbandman: in both cases the term Wallach is applied simply as the name of a calling, irrespective of race.

† There is no doubt that the Wallachian language is a lineal descendant of the Latin, and the Roman origin of the Wallachian people is shown not only by their language but also by the numerous beliefs and customs of the

† 'A Few Words on Northern Albania' (1865), by Viscount Strangford.

ancient Romans which exist among them. Other points of similarity had been observed as early as the 15th cent. by Chalcocondylus, who remarks that the Wallachs—that is those south of the Danube—not only spoke a language like that of the Romans, but also bore a singular resemblance to them in their habits, mode of life, arms, and household implements. We also find that in the Middle Ages the people themselves had a consciousness of some original connection with Rome, which was even turned to some political account. Thus, Basil, Archbishop of Zagora, writing to Pope Innocent III., in the year 1204, reminds him that the Wallachs in Thrace were of Roman blood; and the same Pope, when negotiating with King John, one of the earlier sovereigns of the Bulgaro-Wallachian kingdom, pays him the compliment of saying that he and his people drew their origin from Rome.

The name of Wallachs (Βλάχοι) does not occur until the year 1027, when they are mentioned by Lupus Protospatha as serving in the Byzantine army. Later on, in the reign of Alexios Comnenos, those who dwelt in the hilly country near Constantinople were well known as a source of recruits for the Imperial forces, being hardy mountaineers, inured by long exposure in their occupation of shepherds and hunters. Two centuries later (1282) we hear of the same branch of the tribe as having become so numerous and wealthy as to be a source of fear to the inhabitants of the city.

Meanwhile the Wallachs of the Balkan had experienced a separate fortune, and with them the race rose to distinction on the only occasion when they come prominently forward in history. After being subdued by the Bulgarians, and again brought under the Eastern empire, when that nation was subdued by the Emperor Basil II., they maintained themselves in their mountain fastnesses, owing an allegiance more or less qualified to Constantinople. In the reign of Isaac Angelus (1186), however, when they were heavily taxed, robbed of their cattle, and misused in other ways, they rose, under the leadership of three brothers, Peter, Asan, and John, and having made a league with the Bulgarians, raised the standard of revolt, and established what is called the Bulgaro-Wallachian kingdom. Its successive rulers contended with varied fortune against the Byzantine government, but succeeded in maintaining their position in Thrace and Macedonia, to which countries for a time Thessaly also was added, forming, however, an independent province, with a governor of its own. The Emperor Baldwin was captured by them in battle, and put to death. The kingdom continued to exist until the Turks made their appearance on the scene, when it was finally overthrown. Its first founders, out of opposition to Byzantine influence, embraced the religion of Rome. When, however, the empire passed into the hands of the Latins, a counter-opposition prevailed, and in order to establish a connection with the rival Eastern emperor at Nicaea, they adopted the Greek rite, to which they have ever since adhered.

That part of the race which occupied Thessaly is sufficiently interesting to deserve an independent notice. Instead of being restricted, as they are now, to a few localities in the chains of Olympus and Pindus, for several centuries they held all the mountains that surround the Thessalian plain, and for a time, as it would appear, even the plain itself. In consequence of this, the usual name for this district in mediæval writers is Great Wallachia (Μεγάλη Βλαχία), in contradistinction to Aetolia and Acarmania, which were called Lesser Wallachia. In the succeeding period the district which they occupied passed, in part at all events, into a variety of hands: but all along, until the Turkish conquest, a native Wallach governor seemed to have existed among them, and to have been in reality supreme.

From that time to the present the Wallachs in Turkey can hardly be said to have had a national existence. They have been subservient members of the Greek Church, and have proved a willing instrument in the hands of the

Greeks to assist in checking any expressions of independence on the part of the Bulgarians or other Christian races. In some places, as at Metzovo, the men have even learnt to speak Greek, though in their families they retain the use of their native tongue. Their numbers at the present day are supposed to amount to 400,000.—*H. F. Tozer.*

Whatever they may have been in the past, the Wallachs of Pindus are no longer altogether subservient to the Greek Church. One canton has actually turned Mussulman to escape the exactions of that Church, and another has demanded Rouman clergy and the Rouman liturgy in place of the Greek.

'The Jews of Turkey,' writes M. Lejean, 'are divided into two classes, *Spanish* and *Polish*. The former are the descendants of the Jews driven out of Spain by Ferdinand and Isabella, and again subsequently by Philip II. This is the wealthiest and most cultivated, as also the most respectable branch of the race. They speak an ancient dialect of Spanish, but in their correspondence use the Hebrew character.' The Jews of the three provinces with which we are concerned belong almost exclusively to the Spanish branch. Some of them have adopted the outward forms of Islam, and are at Salonica called *Mamins*, but the genuine Moslems do not associate with them. The Polish Jews are few in number in these provinces, and are of a very inferior class. There is also a small number of Hebrew families who claim to have been settled in Macedonia from Roman times.

The Turcomans are nomad tribes who occupy part of the plain of Salonica, and muster rather strongly around Serres. There is no evidence to show whether they are descended from the Asiatic colonists of Byzantine times or from later immigrants. Their habits are pastoral and very primitive; the few travellers who have visited their settlements, in Macedonia and Thrace, speak of them in the highest terms of praise.

Small colonies of Circassians have been established at several points in Macedonia. None of them are of any importance, except to their immediate neighbours, with whom they are usually on bad terms.

A small colony of Poles was established, by Reshid Pasha, at the mouth of the Peneios, in 1856. The original colonists were chiefly selected from the Polish Legion employed by Turkey in the Crimean War.

Bands of Gipsies are found all over Albania and Upper Macedonia; their number in these provinces was roughly estimated, in 1861, at about 40,000. Their habits and customs are much the same as in W. Europe. They are a much less interesting race than their brethren in Roumania, who are divided into four distinct castes, of which the lowest (*netotsi*) has many extraordinary customs. The Albanian Gipsies were visited many years ago by Mr. Borrow.

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SECTION VII. THESSALY.

LIST OF ROUTES.

ROUTE	PAGE	ROUTE	PAGE
106 The Piræus to Volo, by Chalcis.—Steamer . . .	733	110 Velestino to Kalabaka (Me-teora), by Pharsala and Trikkala.—Rail . . .	748
107 Volo to Larissa, by Velestino.—Rail . . .	740	111 Lamia to Phársala, by Domokó.—Carriage-road and Horse-path . . .	757
108 Larissa to Salonica, by the Vale of Tempe and Tzágessi.—Carriage-road, Horse-path, and Sailing-boat . .	743	112 The Piræus to Salonica, by Athens, Thebes, Livadia, and Larissa.—Rail (in construction) . . .	759
109 Larissa to Trikkala, by Zakos.—Carriage-road . . .	745		

ROUTE 106.

THE PIRÆUS TO VOLO, BY CHALCIS.— STEAMER.

Miles.
Piræus
32 Laurion
72 Aliveri
76 Chalcis
118 Limni
131 Atalanta
166 Styliida
192 Oreofis
219 Volo

[Some of these places are occasionally omitted (p. 941).]

One or other of the various Greek Companies runs a steamer between these ports every day. The traveller is recommended to make the voyage in the present direction rather than from Volo to Athens. Time, 24 to 40 hrs., according to the number of

stoppages, and delays in shipping or discharging cargo. Something also depends upon striking a good time for the passage of the Euripus.

The quick steamers double *Cape Colonna* in 2½ hrs., passing quite close below the Temple on the promontory of *Sunium* (Rte. 66). Less than ½ hr. afterwards they reach *Laurion*. About 1 hr. later we pass *Port Kaphti*, in which lies a rocky islet crowned with a white marble figure (p. 483). To the l. of it is the *Cape of Koroni*, from whence the *THEORIA* or Sacred Embassy, which Athens sent every year to Delos, set sail; to the rt. lies *Brauron*, with a double peak rising above it; in the background is *Hymettus*.

In another 1½ hr. we pass on the rt. the *Petali Islands*, one of which has a lighthouse. To the l., ¼ hr. later, we see the landing-place for *Rhamnus*, 5 min. beyond which is the jetty of the mining rly. to *Grammatico*

(Rte. 63). The coast scenery here is extremely fine. In 25 min. rises on the l. a Turkish tower, and 25 min. further is seen the village of *Kalamós* (Rte. 64), high up on a terrace of the hill. Another 25 min. brings the steamer in a line with the *Scala of Oropos* on the l., and the conspicuous Acropolis of *Eretria* on the rt. Behind the latter rises *Olympus* (3850 ft.). For the voyage hence to (1 hr.) *Chalcis* (8½ hrs. from the Piræus), see Rte. 101.

The passage of the Euripos sometimes causes delay, and the cargoes are always shipped and landed on the N. side of the channel. Soon after getting away, a horn on the rt. rising from a row of hills in the foreground of Mt. Dirphys marks the site of the *Harpagion* (p. 714). To the l. rises *Messapion* (3345 ft.). Further on, we pass to the rt. the rugged cliffs of *Kandili* and the monastery of *Kalatraki*; in the distance on the l. is seen the snowy group of Mt. *Parnassus*. 2 hrs. from Chalcis is *Limni* (Rte. 104), from whence the steamer steers S.W. across the gulf to (1 hr.) *Atalante* (Rte. 77). Thence due N. to (1 hr.) *Lipsos* (Rte. 105), where the hot stream from the springs has formed a sort of low cliff with its yellowish-brown deposit, as it flows into the sea. Behind the shadeless village a valley runs inland. At the opposite entrance to the bay lies *Gialtra*, where also there are some mineral Springs.

Further on we pass on the rt. the long low promontory of *Lithada*, beyond which, on the island of the same name, is a (1 hr.) lighthouse. On the l. is *Molo* (p. 525), the ancient port of Budonitza; on the rt. rises *Gerakoveani*, the highest summit of Mount *Othrys* (5670 ft.). Beyond Molo stretch the finely wooded slopes and precipices of the Locris mountains, with *Thermopylae* at their foot, and *Parnassus* rising in the background. Nearly 4 hrs. after leaving Chalcis the steamer anchors off *Stylida*, the port of *Lamia* (Rte. 86), standing a long way off the shore.

The steamer now returns, passes along the N. shore of *Lithada*, and in

2 hrs. reaches *Oreóus* ✨ (Rte 105), with the ruins of a mediaeval fortress on a low height. Rounding *Cape Starro* (the ancient POSEIDION) on the l., and passing on the rt. a lighthouse on the promontory of *Trikeri*, it now enters the Gulf of Volo, and steers N.W. towards *Nea-Minzela* (Amaliopolis), a small port close to *Cape Halmyro*. 6 m. S. of it lies *Sourpi*. T Beyond the headland is the *Scala of Halmyro*, T the town (2000) lying 3 m. inland. Hence due N. towards *Cape Anghistri*. In front of the Cape are the two islets of DEUCALION and PYRRHA. The gulf now contracts into a small bay, on the l. of which rises the ancient PAGASAE, with remains of a Roman aqueduct in the hollow below, while on the rt. tower the wooded heights of *Pelion* (5310 ft.), with a thick cluster of villages clinging to its slopes. Lower down, above some quarries near the sea, are seen the ruined walls of DEMETRIAS, with an unfinished modern chapel. 5 hrs. after leaving Stylida we reach

VOLO ✨ (17,000), the principal seaport of Thessaly, ceded to the Greeks in 1881. It retains a small Turkish population, who inhabit a distinct quarter near a mosque, on the site of the former *Castro* or citadel, the Venetian walls of which have been removed. The neighbourhood of the *Scala*, or landing-place, always presents a lively scene, but the roadstead is entirely open, and the quay exposed to rough water from the bay. A new harbour and breakwater are, however, in course of construction.

Volo (Βόλος) is a rapidly increasing town, but it chiefly consists at present of a few long parallel streets skirting the shore. The W. end of this frontage is mostly devoted to shipping and commerce, and includes the Rly. Stat. and other public buildings: at the E. end are Bathing Establishments, rows of private houses, and groups of villas.

Though occupying no ancient site, Volo may be said to represent the cities of DEMETRIAS and PAGASAE, which stood on adjacent heights E. and S.W. of the modern town.

Walking E. from the quay, we reach in $\frac{1}{2}$ hr. the foot of a quarried hill, where the carriage-road bends to the rt. and soon passes a modern tower, close to the sea. Below the tower is a Cavern, supposed to communicate by a subterranean passage with the Acropolis of Demetrias (see below). A beautiful drive may be taken from this point through *Agria* to (6 m.) *Lechonia* (steam tramway in construction).

[3 hrs. E. of Lechonia lies *Miliaes*, a thriving little town surrounded with plantations of mulberry trees; near it was the ancient KOROPE, the seat of an Oracle of Apollo, the most famous shrine in Magnesia. Thence the track continues S.E. by (3 hrs.) *Neochori* to (3 hrs.) *Argalasti*, chief town of the commune of Spalathra, but ruined in the War of Independence. 2 hrs. further S. is *Lavkos* (2000), where the track turns S.W., and leads in 3 hrs. to *Trikeri*, a small port at the extremity of the peninsula of the same name (p. 735), whence Volo may be regained by sailing-boat, with a favourable wind, in less than 4 hrs.]

From the bend of the carriage-road a cart-track runs to the l., winding round afterwards to the rt. behind the low hill. After a short ascent through a hollow, a path strikes to the l. along a higher ridge, and soon reaches a line of ancient walls, belonging to the defences of DEMETRIAS. On the slopes below may be discerned the faintly-traced foundations of streets and buildings. Here also there are traces of an underground aqueduct, said to communicate with the cavern by the sea. The highest point is reached in $\frac{3}{4}$ hr. from the foot of the hill.

Demetrias was founded about B.C. 400 by Demetrios Poliorcetes, and soon became an important place, and the favourite residence of the later Macedonian kings. It was recommended to them by its convenience as a military and naval station in the centre of Greece, by its beautiful situation, and by its many natural advantages, including its wealth of game.

The city 'occupied a level of the sea-face of the hill, formed by the spreading of the root that here runs off from Pelion, beyond which the rocks descend 300 or 400 ft. in a broad mass to the water's edge. Formerly it was surrounded by walls, but its N. side is additionally strengthened by the formation of the ground, for in that direction it is crowned by a steep ridge some 500 yds. in length, extending from W.S.W. to E.N.E., with an outer slope, steep and rapid, to the plain of Volo. This ridge is the most interesting part of the site, being generally a mere narrow *arête* of rock with a wall all along it; but at the N.E. end it widens slightly, so as to admit of buildings. There does not seem to have been any enclosed acropolis, but only forts; one at the S.W. end, and two at a certain interval from one another at the N.E. In one part of the *arête*, there are two openings or breaks close to one another, and possibly there may at one time have been a small gate of entrance in this part, as the rocks have been cut away.'—*H. F. Tozer*. The walls are partly formed of large blocks laid in regular courses, but generally the masonry is composed of small blocks roughly put together, and showing signs of haste (p. 739).

150 yds. below the summit is an unfinished Church on ancient foundations, with a round cistern half way down each aisle, both containing water. That on the rt. is provided with a ladder. Behind the apse is a large ancient cistern excavated in the rock, 22 ft. square and 12 ft. deep, at the bottom of which, set against the foundation wall of the church, is the mouth of a well. This enclosure is the scene of an annual miracle on the Friday in Easter week, when the well-mouth becomes full of water, and continues so during the day—no doubt in consequence of some communication with the cisterns within the building. Crowds of country people are on this occasion attracted to the spot, for whose temporary accommodation the sheds on the l. of the church have been erected. On the rt.

beyond the apse stand four ilex-trees, from beneath which a remarkable view is gained of the villages clustering the flanks of Pelion, as well as a magnificent prospect over the sea.

On a rock near the foot of Pelion, to the rt. of the village of *Ano-Volo*, may be seen from this point the Chapel of **Episcopi**, which contains some early paintings and carvings, with fragments of ancient buildings. The knoll on which it stands marks probably the site of **IOLKOS**, a very ancient city of **Magnesia**, celebrated in mythology as the place of meeting of the Argonauts, whose ship was built from the pines of the overhanging mountain. It is at least certain that the district round *Volo* was one of the centres of the Mykenæan civilisation. On the shore near **Pagasæ** is a partly explored necropolis of that period.

The stream which runs through the neighbouring hamlet of *Vlacho-Mahala* is the ancient **ANAUROS**, 'the scene of a romantic incident in the life of Jason, which has been prettily told by Apollonius.† On its banks one day, as he was returning from the chase, "when all the mountains and lofty peaks were sprinkled with snow, and the torrents descending from them swept roaring along in their courses," Hera met him, in the guise of a helpless aged woman, and he took pity on her, and bore her on his shoulders through the raging flood; but in so doing he lost one of his sandals, and thus, when he appeared before his uncle Pelias, he was recognised by him as the one-sandalled man who was destined to overthrow him.'—*H. F. Tozer*.

The following excursion may be made by sailing-boat to or from *Cape Anghistri* (see below). In the latter case, the boat must be ordered at *Volo* to meet the traveller.

Leaving the town at its W. end, and crossing the Rly. which runs from the Station to the port, a cart-track bears S.W. near the sea, traversing a salt-marsh and a plain. In $\frac{1}{2}$ hr. it reaches the foot of a hill, from which

gush forth abundant brackish springs (*πηγαί* or *παγαί*). This may be the true origin of the name, which legend connected with *πηγνυμι* (to build), and made it the place where Jason built the *Argo*. A broad pathway ascends N.W. a little to the rt. of the springs, and in 20 min. reaches the imposing walls of ***PAGASÆ**. They are in rectangular blocks, much more carefully fitted than those of **Demetrias**, and date probably from the 3rd cent. B.C. For some unknown reason, it would appear that the inhabitants of **Pagasæ**, towards the end of that century, deserted their city and removed to **Demetrias**. The towers which strengthen the line of walls at intervals are especially well-wrought and massive. On the W. side are considerable remains of the gateway through which led out the road to *Pheræ* (Rte. 107). The city must have been of enormous extent, as the walls ran S. from this point down to the sea, enclosing the piers of a Roman aqueduct and the outline of a theatre. Their line may still be traced, but only foundations are visible below the upper slopes of the hill. **Pagasæ** was the port of *Pheræ*, and as such recovered its prosperity under the Roman rule.

Descending along the line of walls, and passing the aqueduct on the l., we observe a number of salt-pans near the sea on the rt., and turn l. still following the walls, towards *Cape Anghistri*. On a low eminence close by are some scanty ruins, said to belong to the Acropolis of **AMPHANÆ**. If **Pagasæ**, however, was a true port, this mound must have been included within the larger circuit of its walls; and the improbably large area embraced by this circuit leads to the suspicion that the Hellenic walls of **Pagasæ** ran E. from the foot of the Acropolis towards the sea, and did not include the hollow now spanned by the Roman aqueduct. In this case the lower or S. foundations may belong to the walls of **Amphanæ**.

About 1 hr. N.W. of **Pagasæ** is the village of **Dimini**, near which a fine vaulted circular tomb, 10 yds. in diameter and 30 ft. high, approached by

† * *Argonautica*, lli. 66, and i. 8.

passage 15 yds. long, was explored in 1886. Its contents are in the Museum at Athens.

The ASCENT of PELION may be made from Volo in about 5 hrs., by way of (20 min.) *Ano-Volo*. Above the village to the rt. stands *Episcopi* (p. 738). The path ascends to (1½ hr.) *Portaria*, the supposed site of the ancient *AMENION*. Higher up, on the opposite side of the ravine, is (1½ hr.) *Merinitza*, where Mr. Ogle, while acting as correspondent of the 'Times,' was killed in 1877. 2 hrs. above the village rises the wooded summit of Pelion or *Plessidi* (5310 ft.), from which is gained a magnificent view over the wide plain of Thessaly, the mountains of Locris and Euboea, the coast-line of Magnesia, and innumerable islands in the sea.

ROUTE 107.

VOLO TO LARISSA, BY VELESTINO.—RAIL.

Miles.	Stations.	Route.
	Volo	
6	Latomeion	
12	Velestino b	110
19	Gherli	
23	Kililer	
27	Tsoular	
31	Topouzlar	
38	Larissa	

The Rly. runs W. across the plain to *Latomeion* (quarry), and ascends through the defile of *Pilar-Tepé*, winding perpetually in curves. The conspicuous tumulus at *Pilar-Tepé*, E. of Velestino, was opened by Mr. Edmonds in 1899, and discovered to be a tomb of the Hellenistic period. The Rly. now descends in like manner, passing a Turkish watch-tower on the rt., to

12 m. **Velestino** ✱ T (2000), in an oasis of trees and fountains. Scattered about the town are considerable re-

mains of the ancient *PHERAE*, on whose site it stands. Many of the inhabitants are Turks, and some few Wallachians. Here lived the Greek poet *Rhigas*, executed by the Turks in 1798. Rly. to *Katabaka* (Rte. 110).

The line now turns N.W., and traverses a dreary plain. On the rt. is the ridge of the *Mavro Vouni*, which unites Pelion with Ossa. Many tumuli are seen on either side, probably ancient tombs, but chiefly employed as watch-towers during the Turkish wars. The S. base of the *Mavro Vouni* is washed by *Lake Karla*, the ancient *BOIBEIS*, named after *Boibe*, which stands on its E. bank (Eur. *Alc.* 590). Another *Mavro Vouni* chain, with a serrated edge, runs to the l. of the line (see Rte. 110). To the N., on approaching Larissa, is seen the pyramid of *Ossa* (6400 ft.), and beyond it the huge *Olympus* (9755 ft.), usually streaked with snow.

38 m. **LARISSA** ✱ T (14,000) lies in the midst of a fertile plain on the rt. bank of the *Salamvrias*, the ancient *PENEIOS*. Larissa was regarded by the Greeks as a name specially belonging to the 'Pelasgi,' i.e. it belonged to very early settlers in Greece. When Thessaly was ruled mainly by a few aristocratic families, Larissa belonged to the house of the *Aleuadae*, from which, down to 500 B.C., the Tagus, or 'General,' of Thessaly seems always to have been chosen. It was allied to Athens in the Peloponnesian war; but in the following century fell under the Macedonian power. Under the Romans it was important, and was the seat of the diet of the Thessalians. It is still the capital of that province, the seat of a nomarch, and the residence of a Greek archbishop. There is an extensive Mohammedan quarter, and a considerable number of Jews.

Like most places which have been continually inhabited, Larissa retains few ancient remains. Several interesting sepulchral reliefs were discovered near the town in 1882, some of which have been removed to Athens; others are in a small Museum to the S. of the principal Square.

5 min. N.W. of the Square, in the direction of a conspicuous Minaret, a Bridge of nine pointed arches crosses the river. On rising ground to the l., close to the bridge, is a **Mosque**, preceded by a portico, in front of which is a row of ancient columns, including several of handsome *Verde antico*. Nearly 30 minarets, scattered about the town, recall the days of its Turkish occupation, but most of the Mosques have been converted to other uses.

On the other side of the bridge is a pleasantly shaded **Promenade**, much frequented by the inhabitants in the evening. Upon an eminence above the rt. bank stands the **Cathedral**, occupying the probable site of the ancient Acropolis.

3½ hrs. N.W. of Larissa, on the l. bank of the *Xerias*, is **Tournavo T** (5000), which preserves several relics of the ancient PHALANNA, on the opposite bank of the river. The *Xerias* is a branch of the ancient TITARESIUS (otherwise EUROPUS), whose waters were impregnated with an oily matter, and therefore it was regarded as a branch of the Styx (Hom. *Il.* ii. 751). It joins the Peneus between Larissa and Tempe (cf. Strab. p. 329; Lusan. vi. 376). 7 hrs. due N. of it lies *Elassona*, the Homeric OLOOSSON, with a monastery containing a few ancient and mediæval remains.

4 hrs. S.S.W. of Larissa lie the scanty ruins of CRANNON, one of the most important cities of Thessaly, where Antipater, by his victory over the Confederates in B.C. 322, put an end to the Lamian War (p. 575).

At **Casambala**, 7 m. N.E. of Larissa, are situated the ancient quarries of *Verde antico*, which supplied all the columns of that marble now in Rome and Constantinople, etc. There are ten old workings, and in one of them on the upright face of the rock are a series of large semicircular hollows, showing where the great monolithic shafts for S. Sophia were obtained. Another quarry contains a large sarcophagus block. These quarries were found by Mr. Brindley some years ago, and they are now being re-worked by an English Company.

ROUTE 108.

LARISSA TO SALONICA, BY THE VAL OF TEMPE AND TZAGESI.—CARRIAGE ROAD, HORSE-PATH, AND SAILING BOAT.

Carriage-road, very rough and hilly in places, as far as the usual halting place in the *Val of Tempe*—about 28 m. in 4½ hrs. Horse-path thence to *Tzagesi* in 4 hrs. Sailing-boat from *Tzagesi* to *Salonica* in 8 to 10 hrs.

On quitting *Larissa* (Rte. 107) the road skirts for a few minutes the rt. bank of the river, which soon afterwards winds considerably to the N.E. The straight road running E. lead to (30 m.) *Aggia T*.

Outside the town we turn l. into a rough road over ground which is dry in the late spring, but an almost impassable swamp in winter. Beyond the plain, which is dotted with tumuli rises on the rt. the conical *Ossa*. Recently (1896) two small bee-hive tombs (see p. 122) were found on the S. slopes of Mt. *Ossa*. [About 2 m. from *Larissa* a track on the rt. leads to (5 m.) *Casambala* (p. 742).] In 1¼ hr. we pass a spring under a mulberry tree, and ¼ hr. further cross a very low col, descending into a wide valley clothed with ilex and olive, and peopled with innumerable storks. In ¾ hr. is passed another spring, beyond which (3 hrs. from *Larissa*) we reach the pretty valley of the *Peneios*, and follow its rt. bank to (5 min.).

Babá, a pretty Turkish village. On the opposite side of the river stands the ruined fortress of *Gonnos*, which commanded the entrance to the defile.

[30 min. S.W. of *Gonnos* is the village of *Dereli*, from which a path leads N. in 4 hrs. to the mountain tarn of *Nezero*, the ancient *Asceris* lying on the S. slopes of Mt. *Olympus*. 3 hrs. S.E. of it is the village of *Rapsani*, whence *Babá* may be regained in another 3 hrs.]

[From *Babá* a paved road ascends S.S.E. to (1 hr.) *Ambelakia*, so named

from its vineyards (ἀμπέλια). The town was formerly situated lower down towards the defile, but the inhabitants removed hither to avoid the incursions of the Turks. At the end of the last century there was a staple trade here in dyeing thread of a red colour, which supported and enriched the inhabitants, and gave rise to a very considerable commerce, but the factories exist no longer.]

We now enter the celebrated **Vale of Tempe*, the most beautiful valley in Greece, and one of the most beautiful in the world. Its woodland and river scenery is grand in the extreme: the nearly vertical cliffs rise to a great height, broken with winter torrents, and weather-stained of many hues, the *silvae superimpedentes* of *Callinus* (lxiv. 286). Right and left, on their highest peaks, are the ruins of ancient fortresses. It was through the gorge of Tempe that the Peneios carried off the waters of the lake, which once, according to Herodotus (vii. 129), covered the plain of Thessaly. The grey and turbid but rapid and abundant river is overshadowed near its edges by luxuriant planes. Occasional openings in the rocks afford a glimpse of some of the nearest heights of Olympus and Ossa, clothed with oaks and firs. The banks are fringed with the low lentisk, the plant *Agnus castus*, and the sacred laurel from which Apollo cut the branch which he transplanted to the side of the Castalian spring (p. 531). It was with the laurel of Tempe that the victors in the Pythian games were crowned. Every ninth year Delphi sent a mission of well-born youths, accompanied by a flute-player, to cut it; and hereabouts was an altar to Apollo, on which their sacrifice was made.

Tempe is a narrow rocky defile, 5 m. long, in which there is often only room for the road and the Peneios to run side by side. Its title of *Vale* is superfluous, as the word *Tempe* (from τέμνω) means *Cutting* or *Chasm*. Pompey fled hither after his defeat at Pharsalia, 40 m. distant (Rte. 110).

35 min. beyond Babá, on the l. below

the road, is the copious spring of *Kryologon*, now called *Vasilikó*, in honour of a visit from the King of Greece. The water is deliciously cold, and the spot most charming. Further on to the rt. (impossible to find without a local guide) the following inscription, now almost illegible, is engraved on the rock:—

L. CASSIVS LONGINVS PRO. COS.
TEMPE MVXIVIT.

This probably refers to the reparation of the forts, of which the ruins remain.

The road now ascends a little, and passes a mill far below on the l., which is turned by a spring. About $\frac{1}{2}$ hr. beyond the *Vasilikó* are the *Springs of Varlaam*, at the entrance of a level space shaded with magnificent plane-trees, which dip their branches into the river. A good swimmer may here enjoy a delicious bath. The stream is 30 yds. across, and forms a succession of rushing cataracts and sluggish pools. Here it is usual to halt for luncheon, and this point is the limit of the excursion for travellers who are returning to Larissa. It is advisable, however, to walk 10 min. further, through the opening of the defile, to a wooden bridge over the river, for the sake of the view.

A cart-track along the rt. bank leads in about an hour from the bridge to *Lapsochori*, where it quits the river, and turns S.E. to (3 hrs.) *Tzágesi*. From this little port a sailing-boat may be taken to (8-10 hrs.) *Salonica*. For the horse-path N. from *Lapsochori* to *Salonica* by *Platamona*, see Rte. 124.

ROUTE 109.

LARISSA TO TRIKKALA, BY ZARKOS.—
CARRIAGE-ROAD.

Larissa	H. M.
Koutzochero	4 0
1 hr. Alifeka	
2 hrs. Zarkos	
Zarkos	2 0
Gardiki	3 0
Trikkala	3 0
	12 0

The road, which is better suited for riding than driving, runs nearly due W. through an undulating country which divides the smaller N.E. plain of Thessaly from the larger one on the S.W. After a ride of nearly 4 hrs. we reach

12 m. **Koutzóchero**, and cross the *Peneios*. A horse-path along the rt. bank leads to (1 hr.) **Alifaka** (see below). Our road now threads a valley, at some distance from the l. bank of the river, and in 2 hrs. reaches

18 m. **Zarkos** (2000), on the site of the ancient **PHAESTOS**. Here resides the Bishop of Gardiki. The foundations of a marble building have been discovered near the town, and in several of the churches are fragments of sculpture and inscriptions.

On the opposite side of the river, 2 hrs. S., rises the **Palaeócastro of Alifaka**, a mediaeval fortress on ancient foundations, which belonged to the important town of **ATRAX**, inhabited by the warlike race of the *Perrhaebi* (*Il.* ii. 749; *Liv.* xxxii. 15). One of its gates, flanked by a fine piece of polygonal wall, may still be recognised. From quarries in the neighbourhood the Romans are said to have obtained that beautiful variety of brecciated Serpentine, known as *Verde antico*, and thence called by the ancients *Lapis Atracius*. Mr. Brindley, however, found nothing but coarse limestone on these hills, and he believes that the marble was quarried only at *Casambala* (p. 742).

[2 hrs. S.S.W. of Zarkos, on the l. bank of the river *Karditza* (p. 751), stand the ruins of **LIMNAEON**, and on the opposite bank those of **PEIRÆSIAE**.]

The road now becomes very bad, and often swampy. In about 2 hrs. we reach *Klokoto*, near which rises the acropolis of the ancient **PHARCADON**. 1 hr. further we pass on the rt. the hill of **Palaeo-Gardiki**, the summit of which (20 min.) commands a fine view of the Thessalian plain. The ruined Byzan-

tine town of *Gardiki*, which still give a title to a bishop (see above), occupies the site of **PELINNAEON**, of which there yet remain some gates, towers, and walls. Some few antiquities from the city are preserved in the Church of *S. Michael* (Taxiarches), a little further along the road.

37 m. **Trikkala** ✱ T (15,000), the ancient **TRIKA**, stands on the *Trikkalinos*, the ancient **LETHAEOS**, near its confluence with the *Peneios*, at the end of a low ridge of hills, which extends into the plain from its N. boundary. Near the extremity of this ridge are the ruins of the mediaeval *Castle*, with some fragments of ancient masonry in its walls. The culture of corn and cotton is carried on to a considerable extent in the adjoining plains, and the *Bazaar* offers almost constantly a lively scene. Silkworms are also largely reared.

Trika was a very ancient city, and capital of that part of Thessaly called *Histiæotis*. It is mentioned by *Homer* as subject to the two sons of *Aesclepius*, who led the *Trikæans* to the Trojan war; and it contained the most famous and most frequented of all the temples of that god, to which was attached a medical college of great repute (*Il.* ii. 729, iv. 202; *Strab.* p. 437). The Byzantine citadel occupies the site of the Acropolis, and commands an extensive view, but none of the ancient walls remain. (Special permission from the military authorities is required.)

The extensive grassy plain of Thessaly (*Larissæ campus opimæ*—*Hor. Od.* i. 7, 11) caused the pre-eminence of the Thessalian cavalry. Horse-rearing is still carried on in this province, but the best Thessalian horses are now bred from Cossack stock.

ROUTE 110.

VELESTINO TO KALABAKA (METEORA),
BY PHARSALA AND TRIKKALA.—
RAIL.

Miles.	Stations.	Route.
	Velestino <i>b</i>	107
6	Pirsouphli	
17	Aevali	
23	Orman Magoula	
26	Lazarbouga	
30	Pharsala <i>b</i>	
33	Demirli	
47	Sophades	
57	Karditza	
64	Phanarion	
68	Phanari-Magoula	
70	Kalyvia	
72	Stephanosei	
75	Trikkala <i>b</i>	
79	Mertzi	
83	Voïvoda	
86	Kouveltzi	
89	Kalabáka (Καλαμπάκα)	

Soon after quitting Velestino (p. 740), the Rly. strikes S.S.E. across the plain, passing the large village of *Adabeli*, and at *Pirsouphli* begins to ascend in curves to the W. through a bare and desolate region, until it reaches the top of a low pass between the *Macrorouni* N., and the *Tsiraphiotika* S. A winding descent leads thence to

23 m. **Orman Magoula**, 2 hrs. N. of which lie the ruins of *SKOTUSSA*. The range of hills to the N.E., now called *Skaradág* or *Macrorouni* (Black mountain), are the ancient *KYNOSKEPHALAE* (Dogs' heads), on whose slopes was fought the memorable battle of B.C. 197, between the Romans under T. Quinctius Flamininus, and Philip V. of Macedon. The hostile armies were pretty evenly matched in point of numbers, and the issue was long uncertain; but a decisive victory was eventually gained for the Romans by an irresistible charge of elephants (Liv. xxxiii. 7, *seq.*).

The train still descends, and beyond

Lazarbouga crosses the clear stream of the *Tshianarli*, the ancient *ENIPEUS*. A mile further is the Stat. of

30 m. **Pharsala**, ♂ T or *Phersala* (2500), 2 m. N. of the town, which is reached by a perfectly straight and level road.

Near the Stat. must have been fought the celebrated **BATTLE OF PHARSALOS**, which closed a long series of rivalries between Pompey and Julius Caesar (B.C. 48). Pompey, with more than twice the number of foot-soldiers and seven times as large a force of cavalry, lay encamped on the opposite bank of the Enipeus. Caesar's victory appears to have been mainly due to his device of concealing 2000 picked legionaries behind the right wing of his cavalry. On the inevitable dispersion of the latter by the charge of Pompey's horse, the 2000 infantry rushed upon the advancing troops in such good order as to throw them into confusion, and a simultaneous movement on the part of another division of Caesar's army decided the day. 15,000 of the defeated are said to have lain dead or wounded on the field, while Caesar's loss amounted to only 200 men.

The modern town, which contains a large number of Turks, is divided by an unoccupied strip of ground into two parts, both lying at the N. foot of the *Chassidiari* hills (3770 ft.). In the E. division are the *Cathedral* and *Palace of the Archbishop*. Turning to the rt. at the end of the long straight road which leads from the Stat., we enter the W. division near a Mosque, and skirt the base of the hill. Bearing to the l., and ascending the W. side of the hill, we reach in 1 hr. from the Stat. a line of rectangular walls belonging to the ancient *PHARSALOS*, which climb the S. slope, until they are merged in a reef-like ridge of natural rock. Here a polygonal wall runs nearly at rt. angles N. and S., while, 200 yds. above, the rectangular wall stretches nearly parallel to it along the ridge of a depression between the two peaks of the hill. Near the point where this latter line leaves

the rock is a ruined cistern, choked up with stones.

Ascending S.E. towards the highest point, we reach a remarkable piece of wall in polygonal blocks below, rectangular in its middle courses, and mediæval above. To the l. of it is the N. gateway of the Acropolis, and 80 yds. further lies the S. gate. Between them is a circular cistern 10 ft. across at its mouth, with overlapping blocks on its inner face. Above it is a smooth surface of slanting rock, upon which gutters are still visible, by means of which the cistern was fed with running water. 5 min. higher up is the summit (500 ft. above the town), which commands an extensive view over the Thessalian plain, from the Chassidiari hills on the S. to Pelion on the E., joined by the Mavro Vouni range to Ossa on the N.E., Olympus on the N., and the rock of Meteora, N.W.W. From the E. end of the height stretches down another fine piece of rectangular wall. The ancient city was built in the form of a triangle, with a circuit of nearly 4 m.

In descending towards the W. village other fragments of wall are passed on the N. side of the hill. On regaining the Mosque it is worth while to bear l. by a fountain and descend to a copious spring (p. 758), below which we turn to the rt. and join the high road lower down. From the Stat. and back, 2½ to 3 hrs.

An ancient track leads due N. from Pharsala to (10 hrs.) Larissa (Rte. 107), crossing the *Enipeus* on a stone bridge, and leaving on the rt., after 2 hrs., the Turkish convent of *Tekes*, surrounded by stately cypresses, in a picturesque situation upon a hill. Half way lies the village of *Hisarlık*, 3 hrs. to the l. of which are the ruins of *Crammon* (p. 742).

The Rly. continues W., and before reaching Demirlı describes a wide curve in order to cross the *Phersalitis*, the outflow of numerous and abundant springs at Pharsala. *Demirlı* is also a Stat. on the unfinished Rly. between Lamia and Larissa (Rte. 112)

47 m. **Sophades**. On a rocky hill ¾ hr. N. are the scanty ruins of **KIERION**. [A little N. of *Mataranga*, about 1 hr. further, are the *Khomatō-castra*, a curious set of earthen ramparts, 13 ft. high, enclosing a rectangular space, 250 yds. by 196.] Several streams are crossed before reaching

57 m. **Karditza** ✱ T (7000), a busy little town nearly a mile N. of its Stat. on the river of the same name.

64 m. **Phanarion** T (1000), occupying the higher slopes of a rocky hill, which rises like a beacon (*φάρακς*) from the plain. It stands picturesquely upon the site of Homer's **ITHOME** (*Il. ii. 729*; Strab. p. 43, whose acropolis is now replaced by a (20 min.) Byzantine fortress.

The train now turns N.W. and afterwards N., crossing the *Bliouri*, the ancient **PAMISOS**; beyond *Stephanosai* it traverses a long iron bridge over the **PENEIOS**. [About 10 m. to the S.W., commanding a Pass through the Pindus range, now called the *Portaes* (gates), rose the strong fortress of **GOMPHOI** (*Palæo Episcopi*), some walls of which yet remain.]

75 m. **Trikkala** (Rte. 109). The Rly runs N.W. across the plain between the *Peneios* and the *Trikkalinos*, affording a good view in front of the curious rocks of Meteora.

89 m. **KALABAKA** ✱ T (2000), formerly called by its Byzantine name of *Stagi* (*εἰς τοὺς ἀγίους*), because of the many Saints commemorated on the adjacent rocks. It occupies the site of the ancient **ÆGINION**, of which, however, no structural remains exist. The traveller's first object on arrival is to secure a bed at the principal Monastery of *St. Stephen*, which stands on the hill to the rt. of the town. In the ascent there is a choice of paths. The easier one bears to the rt. along the S.E. slope of the hill; the other climbs the gully immediately behind the town. Both take about 1 hr. The latter should be preferred by the

pedestrian, as it passes near the very interesting

*Cathedral, a basilica of about 1300, said to have been built by the Byzantine Emp. Andronicos Palaeologos. Crossing the Court, we enter the narthex, which opens by three narrow arches into the nave. On each side of the nave, the walls of which are covered with curious old paintings, are two massive piers and two white marble columns. In its centre stands a large and very remarkable *Ambo, ascended by a flight of steps E. and W., and having a conical roof supported by six octagonal shafts. Below are two columns, one of which is of *Verde antico*; with this exception the entire structure is of white marble. Behind the screen is a *Baldacchino*, with four white marble columns and a conical roof; and at the end of the apse are four ascending rows of white marble seats in a semi-circle, divided by a central throne.

Above the town the pathway skirts the foot of the vertical dark-grey rock, and winds upward among a cluster of curious round-topped pinnacles. Further on it turns E., passing on the rt. *Hagia Trias* (see below), and after a short but steep ascent becomes nearly level.

The Monastery of *Hagios Stephanos*, which is entered by a drawbridge over a narrow chasm, has a pleasant guest-chamber, and is by far the most comfortable of all the monastic resting-places in Greece which offer hospitality to the traveller. In the Church is some good modern wood-carving; in the small *Older Church*, within the door of exit on the l., dating probably from the period of its founder, Joannes Cantacuzenos A.D. 1350), are some curious wall-paintings. This door leads out upon a little platform and a rock, from which there is a striking view of Kalabaka nestling at the foot of the rocky wall below. A finer though less precipitous *view is gained from Mt. *Kouhoula* (1775 ft.), crowned with [*Greece.*]

a surveying signal, 20 min. above the Monastery. It overlooks the entire W. plain of Thessaly, with the chain of the Pindus rising beyond the broad valley of the Peneios S.W., and pleasant wooded hills N.E. towards the Turkish frontier. The broad untidy bed of the river is the only feature of doubtful beauty in the scene.

From this point the traveller may best obtain a general survey of the famous *Monasteries of *Metëora*, or 'Convents in the air.' The rocks, which rise almost vertically from the plain, form a cluster of detached pinnacles, separated by deep chasms. On the summit of each pinnacle, wherever a little level space permits, is perched a monastic building, which in the distance looks like an incrustation on the cliff. The deep recesses between the pinnacles are thickly clothed with trees, many of which have entwined their roots among the fissures.

15 min. below *Hagios Stephanos* to the N.N.W. is the Monastery of *Hagia Trias* (*Trinity*), which may be ascended by means of a rope and net (see below), or by a ladder. It offers the easiest of the ladder ascents, because the steps run up through a cleft in the rock, affording support to the back. This monastery, however, is seldom visited. Continuing N., in 35 min. the uninhabited *Hagia Rosane* is seen below on the l., and lower down the small Hermitage of *S. Nikolaos*, tenanted by one monk only. Both of them are perched upon inaccessible rocks. To the rt. of the latter is the tiny *Hagia Moné*, now deserted. Above rises *Hagios Varlaam*, and higher still the *Metëoron*.

After $\frac{1}{2}$ hr. we reach the foot of *Hagios Varlaam*, which may be ascended by net and cord in 3 min. (180 ft.). There are two Churches on the rock, of which the larger one was built in 1548 and restored in 1780. It has some tolerable paintings—chiefly single figures of Saints. The smaller and older Church is dedicated to three of the Greek Doctors. The Guest-chamber is a quaint little room, generally not shown except on request.

There is also a small Library. 2 min. suffice for the descent into the valley.

About 5 min. lower down we reach a gully, from which a path ascends in 5 min. more to the foot of the *Metéoron* (1820 ft.), the loftiest of the Monasteries, and the one which is most frequently visited. Here the vertical ascent is 148 ft. The Church, founded on the solid rock, and appropriately dedicated to the *Transfiguration*, is well lighted by a number of small windows, and its walls are covered with the usual class of Byzantine paintings. In the apse, which is the oldest part of the building, is a portrait of the founder Anastasius (A.D. 1388), in a monastic dress which resembles that of some Western friars, and is quite different from the habit now worn by the monks of Greece.

On arriving at the foot of the Monastery, where the most perfect stillness and apparent absence of all life habitually reign, the guides shout to attract attention, while the traveller gazes up in wonder at the vertical cliffs above. He sees nothing but a smooth wall of rock, far loftier in appearance than its measured height, with a species of shed or covered platform upon its summit, from which the end of a rope is dangling. To the right, where the face of the cliff is slightly broken, a series of ladders, made in several separate joints, are let down from the mouths of artificial tunnels in the rock, which communicate with the lower parts of the buildings. At night they are pulled up, and the monks are entirely isolated from the world below. The ladders are perfectly vertical, and swing backwards and forwards in the air with the least breath of wind. A monk mounting by one of them looks from below like a large black fly crawling on the face of the precipice.

The first response from the covered platform is usually a challenge to mount by the ladder—which nobody but a sailor, or a man with exceptionally firm grip and steady head, should venture to do, except at the *Hagias Trias*. When, however, the monks have realised that it is a bona-

fide traveller who seeks admission, they make no difficulty about letting down the rope, which is worked from above by a windlass and pulley. The rope is as thick as a man's wrist, and terminates in a huge iron hook, upon which a net is loosely hung. The guides detach the net and spread it on the ground, the traveller sits in the middle of it, the border meshes are gathered up one by one and hitched upon the hook, and a shout from below announces that all is ready. A gentle upward motion then begins, the net twists slowly round and round, the traveller, as the sides of his cage contract, is gently shaken into a ball, and, except for a strange sensation of absolute helplessness, the ascent is not otherwise than agreeable. On reaching the level of the platform the net is fished in by means of a hooked pole, its inmate, still rolled up in a ball, is tumbled upon the floor, the meshes are detached from the hook, and the traveller is set free. After shaking hands with his hosts, and drinking a cup of coffee, he sees whatever the monks have to show him, leaves two or three drachmae as a complimentary fee, sits down once more in the middle of the net, and is gently pushed over the precipice into the air. The pole attached to the windlass is carefully turned by three or four monks or servants, and there is no suspicion of danger.

The number of monasteries was once 24, but only seven remain, of which five are inhabited: *Meteoron*, *St. Stephen*, *Varlaam*, *Trinity*, and *St. Nicólas*. Some of them are situated in caverns formed jointly by nature and art in the face of the rock.

A colony of monks settled on these rocks, for the sake of security, in the early part of the 14th cent. Their first settlement is said to have been at *Dúpiani* (p. 756). The Fathers possess wells and cisterns, some goats and sheep, and a store of meal; but they depend for their support chiefly on charitable contributions, and the traveller is expected to make a small present 'for the Church.' There are now

probably not more than 30 monks, all sold. Mr. Tozer writes: 'In the year 1831 a number of robbers stormed the Great Monastery of Meteoron, bound the monks, and plundered the convent. How they got up there it would be hard to say, but it is equally difficult to answer the question how the original inhabitants scaled those rocky columns, and how the materials were carried up of which the buildings are composed.'

A motley draught have these serial fathers—literally fishers of men—often enclosed, since first they cast down their net into the world below. Sometimes they draw up in it an acquisitive scholar from the far West, sometimes a young officer from Corfu, sometimes a brother Coenobite from Mt. Athos, sometimes a neophyte yearning for solitude and religious meditation. Once they received an Emperor of the East (John Cantanzene), who came to exchange the purple of Constantine for the cowl of St. Basil.†

From the Meteoron a path descends the tortuous valley to the village of (35 min.) *Kastraki*, opposite which on the rt. is perched the abandoned Church of *Dupiani* (p. 755). Winding round the foot of the precipices to the l., we now return to (½ hr.) *Kalabaka*. For the bridle-path W. across the Turkish frontier to *Jannina*, see Rte. 113.

† For a full account of these monasteries, the traveller is referred to Mr. Curzon's description, which he should supplement by that in Mr. Tozer's excellent work, 'The Highlands of Turkey.'

ROUTE 111.

LAMIA TO PHARSALA, BY DOMOKO.—
CARRIAGE-ROAD AND HORSE-PATH.

Lamia	H. M.
Phourka	4 0
Domoko	4 0
Pharsala Stat. . . .	6 0
	<hr/>
	14 0

Carriage-road, badly kept throughout, and in many places almost impassable on wheels.

Soon after leaving **Lamia** (Rte. 86) the road begins to ascend the S. slopes of Mount Othrys in long curves, which the mule-path cuts off. Fine views are gained over the wide valley of the Spercheios, but on this side of the mountain there is not a single tree. Low shrubs, however, are plentiful. After an ascent of 3¼ hrs. we reach a Spring, and 20 min. further gain the summit of the **Phourka Pass** (2790 ft.), the lowest on the Othrys range. [About 1 hr. E. lies the Monastery of *Antinissa*.] We now descend through fairly abundant wood to a (¾ hr.) *Khan* by a spring, and thence in ½ hr. to a dreary plain, traversed by a road which is perfectly straight for 3 m. Having reached this point, where the unfinished Rly. falls in on the l., we strike across the fields, and join the high road again after an hour. Thence an ascent of ½ hr. leads to a low col, ½ hr. beyond which is a scanty spring. Another ½ hr. brings the traveller to

8 hrs. **Domokó T** (1600), the ancient **THAUMAKOI**, whose name it nearly retains. The town is said to have been so called from the wonderful beauty of its situation, which does not, however, surpass that of many other places on similar heights, commanding a fine view. According to Livy (xxxii. 4), the *astonishment* (*θαυμάσιον*) was that felt by the traveller from the S., who, after passing over rugged hills and through narrow defiles, here came in sight of

the vast sea-like plain of Thessaly. Above the town rises a mediaeval fortress, on the ascent to which, at the S.W. foot of the hill, are some remains of an ancient rectangular wall. Across the hollow to the l. is a Turkish fountain with an inscription, and there are several picturesque Minarets in different parts of the town. In the house of the Demarchi is a small collection of inscriptions and other antiquities.

Domokó was unsuccessfully besieged by Philip V. in B.C. 198, but was taken by Acilius Glabrio in 191. It is now the seat of a bishop, though it does not differ in appearance from a mountain village. It was the scene of the last battle in the late Graeco-Turkish War.

The path now descends steeply in 40 min. to a mill stream, 5 min. beyond which is a spring. Thence through a dismal country to the (2 hrs.) top of a low col, where we turn to the rt. On a hill to the l. is the *Gynaekócastro* (Women's Castle), built in mediaeval times upon the site of PROERNA, of which some well preserved rectangular walls, with towers and traces of gates, may yet be seen. After crossing another dreary plain we ascend to a (1½ hr.) col in a cutting, 25 min. beyond which is a good spring. 40 min. further is

5½ hrs. **Pharsala**, ♂ with a cluster of fine trees and an abundant spring, which immediately forms a pool, and is crowded with washerwomen. The village is now much ruined, and in very miserable condition. But there is a small eating-house and an inn, just possible, in the Square. A ride of 35 min. brings us to the Rly. Stat. (Rte. 110).

ROUTE 112.

THE PIRAEUS TO SALONICA, BY ATHENS, THERES, LIVADIA, AND LARISSA.—RAIL (IN CONSTRUCTION).

Miles.	Stations.
	Piraeus
6	Athens
13	Menidi
25	Kiourka
38	Kako-Salesi
45	Staniates
	8 Microvathi
	13 Chalcis
48	Skimatari
63	Thebes
69	Vaghia
76	Moulki
87	Livadia
96	Bavlia
103	Vilitza
113	Dadi
122	Gravis Bralo
138	Lianokladi
	3 Lamia
	12 H. Marina (<i>Stylida</i>)
156	Kournovo
161	Skarmitza
191	Demirli
197	Orphana
218	Larissa

This Railway is still unfinished, and likely to remain so for some time yet. Most of the difficult parts have not been dealt with at all, and the embankments and permanent way, made on the plain stretches, are lapsing already into decay. The contractors, who agreed in July, 1889, to construct the section on Greek soil, failed to carry out their engagements. Latterly (1898) negotiations for the resumption of the work have been begun, and at one time the project was pushed by the foreign Commissioners of the Finance Control. But no definite progress resulted. No part of the line is in use. Even if the junction with Salonica be ever made, there is little likelihood of the overland traffic to India ever taking this difficult route.

SECTION VIII.

ALBANIA AND MACEDONIA.

LIST OF ROUTES.

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120 Jannina to Apollonia, by Kalpaki, Premedi, and Berat . — Horse-path . . .	803	128 Salonica to Scutari, by Monastir, Achrida, and Croia. — Rail and Horse-path . . .	859
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ROUTE 113.

CORFÙ TO JANNINA, BY SAYADA AND
PHILIATAE. — SAILING - BOAT AND
HORSE-PATH.

Corfù	H. M.
Sayada	2 30
Philiatae	2 0
Kremnitza	3 30
Koutsì	2 30
Arachovista	3 30
Pallouri	2 0
Kostani	2 30
Govighani	2 0
Jannina	1 30
	21 0

Sailing-boat, in about 2½ hrs., from **Corfù** (Rte. 2) to the *Scala of Sayada*, on the opposite coast (20 fr.). Austrian Lloyd Steamer every Sun. morn. in 1 hr. (p. 938. C.). Horses thence (ordered beforehand) to (15 hrs.) *Jannina* (25 fr.). Distance about 40 m.; the traveller can pass the night at *Koutsì*, about half way.

On leaving the *Scala*, the road passes under the Greek village of *Sayada* and the Moslem one of *Liopesti*, on the slope of the bare hills to the l. *Sayada* is supposed to occupy the site of *MAEANDRIA*, but there are no ancient remains. Thence through olive woods to (2 hrs.)

Philiatae (2000), a picturesque town with a large trade in cattle, and a tolerable khan. 2½ m. distant, at a spot known locally as *Palaea Venetia*, are the remains of an ancient city, identified by Leake with *LIION* (called also *Cestria*), the chief town of the district of *Cestrine*. Its origin was traditionally attributed to a Trojan colony under *Helenos*, whence its usual names of *Ilion* or *Troja* (Virg. *Aen.* iii. 294). The remains include Pelasgic, Hellenic, Roman, and Mediaeval masonry, associated in almost inextricable confusion. The city walls, having a circuit of about 1½ m., may be traced, interrupted at intervals by towers and a large gateway. Within the walls are some Greek churches, as well as re-

mains of ancient foundations and tombs.

There is excellent woodcock and snipe shooting in this neighbourhood.

On leaving *Philiatae*, the road for some time follows the course of the *Kalamas* (the ancient *THYAMIS*), but without approaching it. This river affords very fair trout. We presently cross the *Kremnitza* by a picturesque triple arched bridge. A wild mountain path, overhanging the river, leads hence to the village of (3½ hrs.)

Kremnitza, with a thriving trade in tobacco. Its name is derived from *κρηνός* (precipice). The next hamlet is *Vigla*, which retains its curious and lofty watch towers, commanding a beautiful and extensive view of the Straits of *Corfù* (distant 27 m.), the whole of that island, and the open sea beyond. We next reach the (3½ hrs.) **Khan of Koutsì**, which lies ¾ hr. from the village of *Raveni*, famous in past times for its brigands.

We now cross the *Longoritzia* by the picturesque bridge of *Lycos* (Wolf), to the village of *Leptokarya* (Nuts), situated on the *Kalamas*, and reach (3½ hrs.)

Arachovista, where the celebrated *Falls of the Kalamas* form a striking feature in the scene. The traveller should now quit the direct path (which leads in about 6 hrs. to *Jannina*), and, crossing the river, proceed to the (2 hrs.) *Monastery of Pallouri*, founded at the end of the 14th cent. by *Thomas II.*, despot of *Epirus*, and well deserving a visit. Festival on the 20th Sept. (N. S.), when pilgrims flock hither from all parts of *Albania*. The name is derived from the *Jerusalem thorn*, whose pretty blossoms enliven all this part of the country during the early summer.† W. of the convent are some ancient remains, conjectured to be those of the *Molossian* town of *HORREION*. A portion of the city walls alone remains, to which some Turkish defences have been added.

† *Rhamnus* in *Attica* (Rte. 63) derives its name from the same plant.

We now ascend S.E. in 2½ hrs. by *Dragoumi* and *Phrastani* to *Kostani*, a corruption of *Constantiniani*, where there is a curious Byzantine brick Church of uncertain date. Thence N.E.E. to *Govigliani*, passing in ½ hr. the site of an ancient fortified town, not yet identified.

[The traveller who is willing to miss *Kostani* may take a short cut from near *Phrastani*, and proceed by the valleys of *Sodoritza* and *Stavraki*. This saves 2 hrs., and the approach to Jannina by this road is especially fine.]

JANNINA, ✨ or *Joannina* (*St. John's Town*), pronounced *Yánina* (1600 ft.), contains about 20,000 inhab., of which 13,000 are Greek or Albanian Christians, and 7000 Mussulmans. To sight-seers the principal object of attraction are the bazaars, in which may be seen specimens of the rich gold embroidery for which the place is famous; here also the dresses of the inhabitants are displayed to the greatest advantage. The most conspicuous object from every part of the town is *Mount Metzikeli* (2500 ft.), whose gigantic precipices of gray limestone, seamed by the courses of numerous torrents, appear to rise immediately from the water on the opposite side, and when darkened by a cap of thunder-clouds seem extraordinarily near.—*H. F. Tozer*.

Jannina is most beautifully situated. A large lake (the ancient *Pamotis*) spreads its waters along the base of the *Metzikeli*, the ancient *Tomaros*, which forms the first ridge of *Pindus*. At its base lies a small island, and opposite to it a peninsula, crowned by the fortress and town, stretches into the lake from the W. shore. No Hellenic city is known to have existed on this site. The modern name (*τὰ Ἰωάννινα*) first occurs in Byzantine annals. Jannina derives its fame and importance chiefly from having been the capital of *Ali Pasha*, to whom it owed its prosperity and its public edifices. It is said then

to have had 35,000 inhab. (besides a large garrison), with 16 mosques, and other public buildings. When *Ali Pasha* found himself no longer able to defend the city, during the siege by the Sultan's army in 1822, he ordered it to be set on fire. From the population being scattered over so extensive a space, the town has now rather a deserted appearance. The *Vali* resides within the fortress (surrounded by a moat), the access to which is through ruins. The space within is considerable, and the situation of the palace very striking. The fortress of Jannina offers an irregular outline of dismantled battlements, crowned by the shapeless remains of the ruined *Serai*; behind it appear some of the loftier points of the *Koulia* and *Litharitza*.

The *Koulia* (Tower) was a fortress five stories high. The thick masses of masonry, with the pillars and arches which support the structure, have suffered but little. This fort communicated with the lake by a small canal.

The *Litharitza* is only a few yards distant. When, on the approach of the Sultan's troops, the Albanians within, wishing to make their own peace with the Porte, closed the gates against their master, *Ali* retired to the small island on the lake; and here, while waiting for terms from the Sultan, he was treacherously murdered by the Turks, on the 5th of Feb. 1822, in his 82nd year. The marks of the bullets in the planks of the room where he fell are still shown in a small convent on the island. The career of *Ali Pasha* exercised a great influence on the Greek Revolution, which he indirectly promoted. Not a few of the leaders of that movement (*e.g.* *Coletti*), owed their first start in life to *Ali Pasha*, who sent several of his Greek subjects to study at the University of Pisa. His rebellion against the Porte, by weakening the central power, afforded an opportunity to the Greeks for successful revolt.

The plain of Jannina is 20 m. long from N. to S., and about 7 broad in its

widest part. The **Lake** is rather more than 6 m. in length, and averages about 2 m. across. Its principal supplies are derived from copious springs, and its waters are carried off by *Katabothrae* (subterranean channels), at its S. extremity. An interesting peculiarity of this lake is the presence of *natural rafts* on its waters. Some of these floating islands have trees growing on them, and are occasionally inhabited by fishermen. The islands slowly drift about according to the prevailing winds. To the E., and directly in front of the citadel where it runs out into the lake, the huge barren mass of Mt. Metzikelî rises abruptly from the water; but rich pasture-land extends on both sides of the city to the distance of 10 m., forming probably the *Hellopie* which Hesiod had in view when describing the district of Dodona. Zeus, the god of thunder, was the Patron of Epirus in antiquity, and the whole province is still remarkable for rapid transitions of temperature and frequency of thunderstorms.

Jannina forms the best headquarters for exploring Southern Albania. Travellers intending to do so should secure a *bouyouruldi* from the Pasha. Many pleasant and interesting excursions may be made in the vicinity.

[Horse-path in 2 days to *Kalabaka* (Rte. 110), skirting the S. end of the lake, and winding by a terrace round an insulated hill on which are some ancient remains now called *Kastritza*, formerly confounded with the site of Dodona. The hill is coloured by iron especially at the place where part of the water of the lake finds subterranean exits (*Katabôēpai*). The face of the rock is much fractured. The path enters a broad valley, and then ascends the ridge of the *Dryskos*, a prolongation of Metzikelî. From the summit is a magnificent view of the town and lake of Jannina on one side, and the valley of the Arachthos and the mountain scenery of Pindus on the other. Below this ridge is the *Khan of Kyria* (Lady's Khan), about 4 hrs. from Jannina. The Lady was the wife

of Solyman Pasha, the predecessor of Ali.

The paved road from Jannina to the Khan of Kyria is continued towards Metzovo; but there is a shorter route by a steep path to the *Khan of Baldouni*, a picturesque spot near the banks of the Arta or Arachthos. The traveller must either sleep here or push on to Metzovo.

On leaving the Khan, the road follows the course of the river till the junction at an acute angle of the *Zagori* and *Metzovo* branches; the lofty intervening ridge terminating in a promontory clothed with wood. The road crosses the Zagori by the *Lady's Bridge*, and follows the course of the Metzovo stream, the bed of which it traverses nearly 30 times in 4 hrs. This road is impracticable when the stream is swollen, but is at other times to be preferred, as shorter and more picturesque than the upper road over the rugged banks. 4 hrs. from Baldouni is *Trikhani* (three khans), possibly occupying the site of three Roman taverns (*Tres Tabernae*). This pass has in all ages been the chief thoroughfare over the central range of Pindus.

A difficult and laborious ascent leads to (2 hrs.)

Metzovo (7500), a pretty town built on terraces on the steep side of a mountain, separated from Mount Zygos by two deep ravines, whence the river Arta takes its source. The population is almost entirely Wallachian. Metzovo (3000 ft.) commands the most important pass in the Pindus range. Surrounded on every side by mountain-ridges, it is divided into two unequal portions by the chasm of a torrent, which forms a branch of the Arta. The N. and larger of the two divisions is called *Prosilio* (*Προσήλιον*), as being exposed to the sun; while the S., being shaded by the mountain on which it stands, is named *Anilio* (*Ἀνήλιον*). The road to Thessaly passes through the latter.

The river of *Aspropotamo*, the ancient *ACHELOS*, rises near Metzovo. The *Peneios* (*Salamvrias*) also rises on the E. side of Pindus, above Metzovo.

while the *Viosa*, the ancient Aaos, takes its rise in the mountains to the S. of Metzovo, as do also the Haliacmon (*Vistritza*), and the Arachthos (*Arta*).

On leaving Metzovo, the road ascends the *Zygos*, or central ridge of Pindus, the ancient LAKMON. It first follows the course of a mountain torrent, and thence winds steeply along a precipitous promontory of rock to the (2 hrs.) summit of the pass (4500 ft.). Here open to view the wide plains of Thessaly, the Peneios of Tempe issuing from the rocks below, while far beyond appear Olympus, Ossa, and Pelion, bounding the E. horizon. The chain of Pindus is conspicuous in the nearer landscape. The forests which cover its sides consist chiefly of firs and beeches. There are also small oaks, and an abundance of box. In the latter part of Feb. and beginning of March, at which time the snow generally collects on the ridge in the greatest quantity, the pass of Metzovo is often impassable for horses for several days together.

The descent on the E. side is more gradual. A short distance below is the *Zygos Khan*, sheltered by woods. A winding descent of 2 hrs. brings the traveller to the *Khan of Malakasi*, near the confluence of the two streams which form the Peneios. On the steep side of the mountain above stands the village of *Malakasi*, interspersed with trees like Metzovo.

Through a wooded and picturesque country we now reach in 3 hrs. a *khan* on the Peneios, beyond which we cross the valley of the *Klinovo*. The country hereabouts formed part of the district called by the ancients *Athamania*, inhabited by a people who had been driven out of Thessaly by the Lapithae. Thence through narrow meadows on the banks of the river, and among plane-trees which skirt it, to (4 hrs.)

Kalsbaka (Rte. 110).]

ROUTE 114.

CORFÙ TO JANNINA, BY BOUTRINTO, DELVINO, DELVINAKI, AND ZITZA.— SAILING-BOAT AND HORSE-PATH.

	H.	M.
Corfù to Castel Boutrinto (by boat)	2	0
Delvino	8	0
Murzina	4	0
Delvinaki	7	0
Zitza	8	0
Jannina	4	0
	33	0

Or as follows:—

	H.	M.
Corfù to Hagii Saranda (by boat)	3	0
Hagii Saranda to Delvino	3	0
Delvino to Jannina	23	0
	29	0

[For Steamers to SS. Quaranta, see p. 93*, C. Horse onwards, 12 to 15 fr. a day.]

Travellers by this route will generally find it best to land at the small port of *Hagii Saranda* (better known by its Italian name of *Santi Quaranta*), 17 m. from Corfù. This saves 5 hrs. ride. The only attraction of the route by Boutrinto is the excellent shooting afforded by the woods in its neighbourhood.

The *Bay of Boutrinto* is the *PORTUS PELODES* of antiquity, and its *muddy* waters still justify the name, which seems to have been applied also to the larger of the two lakes. A bar of sand at its mouth prevents the entrance of large vessels into the river that unites the sea and the lake, and runs for nearly 3 m. through a marshy plain—once, possibly, the property of Atticus, the friend of Cicero (*Cic. ad. Att. iv. 1*). The fisheries here are valuable, and supply the market of Corfù. The fish are caught by means of a strong dam across the river, made of large beams, crowned with a palisading of reeds. They are taken in chambers within the dam during the season (Sept. to March).

The **Castle of Boutrinto** is situated on the S. bank of the river, at the fishery. The old Venetian fort is little more than a ruined enclosure, inhabited, rather than garrisoned, by a dozen ragged Albanians, under a petty officer. It is the only relic—with another ruined fort near the mouth of the river—of the station which the Venetians maintained here for so many centuries. The ruins of **BUTHROTON** occupy a rocky hill on the opposite bank of the river: *celsum Buthroti accedimus urbem* (Virg. *Aen.* iii. 293). The ancient Greek city was succeeded by a Roman colony, and that by a mediæval fortress; and its history may be traced in its masonry. In some parts, especially at the N.E. corner, near the lake, there are some fine Hellenic fragments and foundations, composed of large blocks without cement, surmounted by Roman, Byzantine, and Venetian stonework, the whole crowned with luxuriant ivy and creepers.

The plain of Boutrinto is marshy, but in parts well wooded. It contains the small villages of *Mursia* and *Zara*. It abounds in woodcock, snipe, and water-towl, and was the great resort of English shooting parties from Corfû. The beauty of the two lakes is remarkable. The smaller (*Riza*), communicating with the larger by a narrow winding stream, is of a circular form, about 4 m. in circumference, and embosomed in wood. Nearer the mill, on its W. bank, is a salt spring, which issues in copious volumes from the rocks, and turns a mill. The larger lake, or *Livari*, 6 m. long, and 2 across, is separated from the sea by a rocky isthmus. The mountain range above Delvino towers grandly beyond its N. extremity.

The road to Delvino passes through woods, well known to English sportsmen from Corfû, and then sweeping round the S. and E. sides of *Lake Riza*, threads a leafy glen, and emerges on the plain of Delvino, which is well wooded, and watered by the *Parla* and *Vistrizza*. 2 hrs. from Delvino, we pass on the l. an insulated hill, the summit of which is sur-

rounded by Hellenic foundations, the remains of the ancient **PHOENICE**, which name is preserved in that of the small village of *Phiniki*, lying directly under the former citadel to the S.W. Phoenice is described by Polybius, in B.C. 230, as being 'the strongest, most powerful, and richest of the cities of Epirus'; and it maintained its importance to the times of the Byzantine Empire.

Delvino (2500) is a decayed Albanian town, charmingly situated on sloping hills, in an opening of the lower ranges of the high ridge of *Eryenik*, which rises immediately above the town. Ravines, spanned by old picturesque bridges of a single arch, groves of olives and oranges, vineyards, and scattered planes and poplars, are interspersed among the houses. A conical rock, above the principal ravine, is crowned by a small ruined castle, beneath which is the bazaar. There are several small mosques and one Christian church.

The houses are scattered over a space of nearly 2 m., being situated, as usual in Albanian towns, at some distance from each other, in consequence of frequent feuds between the clans and family allies.

[Two paths lead from Delvino to *Argyrocastro*.

(A.) 6 hrs., but not passable during the winter months, when the snow is deep on the mountains. This path ascends immediately behind Delvino, and crosses the ridge of *Eryenik* (3000 ft.), looking with its bluff and rugged face towards Corfû. It commands a magnificent view over parts of the Ionian and Adriatic seas, the plain of Delvino, the lake of Boutrinto, and the coast line of Epirus. To the N. lies the verdant vale of *Deropoli*, bounded by the bold and beetling face of a ridge of equal height to that on which the traveller stands. An opening in the opposite wall of rock shows a third escarpment, the ridge of *Nemesika* behind, so that the mountains appear like gigantic

travellers rolling one after the other. A rapid descent leads hence to *Argyrocastro* (Rte. 119).

(B.) Another path leads by (6 hrs.) *Gardiki* through a very interesting and picturesque country. If possible, the traveller should go by the one path, and return by the other. 1 hr. from Delvino we leave on the rt. the extensive ruins of the village of *Paleoanli* (Old Court), and, gradually rising, reach in 3 hrs. the Greek village of *Senitza*, divided only by a ravine from the Turkish village of *Vergo*, and both looking down upon the plain of Delvino. Hence begins the pass of *Skarlatas*, a name properly applied to the pass. (3 hrs.) Fountain at the top of the ridge, where the road begins to descend. The whole pass thence to *Gardiki* presents a succession of magnificent scenery. It leads between the mountains of *Sopoti* to the E. and *Delouti* to the W., whose sides, covered with snow for a great portion of the year, are clothed with pine-forests and torn by torrents. Bears, wolves, chamois, wild boars, roe, and other large game, are found among these woods. Box grows luxuriantly in the pass. *Gardiki* (Rte. 119) is finely situated near its N. extremity, and thence it is a ride of 4 hrs. to *Argyrocastro*.]

On leaving Delvino, the path towards Jannina first ascends the mountain at the back of the town, among vineyards producing a pleasant red wine, and then passes over rugged and barren hills for 2 hrs. to the village of *Kendikaki*. Further on, a level country is on our rt., surrounded by an amphitheatre of mountains, and broken by ravines.

4 hrs. *Murzina*. [Here a path turns to the l., and descends by a long and rugged path between two steep and lofty peaks, until it emerges near the hamlet of (2 hrs.) *Grabitza*, on the plain of *Deropoli* or *Argyrocastro*, by an opening which is no more than a torrent-bed between high rocks. Here the track changes from E. to N.W. along the foot of the mountain,

and in about 4 hrs. more reaches *Argyrocastro* (Rte. 119). Our track lies over an alternation of hills and valleys to

Delvinaki, a village of about 300 houses, situated on the slopes of a hill, in a high and healthy position. From this point the direct road conducts the traveller to Jannina in 8 or 9 hrs., but it generally saves time, in the long run, to follow the more circuitous route S. to Zitzza, instead of making the latter a separate excursion from Jannina.

2 m. beyond Delvinaki a steep ascent commences, and after winding through woody hills, the mule-path descends through oak-forests into a plain. Leaving the river *Kalamas*, the ancient *THYAMIS*, to the l., it reaches a hamlet, which is pleasantly situated on the ascent of the hills, and surrounded by wood.

Thence the road passes by the monastery of *Sosino*, which stands on the summit of an insulated conical hill, rising 500 feet above the valley.

4 m. before reaching Zitzza is the waterfall of *Glizani*, where the *Kalamas* is precipitated over a rock 60 or 70 ft. in height. The scenery around the cascade is pretty; the *Kalamas* flows in a placid stream to the edge of the precipice, whence it falls in one unbroken sheet.

1½ hr. later the traveller reaches the village of *Zitzza*. It stands on the edge of a steep declivity, and contains about 150 houses. Strangers may lodge at the Monastery, which crowns the hill above the village. It was in the plain below that Lord Byron, whose fine description of Zitzza will be remembered by all readers of *Childe Harold*, was nearly lost in a thunder-storm.

The village commands a very extensive view, and comprises magnificent mountain chains, but there is a want of colour, and very little variety, nor are the different objects pleasingly arranged: one long line of table-land in particular, half mountain, half plain, which stretches away in the direction

of Yanina, and excludes that city from view, is anything but agreeable to the eye. Here, as in most of the scenery west of the Pindus, there is but little of that classical beauty of sharply-cut outline, and that finely-balanced grouping of the component parts in each view, which are so characteristic of the mountains in the rest of the Greek peninsula.—*H. F. Tozer.*

The path now turns E., and afterwards S.E., passing on the l. the lake of *Lapsista*, a shallow piece of water, which derives a fine character from the precipitous front of *Mt. Metzikeli*, rising from its E. shore.

4 hrs. Jannina (Rte. 113).

ROUTE 115.

CORFU TO JANNINA, BY GOMENITZA AND PARAMYTHIA. — SAILING - BOAT AND HORSE-PATH.

	H. M.
Corfu to Gomenitza (by boat) . . .	3 30
Paramythia	6 0
Jannina	12 0
	<hr/>
	21 30

The *Scala of Gomenitza*, 18 m. from Corfu, is situated near the extremity of the spacious and nearly land-locked bay of the same name. At a short distance from the shore is the small Moslem village of *Grava*.

Soon after leaving the beach at Gomenitza, the road to Paramythia enters a narrow valley, both sides of which are covered with olive trees, the relics of the post which the Venetians long occupied here. Among the trees is the scattered village of *Grikochori*, containing about 300 houses, half Christian and half Musliman.

In 2 hrs. we reach the summit of a ridge, whence there is a magnificent

view of the channel and island of Corfu. The track now lies chiefly over a succession of hills, bare, or covered with scanty underwood, and intersected by deep and precipitous ravines. In another hour we leave on the rt. *Mazaraki*, and 1 hr. further pass under *Kantezi*, both Mohannemdan villages. Still further, *Nicolitzi* is passed on the l. Paramythia itself is not visible until about $\frac{1}{2}$ hr. before reaching it, when the road, after descending a deep and rugged ravine, emerges on the valley immediately in front of the town. The view from this point is fine, and the sight of the cultivated valley, watered by the *Cocytos*, is very refreshing after the barren and parched hills over which the road from Gomenitza has passed.

Paramythia (Turk. *Aj Donat Kalesi*), better known by its Italian translation of *Castel San Donato* † (2000), occupies the W. slope of a craggy hill, which rises to half the height of *Mt. Kourila*, and is separated only by a narrow space from its pine-clad slopes.

Nothing can be more beautiful than the general appearance of the town. On the summit, which is surrounded with cliffs, stands a ruined castle; on the declivity of the hill, the picturesque houses are dispersed among gardens, watered by plentiful streams descending in every direction, and the places between the clusters of houses are grown with superb plane-trees, or occupied by mosques and fountains, shaded by cypresses and planes. These beautiful features are admirably contrasted with the cliffs and fir-clad summits of the great mountain which rises above the castle.

It is a short but steep ascent to the ruined Castle, passing the little Turkish fort of *Galata*, where there are some slight antiquities. The Castle is Venetian, but erected on Hellenic foundations, part of which is apparent.

† St. Donatus is the patron of this part of the country. He flourished in the 4th cent., and is stated to have been Bishop of Kures, the see of which Paramythia is the capital.

Within the walls, which are built on craggy precipices, except towards the S.W., are the foundations of numerous houses; but the site is now completely deserted. Here was the acropolis of an unknown ancient city, as appears by some fine pieces of Hellenic masonry amidst the more modern work, which has been repaired in various ages.

The name of Paramythia (*consolation*) is not itself ancient: but it is derived from the ancient name of the river by (Παρά) which it stands, the *Amythos* (Dumb). This river retains its designation under the translated Romain form of *Vouvos*.

At *Veliani*, 1 hr. S., are some Hellenic remains, supposed to be those of the ancient ELATEIA. They are referred to the Macedonian period, and consist merely of a portion of the city defences.

40 min. below Paramythia, in the middle of the valley, is a ruined building (τὸ χάλασμα), which has been variously described as a Roman temple or bath, afterwards converted into a church.

[There is a path from hence to (7 hrs.) *Philiatæ*. At (2 hrs.) *Neochori* the valley of Paramythia ends, and the road descends through the picturesque hamlet of *Menina*, to the *Kalamas*, winding over a sandy bed between beautifully broken and diversified banks. The old bridge has fallen in, but the river can be crossed in a ferry-boat, or, at one place, by a ford. 2 hrs. further the river flows through a deep and rather remarkable pass, behind that precipitous cliff which is so conspicuous from Corfù. This defile is nearly 3 m. long. On emerging from it we cross a low ridge, on which is the hamlet of *Kalbaki*, and then ascend to *Philiatæ* (Rte. 113).]

The road from Paramythia to Jannina passes through the *Pass of Eleutherochori*, a defile between Mounts *Labinizta* and *Kourila*, which was the scene of many struggles during the wars of Ali Pasha, and was again

occupied by the Greek insurgents in 1854.

From the pass we descend into a ravine, along which flows a branch of the *Kalamas*, and follow the bed of the torrent among stunted planes, passing between the villages of *Petrus* and *Saloniki*. Further on, the country consists of narrow valleys and rugged limestone ridges, branching from the great summits around. Leaving on the rt. *Dodona* (Rte. 118), and crossing a low ridge, the path descends into the plain, and reaches *Jannina* (Rte. 113).

ROUTE 116.

CORFÙ TO PARAMYTHIA, BY PREVESE, NICOPOLIS, AND SULI. — STEAMER AND HORSE-PATH.

	H.	M.
Corfù to Prevesa	7	0
Nicopolis	1	0
Luros	4	0
Suli	7	0
Paramythia	8	0
	27	0

For Steamers to Prevesa, see p. 938, C. There is also a steamer from Corfù to (7 hrs.) *Leucadia* (Rte. 4), whence a sailing-boat may be taken across the gulf to (10 m.) *Prevesa*.

Prevesa ☆ (6000) stands on the N. shore of the strait (here only $\frac{1}{2}$ m. wide), which connects the Ambracian Gulf with the Ionian sea. Only about one-fifth of the population (exclusive of the garrison) are Moslems, the remainder being Greeks and Christian Albanians.

The gardens and trees scattered among the houses and the magnificent wood of olives by which the town is surrounded, give it a pleasing appear-

ance from the water. Its fortifications, repaired by Ali Pasha, who used Nicopolis as his quarry, have long been much dilapidated. A bar of sand reduces the depth of the gulf to 10 ft., which of course excludes all large vessels.

On the fall of Venice in 1797, the French seized the Ionian Islands and the Venetian possessions on the opposite coast (Vonitsa, Prevesa, Parga, and Boutrinto). The invasion of Egypt by Bonaparte, in 1798, produced war between the Porte and France; and Ali Pasha, in the name of the Sultan, captured all these places, except Parga. He advanced on Prevesa in the autumn of 1798. Instead of awaiting his attack, the French garrison of 300 men, strengthened by 460 Greeks, on the 23rd Oct. marched out to meet their assailants on the plain of Nicopolis, where they were overwhelmed by the impetuous onset of 5000 Albanians. The savage warriors entered the town, and their war-songs still record the tale of blood and rapine which ensued. It is to this incident that Byron alludes in canto ii. of *Childe Harold* :—

* Remember the moment when Prevesa fell,
The shrieks of the conquered, the conquerors' yell;
The roofs that we fired, and the plunder we shared;
The wealthy we slaughtered, the lovely we spared.

Punta (point) is the Italian name now given to Actium as well as the little fort on its extremity, which secures to Turkey the passage of the straits. The Greek frontier line runs through the strait between Prevesa and Punta, and thence across the Gulf of Arta to the mouth of the *Arachthos*, which separates Albania from Thessaly. Punta was ceded to Greece in May 1881, but the forts on both sides were ordered to be disarmed, and the navigation of the Gulf was declared free.

After the battle of Actium (Rte. 100), Augustus (then *Octavian*) established, as the most useful and durable trophies of his victory, two Roman settlements at NICOPOLIS and PATHÆ, granting

lands in their vicinity to his veterans endowing the newly built cities with the valued privileges of Roman colonies and augmenting their importance at the expense of the territory and population of all the townships in the neighbourhood. Nicopolis has again become the desert place which it was 2000 years ago, for the changes which have come to pass in navigation and shipping building since that age have rendered the situation unadapted to the commerce of the present day; but Patras (*Patras*), the most flourishing town of the Peloponnesus, still justifies the choice of Augustus.

Besides founding Nicopolis (*City of Victory*), Augustus enlarged and beautified the temple of the Actian Apollo and promoted and endowed the Actian games, long celebrated there, founding contests of music, gymnastics, and horse-racing, on the lines of the former national games of Greece. St. Paul spent a winter at Nicopolis (Titus ii. 12), and the ruined *Metropolis* may possibly mark the site of the church built by the congregation which the Apostles formed. The subsequent decline of Paganism, by abolishing the festival of Apollo, probably struck the first blow at the prosperity of Nicopolis; for, after the time of Augustus, the games were celebrated in that city, and not at Actium. The ravages of pirates and of invading barbarians accelerated its ruin. It was repaired during the interval of peace under Justinian, and remained a bishop's see until the 10th century, when Jannina succeeded it as the seat of ecclesiastical authority in southern Epirus. The new town of Prevesa, founded nearer the sea, and in a more fertile part of the plain, absorbed its inhabitants, and probably was chiefly built with its remains. The ruins of

NICOPOLIS lie 3 m. N. of Prevesa. The narrowest part of the isthmus is covered with remains of ancient tombs, baths, and walls, chiefly in Roman brick; but the most remarkable detached ruins are those of the *Aqueduct*, the *Palace*, the *Castle*, the *Stadium*, and the two *Theatres*.

The **Aqueduct** which supplied Nicopolis with water from the mountains on the N. was about 30 m. in length. Large remains of it are met with in different parts of the S. of Epirus, spanning broad valleys and streams, and joining hill to hill.

Near the S. extremity of the aqueduct are the ruins of the building which seems to have been a **Palace**. It contains numerous apartments with many niches in the walls for statues, and some remains of a stone pavement. The site is beautifully overgrown with shrubs and wild flowers. Near the Palace are the remains of the smaller *Theatre*.

The *Palaeocastro*, or **Castle**, is an extensive enclosure of irregular form, not far from the shore of the Gulf. On the W. side the walls are strongest and most nearly perfect, and are flanked with towers. Here, too, is the principal gate. A cross over a smaller gate is probably of the age of Justinian, who repaired Nicopolis.

The **Stadium** of Nicopolis was about 200 yds. long. Though its shape and dimensions can be accurately traced, it is now a mass of ruins.

The larger **Theatre** stood on the side of the grassy hill which rises 100 ft. above the Stadium. From its good preservation, size, and elevation above the other ruins, it is a very conspicuous object from all parts of the site of the ancient city, and from the surrounding plain, and from the sea. It is partly excavated in the side of the hill; but all the superstructure is of Roman bricks, faced with stone. High masses have rolled down in different directions, still held together by the excellence of the mortar. The stone seats have all been removed, but a large part of the proscenium and its appurtenances is still standing. In this theatre, and in the stadium just below it, the Actian games were, in post-Augustan times, probably celebrated. From the upper walls of the theatre a fine panorama is enjoyed over the Gulf of Ambracia,

the mountains of Actolia and Acarnania, and the port and cliffs of Leucadia, with the Ionian sea as far N. as Paxos. Immediately below is the isthmus with its ruins, and beyond the minarets of Prevesa, rising from among gardens and olive-groves. The tent of Octavian must have been pitched on the hill where this theatre now stands, while his camp was on the isthmus below.

From Nicopolis a tolerably good road runs N., through a country well wooded, partly cultivated, and broken by low hills. There is excellent woodcock-shooting in the neighbourhood of Luross, for which purpose a house may be hired in the village, through the intervention of a resident at Prevesa. If the traveller is yachting, a boat can row up the river Luross (the ancient CHARADROS), from the Gulf of Arta.

On a small tributary of the stream stands Luross, a modern village, connected by telegraph with Prevesa.

Near the village of *Kamarina*, about 2 hrs. S.W., are the ruins of *Cassope*, and the hill of *Zalongo*, once a stronghold of the Suliotes.

CASSOPE was a very ancient city of Epirus. The walls of its acropolis may be traced in their entire circuit on a portion of the hill of *Zalongo*, and there are also remains of the city walls, of a theatre, and of other buildings. It was from a cliff on the summit of *Zalongo* that, according to some accounts, the Suliote women threw themselves down headlong, rather than fall into the hands of the Turks.

Beyond Luross the road passes through a valley, and after 5 hrs. reaches the l. bank of the *Acheron*, here running S.W. 1 hr. further the river, makes a sudden bend to the N., and enters, by a narrow pass, the magnificent region of Suli. Along the whole route, from the spot where we arrive at the banks of the *Acheron* to the plains of *Paramythia*, the scenery is grand, bold, and impressive in the extreme. From one spot the course of the *Acheron* may be traced for 6 or 7 m. between mountains, some

of them upwards of 3000 ft. high, their precipitous sides rising from the edge of the water.

The **Castle of Suli** stands on an insulated hill, near the ruined village of *Kako-Suli*, 1200 ft. above the river Acheron. The mountain on which the fortresses have been erected is of a singular semi-lunar form, terminating in so narrow a ridge as barely to admit of a path from one fortress to the other. The valour displayed by the Suliotes in the defence of their liberty, the vigorous resistance they offered during ten years to the powerful Ali, and afterwards to the whole Ottoman army, the conspicuous part they took in the Greek revolution, have, with the assistance of Byron's stirring lines,† made their name almost proverbial for dash and courage in modern history and literature.

The Suliotes were a tribe of Christian Epirots, mustering about 4000 fighting men, nominally subjects of the Sultan, but as really independent, until reduced in 1803, as were the Scotch Highlanders before 1745. The mutual jealousies of the chieftains, and the desertion of some of their number, hastened the ruin of the confederacy more than all the armies which the Mohammedans brought against them during a struggle of more than ten years. The stories told of their speed in running over mountains impassable to most men; of their skill as marksmen; of their keenness of sight, in which they excelled all other Albanians; of their vigilance and sagacity; of their ability in planning, and activity in executing the most refined stratagems of their desultory warfare; of their powers of voice, remarkable even among the mountaineers of Greece, by which they were enabled to exchange signals at

immense distances; in short, the prodigies of strength, skill, and valour against overwhelming odds, would in some instances exceed belief, if they had not been so universally attested by their enemies. Sir G. Bowdler remarks that the Suliote confederacy 'in some points resembled the United Forest Cantons of Switzerland, or the Achaean League, which, just before the Roman Conquest, revived a faint image of the ancient glory of Hellas.' Marco Botzaris, and many of his comrades in arms, are not unworthy to stand in the same rank with Tell and Philopoemen.

The incursions of the Suliotes over the neighbouring country reached the height towards the close of the 18th cent., when Ali Pasha determined to root out the race—a feat which he finally accomplished, in 1803, with great loss, and after a long siege of the principal strongholds of Suli. When all further defence had become hopeless, a number of the Suliotes broke through the lines of the enemy and escaped to the Ionian Islands. Many of them were afterwards enlisted into the Greek regiments raised by the English during the great war, but disbanded in 1814. At the outbreak of the insurrection, in 1821, the Suliotes mostly went to Greece, where Marco Botzaris and others of their tribe became leaders in the war of independence. Many of them, however, returned to their mountain strongholds, where they again, in 1823, bravely defended themselves against the Turks. When their case became desperate, England negotiated their capitulation on favourable terms, when they all emigrated to Cephalonia, where they were kindly received and succoured by Sir Charles Napier, who installed 2000 in the spacious old Castro of Assos. 300 of them were afterwards enrolled by Lord Byron, who maintained them at his own cost, to serve in the Greek war. At the present time, the few remaining Suliotes and their descendants are all settled in the Greek kingdom.

The hero of the earlier struggle of 1803 was a monk named Samuel, who

† Oh! who is more brave than a dark Suliote,

In his snowy camose and his shaggy capote?

To the wolf and the vulture he leaves his wild flock,

And descends to the plain like the stream from the rock.—Albanian War-Song in *Childe Harold*, canto ii.

had assumed the strange Roundhead-sounding title of 'The Last Judgment' ('Η τελευταία Κρίσις), and was one of the bravest leaders of the Suliotes during the war. When the ten years' struggle was over, he retired with many others to a tower which had been used as a powder magazine. On the approach of their assailants, the Suliotes set fire to a train, prepared beforehand for this last extremity, and thus involved the foremost of the Turks in their own destruction.

The two isolated rocks which rise precipitously from the Acheron are called *Trypa* and *Kunghi*. These were the chief strongholds of the Suliotes; but the ruined forts, now crowning their summits, were erected by Ali Pasha after their capture at the beginning of the present century. A small Turkish garrison is stationed here: the commandant is usually very civil to strangers, and will allow them to pass the night within the walls.

A steep descent from the castle leads to the Acherousian plain. Here the fine valley of Paramythia opens to the eye. At *Glyky* (p. 794), where the road crosses the Acheron, have been found some remains of ancient columns.

The road now lies along the foot of *Mt. Kourila*, near the Coeytos, and partly over the downs on its banks. The valley contracts 6 m. in width to 2, and in 5 hrs. from Glyky reaches

Paramythia (Rte. 115).

ROUTE 117.

PREVEZA TO JANNINA, BY ARTA.— SAILING-BOAT AND HORSE-PATH.

	H. M.
Prevesa to Salagora (by Sea) . . .	3 30
Arta	3 0
Karvassara	4 0
Pendepigadia	2 0
Jannina	6 0

18 30

Arta can be reached by land from Prevesa in about 12 hrs., or from Kopraena (p. 698) in 2 hrs. For Steamers, see pp. 938, 944.

On quitting **Prevesa** (Rte. 116) the boat sails E. for an hour, and then turns N. across the *Gulf of Arta* to

Salagora, a hamlet on a low hill, serving as the Turkish port of Arta. Horses may be procured here. In this neighbourhood there is excellent woodcock, snipe, and water-fowl shooting in the winter. The road lies across the plain to (3 hrs.)

Arta (8000), on the site of the ancient AMBRACIA, near the river *Arachthos*, of which its modern name is a corruption. Arta, with the surrounding district, was ceded to Greece in 1881.

The approach to the town is beautiful; there is a great deal of wood in its vicinity, and it is surrounded by gardens, orange-groves, and vineyards. Before reaching it we cross a picturesque bridge, of very remarkable construction, over the *Arachthos* ascribed to one of the Byzantine emperors.

The modern name of Arta is first known to occur in 1081. The ruined Byzantine Church of the *Virgin of Consolation* ('Η Παύλεια Παρηγορητισσα) dates, according to an inscription over the door, from 819, and is well worthy of a visit; as also is the *Metropolis*, or archbishop's house which overhangs the banks of the river. The ruined fortress above the town stands on the foundations of the

ancient citadel, which are chiefly of Cyclopean masonry.

AMBRACIA, originally a Corinthian colony, became afterwards the capital of Pyrrhus. Its inhabitants were removed by Augustus to Nicopolis: but it was re-occupied under the Byzantine empire, and again became a place of importance. The remains of walls confirm the statements of the ancient writers respecting their strength. They were built of immense quadrangular blocks of stone, some of which measure 18 x 5 ft. Like the ancient city, the modern Arta has given its name to the neighbouring gulf.

About 1 hr. N.E. is the village of *Peta*, situated on the heights just above the Arachthos, where it issues into the plain. *Peta* is noted in modern Greek history as the scene of the defeat of the Greeks, under Mavrocordato, on July 16, 1822. It was also the headquarters of the insurgents in the spring of 1854, and here they were attacked and routed by the Turks.

On leaving Arta, the road crosses the Arachthos by the singular bridge already mentioned, and follows the right bank of the river to the suburb of *Marati*, which is just opposite the archbishop's house. The gardens of *Marati* abound in filbert-trees, the fruit of which forms one of the exports of this district.

Beyond the suburb, we cross the plain, and keep along the foot of *Mt. Kelberina*, following a paved road, which overhangs the edge of a marsh. In the midst of this pass some copious springs issue from the foot of the mountain, one of which is said to be a subterranean discharge of the Lake of Jannina. Further on, the road leaves the village of *Stririna* to the l., and enters an ascending valley, the direct route and natural opening between the Ambracian Gulf and the central plains of Epirus. 3 hrs. from Arta the traveller passes

Kometrades, on the rt. of the road, and a ruined Hellenic fortress, which once commanded this important pass, on the l. 1 hr. from the village we

reach the summit, and descend into a valley between the rocky mountains, soon reaching the

Khan of Karvassaras, in a romantic situation. 2½ hrs. further is *Pend-pigadia*, or the Five Wells (Πεντεπγάδια). From thence it is an almost constant descent to the great plain of

Jannina (Rte. 113).

[By land, it is reckoned 12 hrs. from Prevesa to Arta, but with good horses the distance may be accomplished in much less time. The road passes by the ruins of Nicopolis, and through *Luros* (Rte. 117), which is about half-way. In dry weather there is a shorter and more direct road across the plain, leaving *Luros* to the l. 2 hrs. further the Hellenic and Byzantine remains at *Rogus* mark the site of CHARADRA. Another variation would be to turn N.E. from this point, down the road to Jannina, leaving Arta on the rt.]

ROUTE 118.

JANNINA TO PARGA, BY DODONA AND SULI.—HORSE-PATH.

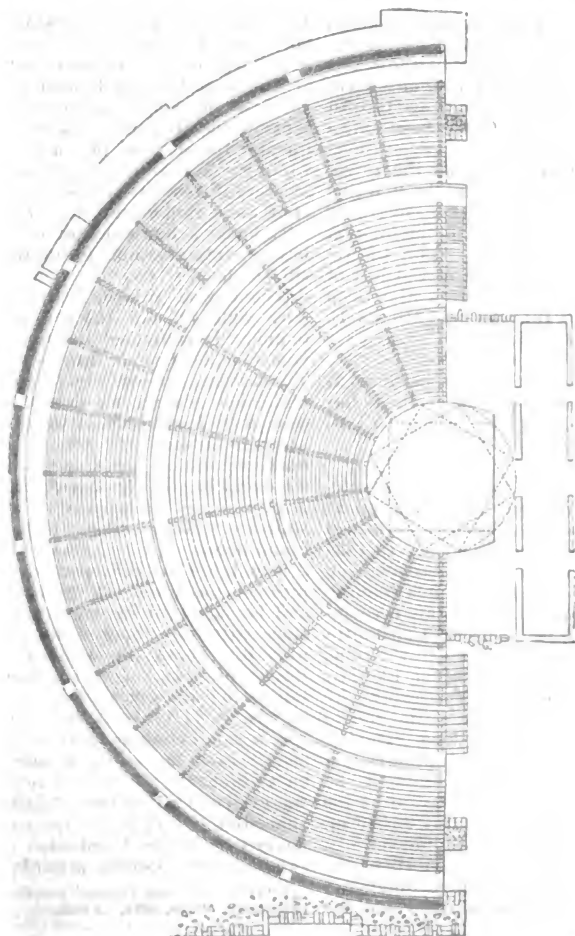
	H.	M.
Jannina to Dodona . . .	3	0
Romano	16	0
Suli	5	30
Parga	10	0
	28	30

Leaving Jannina in a S.W. direction, the traveller passes over the plain at the lower end of the lake, and after crossing a range of hills, descends into the broad valley of *Tcharacovista*. Its S. extremity is bounded by the vast imposing mass of *Mt. Olytzika*, whose lofty grey cliffs form outworks to the stronghold of Suli.

After 2½ hrs. we reach the Chapel of St. Nicolas, which stands on ancient foundations. Hence a rapid descent through a ravine leads to the celebrated theatre, the starting-point of a visit to the *Ruins of Dodona.

The *Theatre is built on the slope of a low hill in a retired and solitary valley, below the N. side of Mt. Olytzika.

The form is a semicircle, somewhat elongated; but this peculiarity is not so distinctly marked here as in most of the theatres of Continental Greece; the main point of difference between the Greek and Roman theatre in respect of form being that, while the latter is an exact semicircle, the former is elongated in the direction of the *scena*. A distinction is also to be drawn in this respect between those of Greece and



PLAN OF THE THEATRE OF DODONA.
(After Donaldson.)

those of Asia Minor, namely, that in the Asiatic colonies the *cavea* assumes a horse-shoe shape, while in the mother country the elongated sides are always parallel to one another. . . . It is the largest in Greece, with the exception of that at Sparta, and probably also of that of Dionysos at Athens. The exterior diameter is given by Leake as 148 yds., while that of the theatre at Sparta is 151 yds.; several, however, in Asia Minor exceed this size. The seats, which are composed of a fine white limestone nearly approaching to marble, almost all remain; but, owing to the dislocation produced by earthquakes, and by the shrubs which for ages have grown amongst them, they are thrown out of their places in the most extraordinary way. On the lowest level towards the plain, beyond the *cavea*, other foundations are visible, in a line with which the *scena* itself must have been; but of this and the *proscenium* there are no remains. The theatre commands a fine view of the hill of Olytzika opposite, and of the deep valley which runs up beneath its E. flank.—H. F. Tozer.

The hill in which the theatre is excavated supports a small Hellenic fortress, enclosing a space about 60 yds. square.

In 1819 these ruins were visited, measured, and described by Prof. T. L. Donaldson, who distinctly identified the site with that of Dodona. In 1839 Dr. Wordsworth also advocated the claims of the Dramisios ruins to represent Dodona. In 1875, an accomplished Greek of Arta, Mr. Constantin Carapanos, happened to visit the ruins of Dramisios, and was struck like Mr. Donaldson and Dr. Wordsworth by the peculiar suitability of the site to the requirements of Dodona. Having procured the necessary authorisation from the Ottoman Government, he proceeded in 1876 to excavate, at his own cost, a space of about 22,000 sq. yds. to the average depth of about 8 ft. He was rewarded for his efforts by the speedy discovery of a large number of remarkable *ex-voto* offerings and in-

scriptions, all of which he has published in a beautiful quarto monograph.†

The **Temenos**, or sacred precinct lies E. of the theatre, and S.E. of the town. It is of very irregular oblong form, trending N.W. to S.E. Its length is 245 yds., its average breadth 14 yds. It may be conveniently divided into two parts, of which the N.W., or upper, occupies a spur of the acropolis; the other division is entirely in the plain. This upper terrace is about 196 yds. long, and varies in width from 43 to 55 yds.; it is occupied by no less than three distinct edifices, the walls of which are now flush with the soil. Of these, the largest and most important is the **Temple of Zeus**, subsequently transformed into a Christian Church. The walls appear to include masonry of very various periods; some of it mere rubble and mortar. Here were found a large number of *ex-voto* bronze statuettes and inscriptions or slips of lead.

The second edifice, measuring 21 yds. by 20, is distant 10½ yds. from the temple. It is divided internally into two chambers and three corridors. The masonry appears to be exclusively Hellenic. A large number of copper coins were found here, as well as fragments in bronze. 152 yds. W. of this building stands the third edifice, a trapezoid 48 yds. by 35. Against the N.E. wall are four steps of an ancient staircase. Many broken bronzes were found here.

The lower or S.E. portion of the precinct measures 120 yds. by 114, and is connected by three flights of steps with the upper terrace. Here were discovered the foundations of three buildings, of which the most interesting was a small oblong edifice, 28 yds. by 11. Nearly in the middle was a small circular altar with three steps. From the dedicatory inscription on a bronze wheel found here, this was evidently a **Sanctuary of Aphrodite**. Immediately S.E. is a large irregular flagged enclosure, terminated by two square towers (opening inwards), with

† 'Dodone et ses Ruines,' par Constantin Carapanos. Paris, 1878. 2 vols.

two columns between them. This is supposed to be the **Propylæon**.

Along a line parallel with the major axis of the Sanctuary of Aphrodite is a row of 25 small detached foundations, quadrangular, circular, and semicircular. They were probably the foundations of pedestals and semicircular niches, containing ex-voto offerings. N.W. of these, in the same line, occurs a second series of 16 pedestals, of various sizes, but all of rectangular form. A large quantity of fragments of vases and statuettes (in copper, bronze, and iron), besides small votive inscriptions, have been found in their immediate vicinity. N.E. of the Sanctuary of Aphrodite, a large tomb was discovered containing a quantity of bones and a pair of earrings. A quantity of charred wood has been found in the vegetable soil all over the lower part of the sacred precinct.

Outside the Temenos, and quite close to its S.E. wall, is a single gallery, 157 yds. by 15, with its walls about $4\frac{1}{2}$ ft. thick. Further S.W. various Byzantine walls have been brought to light, including those of three small buildings close to the S. boundary wall of the Temenos. These may have been dwelling-houses. About 328 yds. S.W. of these ruins (on the other side of the brook), is the ruined Chapel of *St. Nicolas* (see above).

THE ORACLE OF ZEUS at Dodona was celebrated as the most ancient in Hellas, and regarded as Pelasgic. It is alluded to in the *Iliad* (ii. 748, xvi. 233), and in the *Odyssey* (xiv. 327, xvi. 296). The oaks of Dodona are mentioned by Aeschylus (*Prom.* 832).

Zeus, as the supreme god of the sky, was believed to give oracles through the rustling of the oak-leaves. It is noticeable that the mountainous region about Dodona is said to be the most stormy in Europe (Mommsen, *Delphica*, p. 4). Here Zeus was regarded as particularly near to man. The invocation in *Il.* xvi. runs, 'O King Zeus, Dodonaean and Pelasgian, thou who dwellest afar off, ruler of Dodona, the place of wintry storms; and round about thee the Sellii, thy interpreters dwell, they of unwashed feet, whose couch is on the bare ground'—all suggestive of a worship handed down from primitive antiquity. The story in Herodotus (ii. 54) is that, accord-

ing to the people of Dodona, two black doves flew from Egyptian Thebes, one went to Libya, the other came to Dodona, and sitting on an oak announced with human voice that an oracle of Zeus was established there; but, according to the priests at Thebes, two priestesses were carried off by Phœnicians from Thebes, and founded oracles in Greece and Libya. As we learn from Strabo (vii. 2) that the words for 'dove' and 'old woman' in the Molossian language are the same; and from Soph. *Trach.* 171, and Pausan. x. 12, that the priestesses at Dodona were actually called *πελειάδες* ('doves'), this tradition about the birds from Egypt is easily accounted for, and implies that at some early time a change was made in the ritual of the oracle by Egyptian influence. It may have been at this time that the worship of Dionæ was introduced. At any rate, we find Dionæ (= *te* earth-goddess) associated here with Zeus, so that the oracle continually represented the powers of heaven and earth. In early times, as was said, the divine message was given by rustling leaves, but in Plato's time (*Phædr.* 244 B) the priestess spoke, as at Delphi, in an inspired frenzy. Cicero (*Div.* i. 34, 76) speaks of divination by lots, and in later times also brazen vessels were suspended which clashed as the wind swung them, and so gave omens (Strab. vii. p. 3). These are the 'Dodonaïcal lebetes' of Virg. (*Aen.* iii. 466). The oracle of Dodona, though more ancient, had much less political importance than that of Delphi. Croesus consulted it (*Hdt.* i. 46); and the Athenians gained its approval for the Sicilian expedition (Paus. viii. 11), which cannot have added to its reputation. To its credit, it was less accessible, to bribes than the oracle of Delphi. (See for the above description, Smith's *Dict. of Antiq.* ed. 3, vol. ii. pp. 278-280.)

The temple and sacred grove were pillaged and burnt by the Aetolians (B.C. 219), but the oracle continued to exist, and to be consulted.

The antiquities obtained by Mr. Carapanos, amounting to 1800 pieces, have been removed to his house at Athens, and the most interesting among them are noticed in Rte. 50.

Beyond the ruins is an oak wood and a farmhouse, close to an ancient well. 30 min. further on the rt. is the poor village of *Dramisios*.

Our path turns S., and crosses the valley to *Alepochori*. Thence under the E. side of Mt. Olytzika, and past the sources of the river *Luros* to *Therike*, a poor and dirty village in a very pretty situation. The path now rises and leads through a wooded ridge to *Toskis*, which commands a very striking view. In the distance rises the grand peak of *Crania*.

The path now becomes in many

places very difficult and even dangerous. Through various openings to the S. and W., glimpses are caught to the S. of the beautiful Ambracian Gulf, and to the W. of the Ionian Sea, dotted with Corfu and Paxos.

Romano or *Romanates* is supposed to occupy the site of the ancient ERYMENES. Here commences the ascent of the great mountain of Suli by a series of difficult zigzags. We pass the crumbling remains of many breastworks of loose stones erected by the Suliotes, who contested this ground inch by inch against Ali Pasha, performing deeds of heroism worthy of the best days of Greece (Rte. 116).

After a weary scramble, the path reaches the summit of the ridge (3000 ft.), commanding in clear weather magnificent prospects in every direction. The *Castle of Suli* stands on an isolated rock fully 1000 ft. below: beyond, the Acheron rushes through a deep dark chasm into the Acherousian plain, crossing which in a meandering course it empties itself into the Ionian Sea at the *Sweet Harbour* (Γαυκὸς Λιμὴν), now called by the sailors of the Levant (probably from a beacon or lighthouse having at one time stood there), *Port Phanari* (Rte. 4).

An excessively steep bath brings the traveller from the top of the mountain to the bottom of the Castle rock. Here are the ruined hamlets of *Kiapha* and *Arariko*; to the N. are the ruins of *Kako-Suli* (p. 781).

Travellers must dismount in descending the gorge of the Acheron, and let the horses scramble as they best may over the slippery ledges of rock. The path lies at one time in the bed of the foaming and roaring torrent; afterwards it hangs on the face of the cliff 500 or 600 ft. above the river. This glen is, perhaps, darker and deeper than any other in Greece. On either side rise perpendicular rocks, in the midst of which are little intervals of scanty soil, bearing holly, ilices, and other shrubs. The path is a mere ledge along the side of the mountain; the river is

deep and rapid, and is seen at the bottom falling in many places over the rocks, though at too great a distance to be heard.

After fording the Acheron just where it issues forth on the marshy plain, the old *Palus Acherousia*, the traveller stands at length amid the ruins of the village of **Glyky** (Γλυκύ). The old Church stands on the site of an ancient temple, probably the oracular shrine (νεκρομαντεῖον) where the spirits of the dead were consulted. Glyky was once the seat of the Bishop of this district.

In winter there is excellent woodcock, snipe, and water-fowl shooting in the Acherousian plain, and yachts from Corfu and Paxos frequently visit *Port Phanari* for this object. At the small hamlet of *Splantza*, on the beach, guides can be procured to the favourite shooting grounds. The view of the castle rock of Suli, through the gorge of the Acheron, backed by the high barren mountains behind, is very grand. The river which flows from the N., and joins the Acheron about 3 m. from the sea, is the ancient *Coeytos*. Here, therefore, we have two of the rivers of the classical Hades. Pausanias expresses his belief that Homer drew his description of the lower world from this part of Epirus.

Hades was celebrated in mythology as a king of this part of Epirus, who carried off from Sicily to this very region the fair Persephone.

There were several ancient cities in the neighbourhood of the Acheron. **EPHYRA** is placed by Leake at the *Monastery of St. John*, 4 m. from Port Phanari, near the rt. bank of the Coeytos, where fragments remain of Hellenic walls of polygonal masonry. **PANDOSIA** is probably represented by the ruins at *Castri* on the Acheron, nearly opposite to Glyky. On the summit of the rocky height, standing separate from the hills which surround the Acherousian plain, are the walls of an acropolis; those of the city descend the slopes on either side. There was another Pandosia and another Acheron in the S. of Italy, near which Alexander Molossos, King

of Epirus, received his death-wound in battle with the Bruttians, B.C. 326. He had been warned by the oracle of Dodona to avoid Pandosia and the Acherousian water, but understood the warning to apply to the places so named in his own land of Epirus (Liv., viii. 24).

It is a ride of 5 hrs. over hills from the edge of the plain to

Parga. From the brow of the ridge above there is a delightful view of the town, and the little territory surrounding it, once semi-independent. The crumbling walls of a monastery form a picturesque object on a promontory N. of the town. Winding down through the olives to the beach, the traveller comes in sight of a steep rock projecting into the Ionian Sea, on which stands the old Venetian Castle of Parga.

The approach to the castle gate and the slopes around are clustered with houses, once the residence of the chief families of Parga, but now mostly in ruins. The little port is formed by a rocky islet, with a chapel upon it. Several Mahomedan families have come to reside here since 1819, and a mosque has been built for their use just outside the gate of the castle. Permission is generally given to enter the fortress; it is now entirely dilapidated, and the churches and houses in the interior are in ruins.

The history of Parga only dates from the 14th cent.; it does not appear certain that any ancient town stood upon this site. When the Venetians became possessed of Corfu, about A.D. 1386, the inhabitants of this little seaport sought and procured the protection of the republic. The Turks captured it several times, but the Venetians on each occasion recovered possession. On the fall of Venice, in 1797, all these places were occupied by French troops, which were, however, after an occupation of less than two years, expelled from the islands by a combined Russian and Turkish squadron; while Ali Pasha by land made himself master of Boutrinto, Prevesa, and Vonitsa. Parga held

out, by aid of the French garrison, until she could secure a Russian garrison. In 1800 a treaty was concluded between Russia and the Porte, by which the Ionian Islands were placed under Russian protection; but Parga, Boutrinto, Prevesa, and Vonitsa were ceded to the Porte in sovereignty for ever, on certain conditions favourable to these places guaranteed by Russia.

In after years some of the Parganotes returned, and, recovering their property from the Turks, re-established themselves in their old haunts.

Palaea Parga may, perhaps, mark the site of TOKYNE.

At Parga a boat may be hired for *Pazos* or for *Corfu*. A horse-path leads to (6 hrs.) *Gomenitza* (Rte. 115), passing the Mohammedan town of (2½ hrs.) *Margariti*. 3 hrs. further N. is *Sagada* (Rte. 113).

ROUTE 119.

DELVINAKI TO APOLLONIA, BY ARGYRO-CASTRO, TEPELENI, AND KARBUNARI.—HORSE-PATH.

	H. M.
Delvinaki	
Argyrocastro	8 0
Gardiki	3 0
Stepetzi	3 0
Tepeleli	3 0
Lundshi	5 0
Karbunari	5 0
Gradista	2 0
Fragola	4 30
Apollonia	1 30
Berat	10 0
	<hr/>
	45 0

On leaving **Delvinaki** (Rte. 114) we descend along a deep chasm, through which a stream runs to join another torrent flowing from *Nemertzika*. The two, united, flow into the *Dryno* or *Deropoli*.

1½ hr. from Delvinaki is the *khan* of *Xerovalto*. Ascending a low ridge

we come in sight of the great plain or vale of *Deropoli*. It is about 30 m. in length, and from 4 to 6 across. We next reach the village of *Palaeo Episcopi*, on the declivity of the mountains which form the boundary of the plain. There is a picturesque old Greek church here, which is stated in an inscription to have been founded by Manuel Comnenos. It commands a fine view.

The fertile vale of *Deropoli*, or *Argyrocastro*, is bounded by two parallel mountain ridges studded with towns and villages, and rising above to steep ridges of limestone rock, the rugged summits of which are covered with snow the greater part of the year, while the bare sides are furrowed with the white beds of winter torrents. Next to *Argyrocastro*, the most considerable town in this district is *Libokhovo* (+500), 2 hrs. E. It is strikingly situated on the slope of the mountains, which bound the valley to the N.E., at the entrance of a great break, through which is seen the W. front of the ridge of *Nemertika*. Through this break flows the river *Loukha*, which joins the *Dryno*.

The remains of a small theatre and other vestiges of antiquity in the plain below *Libokhovo* probably mark the site of *HADRIANOPOLIS*. About 10 m. lower down the river *Dryno* are the ruins of *Drynopolis*, a small Byzantine town (p. 789).

Argyrocastro (12,000), one of the largest and most important towns in Albania, is very strikingly placed on the declivity of the mountains on the W. side of the valley, at a place where some deep ravines approach each other. It consists of several distinct groups of houses, which stand on separate eminences, or cover the summits of the narrow ridges which divide the ravines. On the central ridge stands the *Castle*, erected by Ali Pasha on the site of an older fortress.

Argyrocastro does not appear to occupy any classical site, but its name probably preserves that of the *Argyrim*, an ancient tribe of Epirus.

The bazaar is well furnished with Albanian arms, embroidered dresses, and carpets. There are two Greek churches and a number of mosques. The Mohammedan women here, as in some other Albanian towns, wear a very singular white wrapper, covering them from the top of the head to the feet, with two half-sleeves, into which their elbows are thrust, and stick out at right angles. This gives them exactly the appearance of rough-hewn marble crosses. The wrapper opens at the face, to exhibit a mask fitted with two holes for the eyes.

Argyrocastro is 10 hrs. from *Premedi* (Rte. 120); about 16 hrs. from *Porto Palermo* (Rte. 123); and 6 hrs. from *Delvino* (Rte. 114), when the direct mountain road is passable.

The direct road to (7 hrs.) *Tepeleui* lies through the valley of the *Deropoli*, but a more circuitous route should be taken by *Gardiki*, an unfortunate town destroyed by Ali, in the spring of 1812.

This road skirts the plain for some distance, passing a (1 hr.) copious stream issuing in a vast volume from the limestone rock, and forming at once a considerable river running into the *Dryno*. 1 hr. farther, the road enters the low hills, covered with brushwood, which form the approach to

Gardiki, on the site of the ancient *PHANOTAE*. Before 1812 it was a large town, but is now a decayed straggling village, situated in a very wild and romantic position, on the steep acclivity of a conical hill, crowned with a ruined castle, and with high mountains in the immediate background. It stands on the rt. bank of the *Belitza*, at the confluence of a torrent flowing from the S.W. through a deep ravine. The inhabitants are chiefly Moslems. It is 8 hrs. hence to *Santi Quaranta* (Rte. 123), and 6 to *Delvino*, by the pass of *Argyrocastro*.

From *Gardiki* we descend the valley of the *Belitza*, to its junction with the *Dryno*, at which point is the ruined Byzantine fortress of *Drynopolis*.

Near the spot where the Dryno quits the broad valley of Argyrocastro, to enter its more contracted defiles, lies the village of *Stepetzi*.

The approach to Tepeleni is very imposing. 2 m. S. is the confluence of the *Dryno* and *Viosa*, forming together a river not less than 250 yds. in width.

Tepeleni is situated on the l. bank of the *Viosa*, on the lofty peninsular eminence formed by its junction with the *Bantza* or *Bendsha*. It occupies the site of **ANTIGONE**, and is approached on all quarters by only narrow passes: from the E. and N. by the valley of the *Viosa*, from the S. by the valley of the *Dryno*, and from the W. by that of the *Bantza*. Tepeleni is, therefore, a post of strategic importance. The narrow ravines through which the *Viosa* emerges from the E. between the steep mountains of *Trebushin* and *Klomoro*, are the **FAUCES ANTIGONENSES**, or *Straits* (*Στενὰ*) of the *Aoos*, where the Macedonians under Philip V. vainly attempted to arrest the progress of the Romans under Flamininus, B.C. 198 (Liv. xxxi. 5-12). The victory of the Romans on this occasion was the first step to the conquest of the whole of Greece. The *Stenà* extend about 12 m., and terminate near *Kleisura*, 5 hrs. from Tepeleni, beyond which the valley widens.

But the once proud Tepeleni now belters only about 100 Moslem and 0 Greek families. The town is a heap of ruins, and all its fortifications have been levelled with the ground. The ruined Serai stands on the site of that which originally belonged to Ali Pasha, the father of Ali. Some of the rooms were magnificently dorned, and of great size; but the chief peculiarity was the beauty of its situation, overhanging the *Viosa*. Tepeleni was the birthplace (about 740) and the favourite residence of Ali Pasha, who was visited here by Lord Byron in 1810.

Ali is said to have boasted that he began life with 60 paras and a musket. y degrees he became master of one

village after another, and found himself at the head of a considerable body of Albanians, whom he paid by plunder. At last he collected money enough to buy from the Porte a Pashalik, and being invested with that dignity, his desire to extend his possessions increased. Like a mediæval Baron, Ali was constantly at war with the neighbouring Pashas, and finally got possession of Jannina, in which Pashalik he was confirmed by an Imperial Firman. He next subdued the Pashas of Arta, Delvino, Achrida, and Triccala, and established a great influence over the Agas of Thessaly. Jaffier Pasha, of Valona, he poisoned with a cup of coffee; and he then strengthened himself by marrying his two sons to the daughters of Ibrahim, the brother and successor of Jaffier. In 1798 he was made a Pasha of three tails, or Vizier, and had several offers of being made Grand Vizier. Against the robber bands of the woods and hills he proceeded with the greatest severity, and succeeded in reducing the country to order, allowing no one to rob and murder but himself. His dominions finally extended 120 m. N. from Jannina to the Pashalik of Achrida, and N.E. over Thessaly to Olympus, while to the S. the district of Thebes and the Gulf of Corinth, and to the W. the Ionian and Adriatic seas, bounded his territory. His rebellion against the Sultan ended in his ruin and death (see Rte. 116).

2 m. from Tepeleni are some ruins on an insulated point, between the mountains and a lower ridge descending to the *Viosa*. The road continues along the l. bank of the *Viosa* to (5 hrs.)

Lundshi. Here the hills approach each other, forming a narrow pass, and the river flows in a deep and narrow stream; the cliffs in many places rise perpendicularly from the water, taking those singular forms which lime-stone hills often assume.

2 m. from Lundshi, on a pinnacle of rock, are the remains of an ancient fortress, so situated that the only

access to it is by a flight of steps cut in the rock. The plain in which the road now lies is that of *Kaloutzi*. The loftiest mountain by which it is bordered is the *Griva*, almost constantly covered with snow. Beyond this plain the valley is again contracted by the approach of ridges of hill.

Karbanari is situated beyond this pass on another ridge of hill, which runs down to the river. The population of the town is entirely Mohammedan. The river is crossed by a ferry called *Landra*; the passage sometimes occupies nearly an hour, being attended with difficulty on account of the violence of the current.

Gradista. The ruins here are situated on a lofty hill which approaches the E. bank of the Viosa, insulated on each side by valleys, and connected at only one point with the high ground behind. The village of Gradista, which we pass in ascending, is almost deserted. The summit of the hill presents a tabular surface of some extent, on which are the ruins of an ancient city, the situation of which must have been fine as well as strong. The walls may be traced on the brow of the hill on the W. and N. sides, with a transverse curve connecting the two extremities. They are partly Cyclopean and partly of a later period. Within the area of the city are several fragments of small columns of coarse marble, and towards the centre of the area are vestiges of some public edifice, probably a temple, with fragments of columns. On one of the perpendicular ledges of rock overhanging the declivity is a Latin inscription. These ruins are probably those either of *BULLIS* or *AMANTIA*, both ancient Greek cities of Illyria, situated near Apollonia. The view from the summit extends to the Adriatic, and shows the course of the Viosa winding through the plains. On the opposite side of the valley, lower down than the ruins, is the village of *Selinitza*, celebrated for its pitch-mines (Rte. 123).

From Gradista the road descends into the valley, and continues on the rt. bank of the Viosa, and over the plains.

Passing (5 hrs.) *Fragola*, we next reach the (2 hrs.)

Monastery of Pollina, which derives its name from the city of *APOLLONIA*, just within the frontier of the ancient Illyria, and once one of the most considerable and important towns in this region. It was originally founded by the Corinthians and Corcyraeans, and continued to increase in consequence till the age of the Caesars. It was a principal point of communication between Italy and all the N. parts of Greece, Macedonia, and Thrace. Augustus was sent hither to receive his education, and had resided here six months when the death of Julius Caesar summoned him to Italy. The situation of Apollonia, opposite the port of Brundisium, and near the commencement of the great Via Egnatia, which proceeded E. to Thessalonica, rendered it frequently an object of military importance, particularly in the war between Philip and the Romans, and in that between Caesar and Pompey. It seems to have stood amongst a low group of hills which rise from the plains, with a W. and S. aspect towards the coast and the mouth of the Viosa. The most conspicuous object among the ruins is a Doric column about 20 ft. in height, the sole remains of an ancient temple, standing on an eminence about 2 m. from the sea, which immediately opposite this point communicates with a salt-water lake in the plain. The monastery stands on another hill $\frac{1}{2}$ m. to N. of the former, which probably formed part of the old city, as well as a third eminence adjoining the other two. The monastery is very picturesque; groups of trees are scattered over the hill on which it stands; a lofty square tower and a circular one rise above the other buildings; while several ancient cypresses, which surround it, give an air of repose and sanctity to the spot. Many fragments of antiquity

are found in the buildings and within the walls, as also in the burying-ground of *Radostin*, a neighbouring Turkish village.

ROUTE 120.

JANNINA TO APOLLONIA, BY KALPAKI, PREMEDI, AND BERAT.—HORSE-PATH.

	H. M.
Jannina to Kalpaki. . . .	6 0
Ostanitza	6 0
Premedi	8 0
Kleisura	4 0
Berat	12 0
Apollonia	10 0
	<hr/>
	46 0

The road runs N. between the lakes of *Jannina* and *Lapsista*, and then turns N.W. to the village of *Kalpaki*. Turning N. again, it passes a *khan* just below the mountain village of *Ostanitza*, and descends the l. bank of the *Viosa* to

Premedi, a curious town of 5000 nhab., of whom 1500 only are Christians. It stands under the shadow of *Mt. Mertzika*. The larger houses are all built like fortresses, with attlements and loop-holes. Above the town rises a ruined castle. Thence the road continues along the *Viosa* for 4 hrs. to

Kleisura, a Mussulman village on a hillside, where the *Viosa* turns W. through the fine pass of the *Fauces antigonenses* (Rte. 119).

Beyond *Kleisura*, the road leaves the *Viosa*, and follows the bed or side of a torrent flowing into it. The path is extremely rough. In 3 hrs. it reaches the *khan* of *Venikos*, whence it is 9 hrs. to *Berat*. The *khan* of *otshar* is about half-way; the road crosses a ridge of the *Tomaros*, from which it emerges shortly before reach-

ing *Berat*. The Greek language now becomes rare, Albanian being in general use. At *Berat* there are a few merchants, traders with *Trieste*, who speak Italian.

Berat (15,000) is called by the Turks *Arnaout Belgrad*, of which name *Berat* is the Albanian corruption. It occupies the site of the ancient ANTIPATRIA. The gigantic *Tomor*, the ancient TOMAROS, a conspicuous object throughout Central Albania, and in shape and height somewhat resembling *Etna*, towers grandly above *Berat*. The river *Usumi* takes the name of *Beratin* at its junction with the *Devol*, some miles below the town. *Berat* is romantically situated between the lofty castle-rock and the mountain from which that rock has been severed by the river. The town is spread along both banks of the winding stream, and the two banks are united by a lofty and handsome bridge. *Berat* is the seat of a Greek bishop. The Greek women here wear veils, like those of the Mussulmans. *Berat* is the residence of the Lieut.-Governor of Central Albania.

12 hrs. due N. lies *Elbassan* (Rte. 128).

The road continues for 2 hrs. N.W., and crosses the *Usumi*, a confluent of the *Apsos*, or *Beratin*, by a handsome bridge. It then turns W. passing through several villages, and in 10 hrs. reaches

Apollonia (Rte. 119).

[Instead of going direct to *Ostanitza*, the traveller may follow a path N.E. from *Jannina* to (12 hrs.) *Konytza*, through the romantic highland district of *Zagori*, containing about 40 villages, all inhabited by Christians. The track passes *Dorra*, a village of nearly 200 houses, on the N. extremity of *Mt. Metzikeli* and *Sudenra*. *Konytza*, which is beyond the limits of *Zagori*, is situated on a long declivity on the rt. bank of the *Viosa*, and contains 600 Mussulman and 200 Greek houses. Hence it is 4 hrs. W. to *Ostanitza* (see above).]

and fertile country brings us hence to the *Vistritza*, the ancient *HALIACMON*, which we cross by a high narrow bridge. In 2 hrs. more we reach

ROUTE 121.

JANNINA TO BERAT, BY GREVENA AND KASTORIA.—HORSE-PATH.

Jannina to—	H.	M.
Metzovo	11	0
Grevena	10	0
Siatista	5	0
Selitzza	2	0
Kastoria	6	0
Konytza	10	0
Moskopol	3	0
Dushari	7	0
Dombreni	4	0
Tomor	5	0
Berat	4	0
	67	0

This is an interesting journey of a week or ten days through much magnificent scenery, partly in Albania, and partly in Macedonia.

For the road from Jannina to *Metzovo*, see Rte. 113.

From *Metzovo* to *Grevena*, the road lies chiefly along the central and E. ridges of *Pindus*, through a hilly country, abundantly supplied with springs and streams, and diversified with rich pastures, cultivated fields, and beautiful groves of oak and other timber trees on the lower slopes, while the higher peaks are clothed with pines. The population of this district is chiefly Wallachian, and is industrious and prosperous. The principal villages are ($3\frac{1}{2}$ hrs.) *Milia*; ($1\frac{1}{2}$ hr.) *Krania*; and (3 hrs.) *Kenetikó*. Thence to (2 hrs.)

Grevena. Though containing little more than 100 houses, three-fourths of which are Mohammedan, this village is the seat of a Greek bishop, and the capital of a considerable district, inhabited mainly by Wallachians. Being on the E. side of *Pindus*, *Grevena* is in *Thessaly*. 3 hrs. through a rich

Siatista, an episcopal town of 600 houses, situated upon a narrow level between the upper and lower heights of a high rocky mountain, at the foot of which are vineyards, producing a very fair wine. 20 min. from *Siatista*, a pass of about 4 m. in length, and $\frac{1}{4}$ m. in width, leads to the plains of *Thessaly* and *Macedonia*, stretching E. towards *Olympus*. There are vestiges of two Hellenic fortresses near the defile. From *Siatista*, it is 13 hrs. E. to *Verria*, the ancient *BEROEA* (Rte. 125).

Continuing N., we reach (2 hrs.) **Selitzza**, situated in the hollow of a ravine, at the head of a slope covered with vineyards, and watered by numerous streams. In front of *Selitzza*, to the W., the range of *Pindus* is seen extending from the summits near *Metzovo* to a point beyond *Konytza*. 3 hrs. further, on the l. bank of the *Haliacmon*, lies

Bogatztiko, a large village. Thence we follow at first the river, then cross an upland plain, and skirt the margin of the lake to

1 hr. **Kastoria** (4000), the ancient *KELETRON*. The town is built on the isthmus connecting a high rocky peninsula, extending into the middle of the lake, with its N.W. shore. The decayed fortifications date from Byzantine times. In 1081, *Kastoria* was held by an English garrison of 300 men; it was surprised and captured in that year by Robert Guiscard and his Normans, on their victorious march from *Durazzo*.

The **Lake** is about 6 m. long and 4 m. broad, and abounds in carp, tench, and eels. Its waters are hot, turbid, and often covered with a green pellicle, but are sometimes frozen over in winter. The scenery around is extremely beautiful. Trees and green pastures adorn the higher parts of the

encircling mountains, while below, along the margin of the water, are villages, cornfields, and gardens, mingled with woods.

The Bishop of Kastoria, like those of the neighbouring dioceses, is subject to the Abp. of Achrida. 2 days N.E. lies *Monastir* (Rte. 128).

Crossing the hills to the W. of Kastoria, we descend into the plain, and passing the village of *Kapushitza*, reach a khan below the Mohammedan village of (6 hrs.) *Biklista*. The low ridge which we cross before arriving at *Biklista* separates the waters flowing into the *Vistritza* and *Aegean* sea, from those flowing into the *Devol* (*Eordaikos*) and *Adriatic* sea.

Between *Biklista* and *Konytza* is the *Bogazi of Tchagon*, or *Kleisura of the Devol*, a defile remarkable as a gate of communication between Macedonia and Albania, and as the only break in the great central ridge of *Pindus*. Its narrowest part, where the river occupies all the space, is about 2 hrs. from *Biklista*. Beyond this point, we turn immediately to the S., enter an extensive plain, and passing through the hamlet of *Phassa*, reach

Konytza, a thoroughly Albanian town. There are here about 500 families, of which more than a half are Christians. 12 hrs. N. lies *Achrida*. The road passes by the village of *Selasforo*, or *Devol*, which gives its name to the river. This was the ancient *DEABOLIS*, which, next to *Achis*, was once the most important town in all this country. 3 hrs., chiefly over the plain, brings us to

Moskopoli, a town of about 400 houses at the present day, but formerly the seat of an extensive trade between European Turkey and Germany.

Thence, crossing a ridge, and a valley beyond, we pass *Lardouri*, a small village of Christian Albanians; and continuing to ascend over rugged hills, we reach, in 10 hrs. from *Konytza*,

Dushari, situated under a wood-clad peak. An ascent of 2 hrs. from this village brings us to the crest of the

ridge, where there is a small fort at the 'Cut Rock' (in Greek *Κομμένον λιθάρι*; in Albanian *Guri Prei*). This pass is deep in snow for several months of the year. Descending to a sheltered valley, the road passes

Dombreni, a Mohammedan village, pleasantly situated among gardens and fields of maize. Hence there are two roads to *Berat*; the first turning S. by the base of *Mt. Tomor*, and the banks of the river *Usuni*; the second by the village of *Tomor*, over the shoulder of the mountain. This latter should be taken if the season permits. After a descent of $\frac{1}{2}$ hr. from *Dombreni*, the horse-path crosses a branch of the *Devol*, and then ascends through woody declivities to the foot of the stupendous cliffs and forests of the summit. Thence, as we advance along the W. side of the mountain, we look down on the great plain of *Illyria*, with the *Adriatic* beyond; at the extremity of the long rugged slope are the Castle of *Berat* and the valley of the *Usuni*. The village of *Tomor*, situated directly under the immense cliffs which gird the highest summit, is inhabited during the summer months by the shepherds and herdsmen of the plains below.

From *Tomor* it is a descent of nearly 4 hrs. to *Berat*, the road passing by precipitous declivities and numerous ravines. At length it reaches the *Usuni*, joins the *Jannina* road, and follows the right bank of the river, through a narrow valley, to

Berat (Rte. 120).

ROUTE 122.

BERAT TO CATTARO, BY SKUTARI AND
BUDUA.—HORSE-PATH.

Berat	m.
Lusnga	6 30
Kavaya	6 30
Durazzo	3 30
Alessio	12 0
Scodra (Scutari)	6 0
Antivari	9 0
Castel Lastua	6 0
Budua	3 0
Cattaro	4 0

56 30

Proceeding N.N.W. from **Berat** (Rte. 120), the road lies along an almost uncultivated plain bounded by hills. In 4 hrs. we pass a *khan*, at the spot where the road crosses the river Apsos by a large stone bridge. 2 hrs. further is the village of *Karabounar*. 20 min. beyond it is *Lusnga*, $\frac{1}{2}$ m. to the rt. of the road, containing a large house belonging to a Turkish Bey. The country all along is quite flat: an extensive lake is seen among marshes to the l. In $3\frac{1}{2}$ hrs. from *Karabounar* we reach the village of *Tcherni*, and cross the river *Skumbi*, the boundary of Northern and Southern Albania. Thence it is 3 hrs. to

Kavaya, a place containing 200 or 300 Gheg families—a savage, picturesque-looking race. The Ghegs have a distinct costume, which exceeds in richness even that of the Southern Albanians.

From **Kavaya** it is $3\frac{1}{2}$ hrs. to

Durazzo (Turk. *Diratch*, Alb. *Dur-essi*).

Durazzo (2000) occupies part of the extensive site of **DYRRACHION**, or **EPIDAMNOS**, the most ancient and powerful of the maritime towns of Illyria. It was chosen by Cicero as his place of exile. It is surrounded by rocks and the sea, except on the side where it joins the mainland, and possesses a commodious roadstead. *Epidamnus* was a colony of the Corey-

raeans; the expulsion of its aristocracy in 436 B.C. was one of the proximate causes of the Peloponnesian war. There are no traces of the ancient city, except pieces of columns and marbles scattered among the burial-grounds and built into the walls. **Durazzo** has now shrunk to the dimensions of a single street at the extremity of a promontory jutting out into the Adriatic. On the point stands the Castle, of mediaeval construction, but repaired by the Turks.

Durazzo is a cramped, dirty, unattractive place to the casual traveller; but its archaeological interest is considerable for any one who will take the time and trouble to hunt out the numerous mediaeval remains scattered through the town.

Italian is very generally spoken in all the sea-ports on the eastern coast of the Adriatic.

The most interesting associations connected with this spot are the successful operations of Pompey when he out-manoeuvred and repulsed his great rival Caesar, and the memorable battle, siege, and capture of **Durazzo**, when the Normans, under Robert Guiscard, defeated the Emperor Alexis, A.D. 1081.

[Leaving **Durazzo** for **Scodra**, we may either follow the direct road to *Alessio*, and reach *Scodra* in 18 hrs.; or diverge to the rt., by (7 hrs.) *Croia*, (8 hrs.) *Alessio*, and (6 hrs.) *Scodra*.]

After leaving the promontory on which **Durazzo** stands, the road lies along a plain, occasionally through thickets. In about $3\frac{1}{2}$ hrs. it enters upon picturesque scenery among valleys enclosed by thickly-wooded hills. About 1 hr. onwards the valley gradually widens, and the road enters a large plain mostly covered with wood, with the very fine precipitous chain of the Mirdite mountains on the rt. At successive distances are *khans*. The road is execrable after rain; in dry weather a shorter way may be taken.

12 hrs. **Alessio** (All Lesh), situated on the river *Drin*, occupies the site of the ancient *Lissos*; on the hill above, which is crowned by a fortress, may

be seen part of the ancient walls, built of large stones. They may be traced down to the river; but their most extensive remains are on the side of the hill farthest from the stream. Lissos was founded near the mouth of the river *Drilon* (Drin) by Dionysios of Syracuse, B.C. 385; it afterwards fell into the hands of the Elyrians, and eventually became a Roman colony. Tradition relates that the remains of the great Skanderbeg were buried under the ruined church, on the summit of the castle-rock, where a mosque now stands. There is excellent shooting in winter near Alessio: pheasants, woodcocks, wild-fowl, deer, and hares in the plain, and bears, wolves, and other large game, in the neighbouring mountains.

The road continues along the river, and in 2 hrs. from Alessio reaches a ferry, whence it is 4 hrs. more to

Scutari, ✱ or Scodra (Turk. *Isken-derieh*). Pop. 24,500.

Scodra is a picturesque town, beautifully situated, and occupying the site of the ancient capital of the Illyrian tribe *Labeates*. It afterwards became a Roman colony. It is now the capital of Upper Albania, and the residence of the Pasha, who is governor of that province. One-third of the population consists of R. C. Albanians; the rest are Moslems. Scutari stands about 3 m. from the S. extremity of the beautiful *Lake of Scodra*, or *Scutari* (Palus *Labeatis*), at the confluence of the *Bocana* (Barbana) and the *Dinassi* (Clausula), over which is a curious Byzantine bridge.

In approaching Scutari from the S., both the city and lake are hidden from sight by *Mt. Rosafa*, the summit of which is crowned by a mediæval castle. The houses on the S. side of the castle-hill have been mostly ruined in the sieges and tumults of this unquiet capital of Illyrian Albania. Passing through this scene of desolation, the traveller reaches long lines of bazaars, clustering just below the castle—a busy scene, but only tenanted during the day; the really in-

habited part of Scodra being scattered over the plain on the N. side of the castle-hill, and between it and the lake. The city contains some good houses, surrounded with fruit-trees and stately chestnuts.

The Castle commands a magnificent view: N., the eye sweeps over the town and suburbs and the blue lake beyond to the dark and jagged mountains of Montenegro; S. lie the plains of the Drin; W. the Adriatic; and E. the ridges of the distant Pindus. Most interesting historical recollections are associated with this fortress, long the outpost of the Venetians and of the Ottomans in turn.

There is a pretty public garden, where a band plays, laid out by Hussein Pasha in 1878.

In this part of Albania nearly the whole of the Christian population are Roman Catholics; they have a large and handsome Cathedral at Scodra.

6 hrs. W. lies *Dulcigno* (2000), a pretty little place ceded to Montenegro by the Treaty of Berlin (1878). It stands near the site of the ancient *OLCINION*, and is called in Albanian *Oluss*.

Travellers for Dalmatia must have their passports *viséd* by the Austrian Consul-General at Scodra, or they will be stopped at the frontier.

The journey may be shortened by following the direct route from Scodra to Budua, which takes only 9 hrs.

9 hrs. from Scutari is the small Turkish town of

Antivari, 1 hr. from the coast, on a detached rock in the midst of very fine scenery. A *khan* upon the sea-shore is the usual halting-place, leaving Antivari a little to the rt.; the road then continues along the sea-shore, and, winding among very grand scenery at the base of the Montenegrin mountains, reaches the Austrian frontier. From thence it is 2 hrs. to

Castel Lastua, where there is a lazaretto. The first town in Dalmatia is

Budua, about 3 hrs. from Castel Lastua by land, but rather less in a boat. Budua, the **BUTUA** of Pliny, was one of the Roman cities of Dalmatia. In the 9th cent. it was destroyed by the Saracens, and in 1571 was taken by the Ottomans, who again besieged it in 1687, on which occasion it was gallantly defended by the Venetian General Cornaro. It is fortified in the old style with simple walls and towers, and on the S. is a castle on a rock. Its territory is very limited, being confined to a narrow strip between the mountains and the sea, and the entire commune contains only about 1000 inhabitants.

During the whole of the route from Scutari to Cattaro, the Montenegro mountains rise grandly on the rt.

A good road brings the traveller from Budua to (4 hrs.)

Cattaro, a clean and pretty town, under the shadow of the Black Mountain, full of archæological interest, and occupying a beautiful situation. Cattaro was wrested from the French, and the entire garrison made prisoners, by Sir William Hoste in 1813, in a most brilliant manner.

For a description of the town and neighbourhood, see *Handbook for Southern Germany*.

An easy and agreeable excursion may be made from hence to (7 hrs.) **Cettinje**, the capital of Montenegro.† Horses and guides can always be found in the bazaar near the Bridge.

† For a full account of this singular people and their country, see Sir Gardner Wilkinson's 'Dalmatia and Montenegro,' Lady Strangford's 'Eastern Shores of the Adriatic,' and Mr. Tozer's 'Highlands of Turkey.'

ROUTE 123.

KARBUNARI TO BOUTRINTO, BY AVLONA.—HORSE-PATH.

	H.	M.
Karburnari to Selinitza . . .	4	0
Avlona	4	0
Dradziades	6	0
Doukates	3	0
Khimara	8	0
Hagii Saranda	14	0
Boutrinto	5	0
	44	0

From **Karburnari** (Rte. 119) the path runs W. as far as the pitch-mines of **Selinitza**. The mineral pitch formation at this place is one of the most considerable that has been discovered, though inferior to that at Baku on the Caspian Sea. The beds are diffused over a surface of 4 m. in circumference. The pitch comes out in various places on the declivity of the ravines, and is occasionally worked in such situations, though more frequently by shafts sunk down from the surface. It is covered only by a loose deposit of calcareous earth and clay. In order to descend the shaft, the traveller is placed in the noose of a rope, and let down by a windlass. The thickness of the bed amounts in many places, to 70 or 80 feet. The compact mineral pitch, or asphalt, of Selinitza, has the usual characters of that substance in its greatest state of purity. The colour is nearly black, with a resinous lustre; the fracture is conchoidal; it is slightly brittle; the specific gravity is 1·4 or 1·5. It becomes viscid, or nearly fluid, when heated, and burns with a flame. The property of the pitch-mines, as of all others in Turkey, is nominally vested in the Sultan. The machinery employed about the shafts of the mines is of the simplest description, consisting merely of ropes, windlasses, and wicker-baskets. The miners are paid according to the number of pounds of the mineral which they may severally obtain. The carriage to Avlona is performed by horses; thence the pitch is exported by sea.

It is certain that the ancients were acquainted with this mineral deposit; indeed, the familiar allusions to Illyrian pitch in Ovid (*A. A.* ii. 657) and elsewhere, show that it was extensively worked under the Romans. Strabo speaks of a place called *Nymphaeon*, in the district of Apollonia, where there was a rock yielding fire, from below which asphalt issued in fountains. It is recorded on the coins of that city by the type of three nymphs dancing round a flame. There can be little doubt that the *Nymphaeon* of Strabo was the pitch formation on the banks of the *Viosa* (Strab. p. 316).

Our road now turns S.W., crosses the hills on which are the pitch-mines, and traversing the valley of the river which comes from Delvino, reaches

Avlona (2000). This town preserves its ancient name of *AULON* nearly intact among the Greeks, but is better known to the coast traders by its corrupted Italian form of *Avlona*.

It is situated above the gulf of the same name, which is so environed with hills that it has the appearance of a great lake, whose S. boundary is formed by the steep and rugged descent of the *Acroceraunian* mountains. The town is about $1\frac{1}{2}$ m. from the sea, and has several minarets. Beyond it, the rugged hills are covered with olives, and N. extends a woody plain, forming a level shore, except at the N. entrance of the gulf, where there are some low white cliffs, separated from the plain by a lagoon, containing salt-works and a fishery. Avlona, in ancient times, derived its importance from the safety of its roadstead, which is exposed only to W. winds.

The town is built for the most part at the foot of a crescent of rock, the sides are dotted with houses; and at the two horns of this natural amphitheatre stand many conspicuous Etruscan tombs of pretty architecture, surrounded by groves of cypress. The town is shut in on one side by the [Greece.]

long point of mountain called *Linguetta* (Greek *Glossa*), and on the other by the island of *Sazona*. — *Lear*.

There is excellent wild-boar shooting in this neighbourhood, and game of all kinds is abundant. It is an interesting ride of 3 m., along the edge of the lagoons, to the village of *Cyemetz*, on a peninsular hill, which forms the N. boundary of the entrance to the gulf. Hence the traveller may be ferried across to a monastery, picturesquely situated on an islet covered with olives and cypresses. On another islet in the lagoon, but connected with the mainland by a causeway, is the Greek village of *Narta*.

Avlona, with other towns and villages in this part of Albania, suffered severely from a great earthquake in the autumn of 1851.

The road now turns S., and traverses a very romantic and interesting country. The mountaineers of *Acroceraunia*, or *Khimara*, as the district is now called from the town of that name, long maintained a wild and savage independence; and their manners and social state are still, in many respects, distinct from those of the neighbouring districts.

As in Arabia, a murder may be acquitted for money. At *Khimara* 2000 Turkish piastres are the usual price of blood; at the next village of *Vound* it is 1000. Until this be paid the retaliation of the *Vendetta* goes on.

The traveller in *Khimara* should secure a native *Khimariot* guide, in addition to his other attendants.

On leaving Avlona, the traveller passes some ruined buildings by the seaside, and an extensive olive-ground, and then ascends by a steep road to the village of *Kanina*, which occupies the site of the ancient *BULLIS MARITIMA*, the inland town of that name having stood near *Gradista*. The ruined fort of *Kanina* is of mediaeval construction, raised on Hellenic foundations of large hewn stones. It occupies the highest point of the hill, and commands a fine view.

Hence the traveller rides down the S. side of the hill of Kanina, and regains the shore, where 'a spring of pure and icy fresh water gushes from the foot of a rock into the sea, and offers a natural halting-place for all who travel between Khimara and Avlona.' It is only $1\frac{1}{2}$ hr. from Avlona by the direct road along the shore. Further on are passed, near the hamlet of *Ericho*, some remains of the ancient ORICON. The pathway leads along the side of the sea, but generally far above the blue water, and is very tortuous and rocky.

Descending to the shore, the path leads across the sands to the end of the gulf, whence it turns off to the left, and gradually ascends. The port at this S. extremity of the Gulf of Avlona is called by the natives *Pasha-limani*, by the Italians *Porto Raguseo*. Hence we reach the oak-clad hills immediately below the village, whence narrow winding paths lead upward among great rocks and spreading trees. The ferocity of the dogs—descendants of the famous Molossian breed—exceeds in Khimara even what is experienced elsewhere in Albania and Greece; and the traveller must be on his guard against their attacks when approaching houses or sheepfolds. In other respects he will be hospitably received.

Dradziades stands picturesquely upon a height, overshadowed by the snowy peak of *Tchika*, the lofty point so conspicuous from Corfu. Thence the path proceeds through a tract of low wood, and upwards by a gorge or pass, down which the wind often rushes with tremendous force. 'At the highest part of the pass a most singular scene opens. The spectator seems on the edge of a high wall, from the brink of which giddy elevation he looks down into a fearfully profound basin at the roots of the mountain. Above its E. and S. enclosures rises the giant snow-clad *Tchika* in all his immensity, while at his very feet, in a deep, dark green pit of wood and garden, lies the town of village of Dukates, its houses

scattered like milk-white dice along the banks of a wide torrent. . . Shrouded by iron walls of mountain, surrounded by sternest features of savage scenery, rock and chasm, precipice and torrent, a more fearful prospect and more chilling to the very blood I never beheld—so gloomy and severe, so unredeemed by any beauty or cheerfulness.'—*Lear*. The path descends to **Dukates**, over a succession of rugged steepes.

From **Dukates** a rude track leads across the valley, ascending gradually now over undulating turf, and now dipping by slanting paths into tremendous chasms, which convey the torrents from the northern face of *Tchika* to the river of **Dukates**, the ancient **KELYDNOS** on the W. of the valley. After crossing the last ravine which closes the valley to the E., we wind upwards by a toilsome ascent to the great pass of *Tchika*, picking our way among rocks and superb pines. Deer, wild boars, and wolves are found in the lower ravines of this mountain and of the **Acroceraunian** range generally; while chamois abound on the higher summits and upland pastures.

In about $2\frac{1}{2}$ hrs. from **Dukates** we reach the top of the pass, and begin to descend by the *Strada Bianca* (white road), 'a zigzag path on the side of the steepest of precipices, yet the only communication between **Khimara** and **Avlona** towards the N. The track is a perfect staircase, and were you to attempt to ride down it you would seem at each angle as if about to shoot off into the blue sea below you. Even when walking down, one comes to an intimate knowledge of what a fly must feel in traversing a ceiling or perpendicular wall.' Corfu, and the islets off its northern coast, now become visible; the opposite coast of Italy is also clearly seen in fine weather from **Acroceraunia**.

The traveller now reaches the torrent of the *Strada Bianca*, a very conspicuous object from the Adriatic.

Crossing this great watercourse, the track lies at the foot of the hills, over

found more cheerful and cultivated, ill, in about 5 hrs. from Dukates, we reach the village of *Palasa*, near the site of the ancient PALAESTE. 1 hr. further we arrive at another torrent-ham, on the banks of which stands *Drymades*, with its houses scattered in all possible positions among the crags of the ravine, through whose narrow sides are obtained remote peeps of the lofty summits of *Tchika*.

A wild tract of rugged country succeeds, and in about 1 hr. more we reach *ates*, a village consisting of a little lot of houses standing in groves of live-trees, an oasis of greenness and fertility, which forms a rare exception to the general barrenness of *Khimara*. Hence the path lies over rocks overgrown with underwood as far as the last ravine, a deep chasm that is widening to the sea. In $\frac{1}{2}$ hr. more we reach

Vouno (2000), the largest village of *Acroceraunia*. Like *Drymades*, *Vouno* is placed fronting the sea, in a sort of horse-shoe hollow at the head of a vine.

For more than an hour the path continues to cross a succession of sandy basins; it then enters a wild pass in the mountains, which here advances close to the sea. High above hangs the village of *Pilieri*; and on all sides are inaccessible precipices—inaccessible, at least, to any but *Khimariot* men, who, in their daily occupation of gathering brushwood for fuel, climb the most perilous points. The path through this pass consists of mere edges of crumbling earth half-way down nearly perpendicular precipices, over huge fallen masses of stone. The broad ravine in which the pass terminates widens out gradually between lower hills, and shortly opens to a view of the town of

Khimara (1000), which at the beginning of the present century contained 5000 or 6000 inhab., and was the chief place of all *Acroceraunia*. Perched on a high isolated rock, protected on either side by the ravine of a torrent and having all its exterior

houses prepared for defence, it long served as a barrier to all the N. part of the district against the arms of *Ali Pasha*. That wily chieftain waged war with the *Khimariots* during several years, and was indebted for his final success chiefly to their internal dissensions. When he at length obtained possession of the town he laid it entirely in ruins, and carried the surviving inhabitants into captivity at *Prevesa* and *Jannina*. On the fall of *Ali*, some of the *Khimariots* were allowed to return to their native place, and rebuild their dwellings. The houses are of dark stone, surrounded with ruins and rubbish, the memorials of the capture by *Ali Pasha*. From every side *Khimara*, on its lofty rock above the sea, is a most striking object. A steep zig-zag path leads upwards to the town, which occupies the site, as it preserves the name of the ancient *CHIMAERA*. Here are still considerable fragments of Hellenic masonry. The inhabitants of *Khimara* speak Greek, though the language of the majority of the *Acroceraunians* is Albanian. All are Christians. 3 hrs. S. is the safe and deep harbour of *Porto Palermo*, the ancient *PANORMOS*, the only haven of refuge on this iron coast.

A good method of exploring *Acroceraunia* would be to come to this harbour in a yacht from *Corfu* (35 m.), and thence to make excursions among the mountains. The villages from *Palasa* to *Khimara* (both inclusive) constitute what may be called *Acroceraunia Proper*, and are the most interesting to visit. S. of *Khimara* the scenery becomes less wild, and loses its peculiar character.

10 hrs. E., reached through fine scenery, is *Delvino* (Rte. 114). The coast-road leads in two short days to the port of *Forty Saints* (*Αγιοι Σάββα*). By sea the distance is about 18 m. The principal villages on the coast are *Kiepero*, *Bortzi*, *Sopoto*, *Pikernes*, *Loukovo*, and *Nivitra*.

Santi Quaranta is a little open port, with a few houses and magazines. A boat may sometimes be procured here for (17 m.) *Corfu* (Rte. 2). This was

the site of the ancient ONCHESMOS, or *Anchiasmos*, a name said to have been given in honour of Anchises, the father of Aeneas, and of his traditional visit to this coast, as celebrated by Virgil. The modern *Scala*, or landing-place, derives its name from the ruined mediaeval Church of the *Forty Saints* on the hill above. On the N.W. side of the harbour, near the beach, are the extensive remains of a town of the Lower Empire, walled and flanked with towers. Santi Quaranta used to be often visited by English shooting parties. It is still the port of Delvino and of all the neighbouring country; and Onchesmos in ancient times seems to have been a place of importance, and one of the ordinary points of departure from Epirus to Italy. Cicero calls the wind favourable for that passage an *Onchesmites*. [Steamers from SS. Quaranta (*Hagii Saranda*), p. 938 C.]

The road N.E. to (8 hrs.) *Delvino* passes through the hollow between the hills on which stands the ruined church of the *Forty Saints*, and another height crowned by a dismantled fortress built by Ali Pasha. There is a shorter but steeper path leading directly up the hill behind the *scala*. All this part of the Epirote coast consists of bare rugged heights, covered with sharp honey-combed rocks.

2 hrs. N.E. of SS. Quaranta are remains of the ancient PHOENICE, a name retained by the modern village of *Phiniki*.

Continuing S., a rough path leads along the rocky neck of land which separates the lake of *Boutrinto* or *Livari* from the sea. There are beautiful views on the one side into the interior of Albania, and on the other towards the opposite coast of Corfu.

5 hrs. *Boutrinto* or *Voutrindo*. From the Castle of Boutrinto the traveller can cross in a boat in 2 hrs. to (10 m.) *Corfu*

ROUTE 124.

LAPSOCHORI TO SALONICA, BY PLATAMONA.—HORSE-PATH.

Lapsochori	H. M.
Karali Derveni . . .	2 30
Platamona . . .	2 30
Katarina . . .	8 0
Kitros . . .	3 0
Libanova . . .	4 0
Mavronero . . .	5 0
Salonica . . .	4 0

29 0

From the village of *Lapsochori* (Rte. 108), at the E. opening of the Vale of Tempe, the traveller is ferried across the *Peneios*, if the bridge is broken, and after a ride of 2 hrs. passes on the l. *Karali Derveni*, the last Greek village. 40 min. further he crosses the Turkish frontier, and continues near the shore of the Gulf beyond which the hills of Chalcidice are well seen on the rt.; while on the l. the 'tall' (*μακρός*) Olympus of Homer rises in all its majesty to the height of 9755 ft. Forests clothe the slopes, but the head, covered with snow during the greater portion of the year, presents a wide surface of bare light-coloured rock.

After crossing the *Kryoneri*, the ancient APYLAS, we reach, 1½ hrs. beyond the frontier, the Turkish town of *tre*ss of

Platamona, on the site of HERACLEA. The fort crowns a rock, with the sea in front, and a stream on one side of it. Some remains of antiquity are to be observed, particularly an aqueduct.

Near Platamona, at the mouth of the *Peneios*, is a *Polish colony*, founded by Reshid Pasha in 1856.

Leaving to the l. *Litochori*, we reach near *Malathria* the remains of *Dion*, once the main bulwark of this frontier of Macedonia. Traces of a theatre, stadium, and other buildings, may be found among the luxuriant underwood. [From *Malathria* the ascent of *Olympus* may be made in 10 hrs., by the interesting Monastery of *St. Dionysius*.] The river of *Litochori* is the *Kentavros*

that of *Malathria* the *BUPHYNOS*. The traveller fords them both; and before reaching *Katarina* passes some remains of a Doric temple. Off the road to the l. rises a tumulus, which seems to correspond to the description, by *Apollodorus*, of the *Tomb of Orpheus*.

5 hrs. **Katarina**, is a town of 300 houses on the *Sphetilis*, surrounded with wood, and situated in a narrow plain between Olympus and the sea. From this spot is gained one of the best views of Olympus. The cart, drawn by oxen, which is used in this district, is of a very ancient pattern.

Leaving *Katarina*, we cross the rich *Pierian* plain for 1 hr., among woods famous for their pheasants; and then, proceeding over a long range of hills, pass the Turkish villages of *Great* and *Lesser Azam*, near which are the remains of *PYDNA*, and two tumuli, probably monuments of the great battle here, which, in B.C. 168, gave Macedonia to the Romans.

The termination of Olympus is now visible towards the W. Beyond it, extends the range separating Thessaly from Macedonia. The views looking back to *Katarina* are very fine; in the opposite direction appear Mt. Athos and *Salonica*.

2 hrs. further is **Kitros**, to the rt. of which, at *Palaeo-kitros*, are some ancient remains.

1 hr. **Eleutherochori**, a village on an eminence 1 m. from the gulf, probably occupying the site of *METHONE*. It was at the siege of this town that *Philip* of Macedonia lost his right eye.

2 hrs. **Libanova**. The road continues along the plain at some distance from the shore. In 1 hr. it reaches the

Ferry of the *Inje Kara*, or *Vistritza*, the ancient *HALIACMON*. At (1 hr.) *Kleidi* we join the high road from *Verria* to *Salonica* (Rte. 125). Turning E., we cross by ferry after 1 hr. the

LYDIAS, and in another hour cross the *Vardar* by a wooden bridge $\frac{1}{4}$ m. in length. This river is the *AXIOS*, separating the *Mygdonian* from the *Bot-tiaeian* territory, on which stood *Pella*, the birthplace of *Alexander* (p. 860). There is good shooting in this neighbourhood.

Crossing the river *Gallicós*, the ancient *SCHEDORUS*, after 4 hrs. we enter

SALONICA ☆ (120,000), the ancient *THESSALONICA*, a flourishing and busy town, the most important in European Turkey after Constantinople.

It occupies a fine position at the head of the gulf, rising from the sea in amphitheatre form, surrounded by plantations of cypress and other evergreens and shrubs. The citadel stands in the higher part of the semicircular range. The whitewashed and painted walls, 5 m. in circumference, give the town a very remarkable appearance, and cause it to be seen at a great distance. The lower part of the walls is largely composed of material from Greek or Roman temples and public buildings, while the upper part dates from the Middle Ages; the masonry is Byzantine, with many ancient fragments intermixed. In places where breaches have been made a number of sarcophagi are seen to have been used up in laying the foundations.

The city was originally named *Therma*, but *Cassander* changed it to *Thessalonica*, in honour of his wife, a sister of *Alexander the Great*. It was the residence of *Cicero* during part of his exile, to which classical association is added the Christian interest of *St. Paul's* visit, and his two Epistles to the *Thessalonians*.

From the Christian era to the time of *Constantine*, *Thessalonica* was the capital of the whole country between the *Adriatic* and the *Black Sea*, and even after the foundation of *Constantinople* it continued to be practically the Capital of *Greece*, *Macedonia*, and *Illyricum*. *Thessalonica* was the main bulwark of the Empire against the various Gothic and Slavonic invasions. It was stormed and taken by the *Saracens* in 904, at which date the

Mavronero, or **Karasmaki**, the ancient

city appears to have had a population of 220,000, vast numbers of whom were slaughtered or sold as slaves.

In 1185, the army and fleet of William II. of Sicily, commanded by Tancred, surrounded and captured the city, which fell on the 15th Aug. At the time of the siege the celebrated Homeric scholar Eustathios was Abp. of Thessalonica, and he has left a detailed account of the occurrence. In 1204, the kingdom of Thessalonica (already constituted in 1186), was revived in favour of the great Marquess of Montferrat, Boniface III. His direct line failing, however, his rights devolved on a younger branch, and finally merged in the House of Savoy. The Emperor resumed possession, and in 1423 sold the state to the Venetians, from whom, however, it was wrested by Murad II. in 1430, whose descendants have continued to hold it to the present day.

Along the quay are large warehouses, cafés, and residential buildings. Through the energy of the British Consul-General this site has been cleared and cleansed, and the whole area drained and paved. The main street running parallel to the quay is popularly called *Blunt Djade*, in commemoration of these improvements. Further back are the tumble-down wooden houses of the Turkish quarters, divided in many places by pleasant shady orchards and gardens. Behind all comes the vast straggling city itself, with its tortuous streets, fine Roman remains, Frankish counting-houses, stately mosques, Byzantine churches, cypresses, citadel, and synagogues. The population is as varied and picturesque as the city. More than half are Jews, who here wear a peculiarly handsome and picturesque dress; the women are even more gorgeous in their attire. The majority are descendants of those expelled from Spain by Ferdinand and Isabella. Others are fugitives from Southern Russia and Bulgaria, while a few claim to be descended from the ancient Hebrew colony found here by St. Paul in the 1st, and Benjamin of Tudela in the 12th cent. They all

speak a corrupt Spanish, and have several synagogues, of which the smallest is the most ancient. The Greeks (about 20,000) are mostly shop-keepers and hotel-keepers. The Turks are rather more numerous, and the remainder consists of Bulgarians who form the rural and suburban population, with a large sprinkling of Albanians and Wallachs.

The Jews (about 70,000) have the chief control of commerce, export and import. As all these different races retain their national costume, the general effect in the streets is gay and picturesque beyond description.

Salonica enjoys a thriving trade in corn, cotton, tobacco, wool, wax, silk, dyes, leather, furs, and mineral ores. It is the residence of the Governor-General of the Vilayet, and has usually a large garrison. A devastating fire in 1891 destroyed a sixth part of the town, including many Jewish Synagogues, the Greek Metropolitan Church, and the Greek Hospital. Many interesting excursions may be made in the neighbourhood, but the state of public safety must be ascertained from the Consul, as the province has of late years been infested with bands of brigands.

There is a large harbour, fronted by a busy quay, at the E. end of which is a tower built by Sultan Soliman, lately whitewashed in honour of a visit from the King of Servia.

Salonica is traversed from N.W. to S.E. by two principal streets, of which the more important one is a branch from *Via Egnatia*, the ancient Consular Way from Dyrrachion (Durazzo). Here is transacted all the chief native business of the town. At its W. extremity, it was terminated by the **Vardar Gate**, a fine Roman arch, generally said to have been erected by the Thessalonians in commemoration of Augustus and the battle of Philippi. By Leake it is attributed to Vespasian. This arch was barbarously demolished about 1867, and the materials used for constructing a quay wall. The slab bearing the inscription on it, so often quoted, is now in the British Museum.

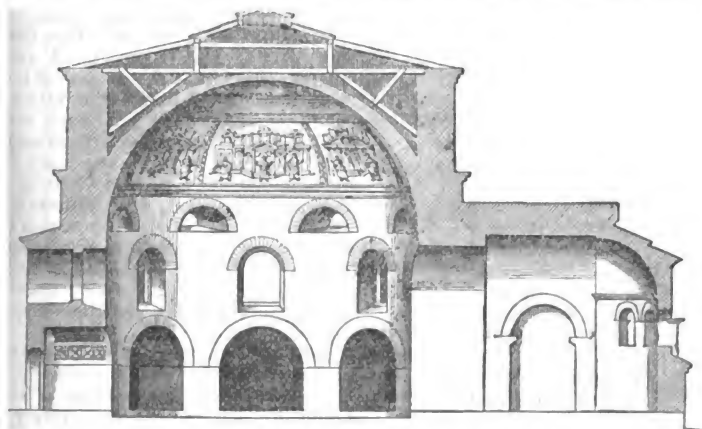
At the E. end of the street is the **Arch of Galerius**, built of brick and faced with marble; it was formerly triple, and is supposed to commemorate one of that Emperor's victories. It is now a solid mass of Roman brick and mortar; the piers still retain their marble facing, and are covered all around with a quadruple range of figures in relief, representing the sieges, battles, and triumphs of a Roman emperor.

Between these arches, but off the main street, stood formerly the monument known as *Las Incantadas*, so called by the Spanish Jews from an old story that the eight caryatides which

support it were turned to stone by enchantment. This magnificent Corinthian colonnade, which formed the *Propylæa of the Forum*, was removed, by order of Napoleon III., to France. Some plain columns in the wall of an adjoining house are all that remain *in situ*.

The **Caravanserai**, close to the Bazaar, said to have been founded by Murad II., is highly picturesque. It has been described in detail by Texier (*Architec. Byz.*), who, however, ascribes to it a Byzantine origin.

The citadel, called by the Turks **Seven Towers** (*Yedi Kule*), the old



SECTION OF THE CHURCH OF ST. GEORGE.

(From Texier and Pullan.) Scale 1 in. to 50 feet.

Byzantine name being *Ἐκταπύργιον*, contains some verde antico pillars.

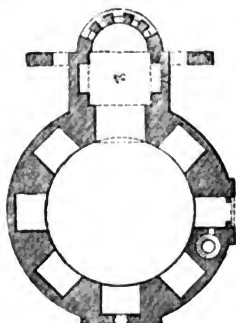
Salonica is especially rich in Byzantine ecclesiastical architecture. The churches are fully equal in beauty and interest to those of Constantinople, with the exception of St. Sophia. Some of them offer points of unique interest not to be found elsewhere. And the very transformation into mosques, which might naturally have been apprehended as the sentence of their destruction, has fortunately proved the means of their preservation.

The traveller will meet with no difficulty as to admittance. No order is needed.

The Church of **St. George**, known also by the Franks as the *Rotunda*, and by the Greeks as the *Pantocrator*, is now a Mosque, and dates from about A.D. 400. Many archaeologists regard it as a Mausoleum of the later Emperors. It is circular in plan, with a chancel built out on the side opposite the W. entrance door, and on each side three recesses, with round headed windows. The dome is hemispherical,

pierced at its base by eight semicircular lunettes, and externally covered and concealed by a wooden roof. The mosaics on the dome, representing Churches with priests in chasubles extending their hands in prayer, are among the earliest as well as the most interesting in existence. Some other parts of the Church were similarly adorned, but the mosaics there fell into decay; those in the dome were left untouched by order of the Sultan.

The official name of the Mosque is *Kjortaji Soliman Djami*, but it is commonly known simply as *Khortaji Effendi*, from the dervish who transformed it. Outside the building is part of an old marble pulpit from



CHURCH OF ST. GEORGE.

Scale 1 in. to 100 feet.

which St. Paul is said to have preached. It is carved in a classical style, with border of acanthus foliage. The other part, with reliefs of the Three Magi, lies in the courtyard of the Panteleimon.

Between the Rotunda and the sea was the *Hippodrome*, in which took place the horrible Theodosian massacre of the Thessalonians.

We now return W. through the Arch of Galerius to the Church of

St. Sophia, now a Mosque, which stands in the high street (*Via Egnatia*).

The Church of the Divine Wisdom at Salonica is said to have been built 100 years before its namesake at Constantinople. It suffered irreparable

injury in the fire (p. 826), which destroyed the roofs of the galleries, ruined the Turkish portico, and calced the columns and capitals in the S. aisle of the nave. The leads are now being stripped off the dome, the damp is getting in, and patches of the beautiful mosaic work are peeling off and falling down. At the same time was burnt the old Cathedral of Salonica, whose ruins adjoin the Mosque.

The Church is built of brick and stone combined, but is lined internally with plaster. The fine porch is supported by eight columns of *verde antico*. The plan is the same as that of St. Sophia at Constantinople, but the proportions one-third smaller—externally 47 yds. by 38. The diameter of the central dome is 11 yds. On its ceiling is a fine mosaic of the Ascension; on the E. side the Virgin; on either side of her an angel, and figures of Apostles divided from each other by trees. The upper part of the figure of our Lord is defaced by a Turkish inscription, and obliterated with whitewash. Below the angels is a Greek inscription in four lines from Acts i. 11 (Ye men of Galilee, etc.). There is an upper gallery to which, when practicable, the traveller should ascend.

Turning up a cross street to the rt. (N.) we reach the Church of the

Kazandjeler Djami (Mosque of the Guild of Caldron-Makers), formerly a Church. It is an exceedingly picturesque brick structure, but is fast going to ruin. The plan resembles that of St. Sophia, on a much smaller scale (18 yds. by 12). It is surmounted by five small cupolas. An inscription over the door records its erection in A.D. 1028 by Christopheros, Governor of Lombardy.

Proceeding W., we come to the Church of the **Holy Apostles**, now known as the *Mosque of Cold Waters* (Saouk-su Djami). The Turks have destroyed the sculptures and inscriptions which existed here, but the plan of the church remains intact.

It is a pleasing and picturesque

specimen of Byzantine brickwork (11th cent.); externally, 21 yds. by 20.

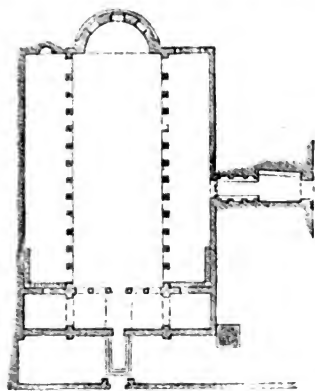
In the upper town is the Church of

St. Elias, called the *Mosque of the Serai*. An inscription in the wall relates it to have been built A.D. 1012. It is in the form of a Latin cross, and has a very large narthex; it has been disfigured with whitewash throughout.

St. Panteleëmon (now called *Is-hakië*). This beautiful little specimen of Byzantine brick architecture will repay examination. In the court, before the entrance, is a curious

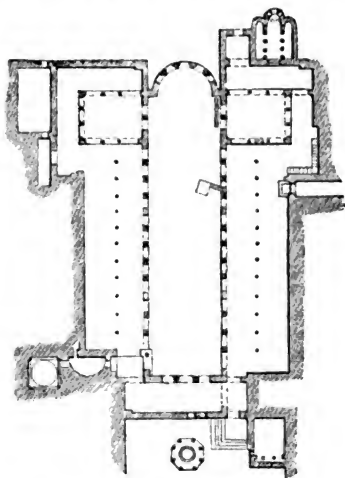
carved pulpit of white marble (12th cent.).

The **Mosque of Eski Djuma** (*Old Assembly*), called by the Greeks *Ἀγία Παράσκευή*, acquired its Turkish name as the first church here transformed into a mosque. According to Fergusson, it may date from the 5th cent. It has the form of a basilica, with single aisles and an inner and outer *narthex*, each about 8 yds. in width. The church is 48 yds. by 17, and has a gallery over the aisles. Six Ionic columns are almost concealed by the wall.



ESKI DJUMA.

Scale 1 in. to 100 feet.



CHURCH OF ST. DEMETRIUS.

(From Textler and Pullan.)

Scale 1 in. to 100 feet.

We now turn E. to the Church of

***St. Demetrius**, an interesting basilica of the year 500 or 520, injured by fire in 690. It was pillaged by the Bulgarians and the Normans. When the Sultan Bajazet took Salonica in 1393, this church was left in the hands of the Greeks, until the end of the following century when Bajazet II. transformed it into a mosque. The church is built of brick faced with marble. Architecturally, its external appearance is spoiled by a number of meaner buildings, which crowd around it; internally, the general appearance recalls rather the stately Norman

churches of Sicily than the usual Byzantine forms. It has a broad nave flanked by double aisles, with round arches supported by marble columns. Over the arches are mosaic patterns in shades of brown. The carved capitals are double—Corinthian surmounted by Byzantine; some of them have the Ravenna impost, but they are now covered with a pale red wash. The aisles are subdivided by 16 columns of *verde antico*, leaving a width of 16 ft. on either side. The nave is 40 ft. wide, and ends in an apse; above it is

a round-arched triforium and a small clerestory. Two of the columns 'sweat'—in memory, as the people believe, of St. Demetrius. At the W. end is a narthex, with flat panelled roof. The fountain for ablutions (no longer *in situ*) is part of the original structure. The marble pavement is much worn, but it still includes several tombstones bearing Frankish coats of arms, besides crosses, palms, and other Christian emblems. At the end of the outer left aisle is a curious and interesting little chapel. At the lower end of the rt. aisle is a mural monument to *Ioukas Spandouni* (1481). His virtues are recorded in 22 Greek Iambic verses, not classical in type. A door at the N.W. corner leads into a circular annexe with a domed ceiling, beyond which is the cell which contains the *Tomb of St. Demetrius*. In the wall above is the window through which his food was given him while a prisoner. The tomb, a plain flat stone, is covered with the grease of candles burnt by devotees in his honour. On the 29th August (o. s.), the festival of St. John the Baptist, the church is thrown open to the public. There is a curious superstition connected with this tomb. Lengths of cotton-thread, exactly corresponding to the measurement of the arms and upright of the cross on the tombstone of the saint, are sold for 5 piastres. These are worn as a girdle by women, and are supposed to ensure a fruitful marriage. Consecrated earth from a hole in the tomb is also sold. It is worthy of remark that it is the Turkish Hodja who sells these things to Christians! St. Demetrius is the patron saint of Salonica, and on his festival is held a large fair, which attracts visitors from all parts of Macedonia.

The present Greek Churches are very ordinary. The chief of them is *St. Nicolas*, now used as a Cathedral while the metropolitan Church of *St. Gregory* is being rebuilt. It contains the body of St. Gregory, encased in silver filigree, the skull only being partly visible. Other Churches are *St. Athanasius* and *St. Constantine*.

On a hill in the upper part of the town is the **Monastery of the Ascension**, in which is preserved part of the chalice said to have been used by our Lord for consecrating the wine at the Last Supper. The remainder was carried off to Russia by the Empress Catharine II. The cup was presented to the Monastery by the Emp. Comnenos, who obtained it from Jerusalem. It is said to be of wood, but is encased in silver, and the case will not open. The silver carving represents the Last Supper, all the figures being embossed. The walls of the Church are plastered, but where the plaster has peeled off old paintings of Saints are visible.

Outside the town walls on the W. side is a *Dervish Convent*. Near it are some towers where storks build. The birds are said to come from Alexandria for that purpose on the same day every year; but the same couple only comes once, namely in the first year after they are grown up.

There is an *Agricultural College* with about 60 students, a few miles from the town.

ROUTE 125.

SALONICA TO LARISSA, BY BEROEA.—HORSE-PATH.

	H.	M.
Salonica to Beroea . . .	10	0
Kosbaul	9	0
Vlacho-Livadi	9	0
Elassona	5	0
Larissa	7	0
	40	0

The road from Salonica to Beroea follows Rte. 124 (reversed) as far as (6 hrs.) *Kleidi*, and turns due W. to (2 hrs.) *Kapsochori*. Bearing S.W., it then ascends the l. bank of the *Vistritza* to (2 hrs.)

Beroea (10,000), which retains its ancient name (pronounced *Verria*). It lies on the lower E. slope of *Mt. Bermion*, about 5 m. from the l. bank of the *Vistritza*, just where that river issues out on the plain, after making its way through a gorge in the moun-

twins. The houses are lofty and well built; water flows through every street; the situation is salubrious and commanding; and fine trees and pleasant gardens surround the town. Beroea is chiefly remarkable in history as the place to which St. Paul and Silas withdrew from Thessalonica (Acts xvii.). The remains of the ancient city consist only of walls, repaired in Roman and Byzantine times.

From Beroea, *Vodena* (Rte. 128) may be reached in 6 hrs. by way of *Niaghovista*.

Leaving Beroea for *Koshani*, the road ascends *Mt. Bermion*, passing through woods of chestnut and beech and pine, in which wild animals abound. The highest peak is now called *Doza*. On the W. side of the mountain the road descends to the plain of *Boudja*, a part of the ancient *Eordaea*, which is well cultivated with corn. The inhabitants are chiefly Mohammedans. From the plain, we ascend to

Koshani, a town of about 700 houses, surrounded by vineyards. [Hence it is 4 hrs. W. to *Siatista* (Rte. 121).]

Descending over downs covered with cornfields and interspersed with small villages, we reach, in 2½ hrs. from *Koshani*, a ferry over the *Vistritza*, whence it is 1 hr. to

Servia, a town containing about 500 Turkish and 100 Greek houses, and situated on the N. side of the chief pass from Macedonia into Thessaly over the *Cambounian* mountains. A local tradition derives the name from a mediæval colony of Servians, afterwards expelled by the Turks.

Passing through the *Gate* (Porta), as the pass is called, the road follows the side of the mountain, crossing many deep ravines and rocky slopes to

Vlacho-Livadi (*Wallach-mead*), a town of 400 Wallachian families, situated in a craggy hollow below a peak. The climate here in winter is very severe. Hence it is 10 hrs. in an E. direction to *Katarina* on the Gulf of

Salonica (Rte. 124), by the pass of *Petra*, over the Olympus range.

From *Vlacho-Livadi*, we descend to the plain, and, crossing it and some rocky ridges, reach in 5 hrs.

Ellassona, a town of 400 families, three-fourths of which are Greek. The name is a corruption of the ancient *Oloosson*, to which Homer gives the epithet of 'white,' from its clay soil (*Il. ii.* 739). 'Bee-hive' tombs were found here lately. It is situated at the foot of a steep hill, on which stands a large mediæval monastery, with some fragments of the Hellenic citadel in its walls. Olympus rises grandly behind.

Crossing a valley, and the pass of *Melina*, over a lower ridge of *Mt. Titanas*, the road reaches

Toumaro (8000). Hence it is 3 hrs. over the Thessalian plain to

LARISSA (Rte. 107).

ROUTE 126.

SALONICA TO MOUNT ATHOS, BY PINAKA AND ERISSO.—HORSE-PATH.

Salonica to—	H. M.
Pinaka	9 0
Kalandria	3 0
(Return to Pinaka)	3 0
Hagios-Mamas	1 0
Mekyberna	1 0
Poligyro	3 0
Ormydia	3 0
Nikita	3 30
Reveniko	5 0
Gomati	2 0
Erisso	4 0

37 30

Travellers intending to visit the monasteries should provide themselves with a letter of recommendation from the Abp. of Salonica to the Monastic Synod at Karyes (see below).

The peninsula, which lies S.E. of Salonica, was formerly called *Chaleidice*, because many colonists from Chalcis in Euboea occupied it at an

early period. It terminates in three prongs running out into the Aegean Sea, and called respectively Pallene (*Cassandra*), Sithonia (*Longos*), and Acte (*Mount Athos*). Of these promontories the western, Pallene or Cassandra, is the most rich and fertile, the two others having in all ages been rugged and clothed with forests. Olynthos (p. 838), and the other Greek cities of Chalcidice, were conquered by Philip of Macedon, and annexed to his dominions.

After passing through a dreary country, in 2 hrs. from Salonica we enter a smaller plain, the shore of which forms the inner angle of the gulf. This district was laid waste during the Revolution. Further on, the road lies over undulating ground; a low ridge of hills forms the boundary to the l., while on the rt. is the gulf, with Olympus rising majestically on the opposite shore. In the distance may be distinguished Ossa and Pelion. At length the prospect becomes more open, shelving downwards to the sea, and extending N. to the hills, once celebrated for their rich ores. The country continues barren and almost deserted, except for some farms, belonging to the monasteries of Athos.

The ruined village of **Pinaka**, on the site of **POTIDAEA**, stands near the narrow isthmus which connects the peninsula of Cassandra with the mainland. A ruined rampart, with turrets, stretches from shore to shore, and is called the Gate (*Porta*) of Cassandra. Potidaea was a Dorian colony from Corinth, and became one of the proximate causes of the Peloponnesian war (Thuc. i. 56; iv. 135). It was destroyed by Philip of Macedon, but rebuilt by Cassander, who called the new city after himself. Hence the modern appellation of the promontory of Pallene. A marsh indicates the position of the port. After entering the peninsula, the traveller threads his way through brushwood till he reaches an eminence, whence the Toroneic Gulf breaks upon his view. Mount Athos appears between the

promontory of Sithonia and the E. horizon, and to the rt. are the forests of Pallene.

At *Athyto*, 3 hrs. from the ruins of Potidaea, are some remains of **APHYTIS**, one of the ancient cities which once stood on Pallene.

Before the Greek Revolution the peninsula of Cassandra contained 700 families, proprietors of 2500 head of oxen, besides flocks and herds to the number of 20,000 or 30,000. When news arrived, in 1821, of the revolt in Moldavia, followed by that of the rising of the Greeks in the south, the people of Cassandra resolved to join the movement. Finding themselves, however, unsupported, they repented the step they had taken, and tried to make their peace with government. It was, however, too late, and the Pasha of Salonica, entering the peninsula, put all the inhabitants to the sword, and razed their houses to the ground. The peninsula was left wholly untenanted for two years, and has never recovered its former prosperity.

Close to Kalandria, on a headland still called *Poseidio*, are the remains of the ancient city of **POSEIDION**. Returning to Pinaka and bearing N., we reach in 1 hr.

Hagios-Mamas. The village is hidden among trees, but behind it appear four white towers, connected by mud walls. Here are many miscellaneous remains of antiquity, supposed to mark the site of the ancient **OLYNTHOS**, once the chief city of Chalcidice, and long the antagonist of Philip of Macedon, against whom it was for years sustained by the patriotic eloquence of Demosthenes. It was finally destroyed by the Macedonians in B.C. 347. There are still many broken inscriptions on sepulchral stones; and at the entrance of the village is an altar, standing upright, but half-buried. At a short distance, among some small hills, is a ruined mediaeval tower, 30 or 40 ft. square, and 50 or 69 ft. high, with a staircase within. It has loopholes but no windows.

Turning E., we reach (1 hr.) **Mekyberna**, now called *Molivo Pyrgo*, the port of Olynthos.

Thence N. again to (3 hrs.) **Polygyro**, one of the chief villages of the gold and silver mining district of Chalcidice, now abandoned.

We now turn S.E. to (3 hrs.) **Ormylia**, a small and very pretty village on the edge of a fertile little plain. This is the site of the ancient **SERMYLE**.

The coast is now skirted E. to (3½ hrs.) **Nikita**, at the N.E. angle of the Toronaic Gulf. It lies scattered over a cleft in a sandy hill, wooded at the top. On the side of the hill, in a small enclosure which once surrounded the Church, stand seven white columns close together. The enclosure itself is nearly undermined, and below it hangs a column suspended across the road, having been caught or sustained by the bushes on each side.

[1 hr. E. is *St. Nicolas*, a village on the gulf opposite Mt. Athos, whence a boat may be taken to *Russicon*, or one of the other monasteries on the W. side of the peninsula. The traveller can also return from Mt. Athos to Salonica by this route.]

We now turn N., through a wild and beautiful country, to (5 hrs.)

Revenikó, a village on a very pretty and well wooded upland plain. Thence E. to (2 hrs.)

Gomati, scattered among fruit-trees and gardens, in the middle of a narrow steep valley with abrupt and wooded sides, commanding a fine view.

The road now descends through the valley into the basin below. In 2½ hrs. we reach a brow of broken ground, looking down on the grassy lawn which encircles the village of **Erisso**, situated at the entrance of the promontory of Acte, now the Holy Mountain (see below). A magnificent prospect now breaks upon the view.

The Holy Land of the Greek Church lies below, its swelling ridges richly clothed with wood, varied by craggy rocks and by the striking cone of

Athos at the S. termination of the peninsula, shooting up from the sea. It was on this pyramidal peak, according to the tradition of the Orientals, that the Tempter placed our Saviour, to show Him 'all the kingdoms of the world and the glory of them'; and here the vivid fancy of a monk beheld—just before the Greeks rose in 1821 to recover their freedom of religion—a cross of light, such as appeared to Constantine before his victory over Maxentius. Across the Isthmus of Athos is the track of the canal which Xerxes had cut in three years (484–481 B.C.) in order to save the fleet which accompanied his invasion of Greece from rounding the stormy promontory on which the fleet of Mardonius had been wrecked twelve years before (Hdt. vii. 23). Far to the W. are Olympus, Ossa, and Pelion; to the N. and E. are the peaks of Pangaeos, and the mountains of Thrace and Macedonia. On either sides of the peninsula of Athos are spread the Strymonic and Singhitic gulfs; the Toronaic Gulf is concealed by the intervening peninsula of Sithonia, but the Thermaic Gulf is visible.

Descending by a very rough path over broken ground, the traveller reaches

Erisso, a straggling village on the shore of the Strymonic Gulf, or *Gulf of Contessa*. The ruined fortress which surmounts the village is of mediæval construction, but its foundations are Hellenic, as are also many masses of masonry around, and the remains of an ancient mole which still affords shelter to a few boats trailing with Thasos or Cavalla. These vestiges of antiquity mark the site of **ACANTHOS**, one of the stations of Xerxes in his march, and one of the cities seized by Brasidas, in his Macedonian campaign. Acanthos was originally a colony from Andros.

The complete tour of the ***Monasteries of Mount Athos** cannot be accomplished in less than a fortnight, from Erisso and back. But the

principal convents can be visited in a week as follows:—

	Days
From Erisso to Karyes, seeing <i>Chilandarion</i> on the way	1
Visit Karyes and the neighbouring Convent of <i>Kutlumush</i> and then ride across the peninsula to the Convent of <i>St. Paul</i>	1
From <i>St. Paul</i> to <i>Laura</i>	1
From <i>Laura</i> to the <i>Iberians</i> , by <i>Caracallos</i>	1
From the <i>Iberian</i> Convent by <i>Constantinides</i> , <i>Zoographos</i> , and <i>Russicon</i> to <i>Esphigmenu</i>	1
From <i>Esphigmenu</i> and <i>Vatopedion</i> back to <i>Erisso</i>	1
	<hr/> 6

The best course for the traveller is to repair in the first instance to the monastic capital Karyes, which is 6 or 7 hrs. from Erisso, and there to present his letters to the synod. A circular letter of recommendation will then be given him to all the convents, and he will also be provided with mules and guides. He will be everywhere received with much kindness and simple courtesy, lodged in the chief room of the monastery, and entertained with fish, vegetables, rice dressed in various ways, cheese, sweetmeats, fruits and very fair wine, made on the mountain. The monks seldom have meat to give a stranger, as they rarely eat it themselves; their spare diet, long church services, and oft-recurring fasts, making the pulses of men of 30 beat as if they were 60. The services in the convent churches last 6 or 7 hrs. every day; on great festivals and fasts 11 or 12 hrs., or even more, out of the 24. The monks seldom sleep more than 5 or 6 hrs.: going to their cells at 8 or 9 in the evening, they are roused at 2 A.M. by the beating of a wooden clapper (*σήμεντρον*). Most of them never taste flesh-meat at all; on 159 days in the year they have but one meal; and at this, eggs, cheese, wine, fish, milk, and oil are forbidden them (though allowed on the remaining days), and their diet consists merely of vegetables and bread boiled in water. On no day have they more than two meals. The traveller may purchase meat in the bazaar of Karyes, as also an occasional cock from the

neighbouring islands (no *hens* are allowed); but he must carry his own larder with him in his tour round the peninsula.

At night, the traveller's couch will be spread, with quilts and coverlets, on the divan where he sat at dinner. If he has taken the very desirable precaution of bringing a camp-bed, he should make this the plea for refusing the conventual blankets, which generally contain insects. The breakfast supplied consists of nearly the same materials as dinner. On departure, each guest should make a small present to the lay servants immediately attached to his service.

Mt. Athos (6350 ft.), as well as the peninsula on which it stands (the ancient *ACTE*), is now known throughout the Levant as the *Holy Mountain* (*Ἁγιον Ὄρος*), from the great number of monasteries and chapels with which it is covered. There are 20 of these convents, most of which were founded during the Byzantine Empire, and some of them trace their origin to the time of Constantine the Great. Each of the nations belonging to the Greek Church (except Roumania) has one or more convents of its own; and the spot is visited periodically by pilgrims from Russia, Servia, Bulgaria, Greece, Asia Minor, and all other orthodox communities.

The length of the Peninsula is about 40 m., and its average breadth about 4 m. It is rugged, and intersected by numerous ravines. The ground rises abruptly from the Isthmus at the N. end to about 300 f., and for the first 12 m. maintains a

+ Numerous descriptions of Mt. Athos have been published. The following are among the best:—

CURZON, 'Monasteries of the Levant,' 1836.

TOZER, 'Highlands of Turkey,' 1869.

MILLER, 'Mélanges de Littérature Grecque,'

1868.

FALLMERAYER, 'Fragmente aus dem Orient,'

1845.

LEAKE, 'Travels in Northern Greece.'

BOWEN, 'Mount Athos, Thessaly, and

Epirus,' 1852 (*Edin. Rev.* 1855).

ATHELSTAN RILEY, 'Athos or the Mountain of the Monks,' 1887.

tableland elevation of 600 ft., for the most part beautifully wooded. Afterwards, the land becomes mountainous rather than hilly, two of the heights reaching 1700 and 1200 ft. above the sea. 4 m. further S., on the E. slope of the mountain ridge, but at a nearly equal distance from the E. and W. shores, is situated, amidst vineyards and gardens, the town of Karyes (CARYAE), the capital of the Peninsula. Immediately S. of Karyes, the ground rises to 2000 ft., whence a rugged broken country, covered with dark forests, extends to the foot of Mt. Athos, properly so called, which rears itself in solitary magnificence, an insulated cone of white limestone, rising abruptly from the sea.

In very ancient times the Peninsula of Acte was inhabited by Tyrrhenio-Pelasgians, but several Hellenic colonies were planted along the coast. On the Isthmus stood Acanthos and Sane, and in the Peninsula itself there were five cities, Dion, Olophyxos, Acrothoon, Thyssoss, and Cleonae. Slight vestiges remain of some of these towns. Our famous country-woman, the Empress-Saint Helena,† is traditionally reputed the first founder of Convents on Mt. Athos. Succeeding emperors and other Christian princes adorned its valleys and woods with fair churches and monasteries, and many royal and imperial personages have retired to these peaceful abodes to enjoy repose after the turmoil of the world. The Society owe the privileges which they enjoy under the Turks to the prudence of their predecessors, in submitting before the fall of Constantinople, to Mohammed II., who thereupon gave them his protection, and guaranteed their privileges, as have also his successors. The Community is allowed to maintain an armed guard of 40 or 50 Christian soldiers. The only Mohammedan permitted to reside within the Peninsula is one Turkish officer,

who is the means of communication between the Sultan and the Monks. Even he cannot have a woman in his house; and all female animals, of whatever species, are rigidly excluded. The general government of the mountain is vested in the *Holy Synod of Caryae* ('Η Ἱερὰ ἐν Καρυαῖς Σύνοδος). The Synod consists of 20 deputies, one from each convent, chosen by annual election; and four Presidents of the Community ('Επιστάται τοῦ Κοινοῦ), in whom the duties of administration are vested. These Presidents are taken from four different monasteries each year, so that in five years the cycle allows each of the 20 monasteries to name a President. There is a regular meeting of the whole Synod of 24 once a week; at other times the Presidents form a managing committee. One of the four takes precedence of the others, according to a fixed rotation, and is styled for his year of office, the *First of Athos* ('Ο Πρῶτος τοῦ Ἀθωνος). This monastic congress superintends the civil affairs of the Mountain, takes cognisance of any matter in which the whole community is interested, and assesses on each convent its share of the tribute paid to the Porte in the place of all other taxes. This is a yearly sum of about 1500*l.*, which amounts to a capitation tax of about 10*s.* Each convent has a number of lay-servants called *κοσμικοὶ* (*men of the world*), who are hewers of wood and drawers of water for their brethren. Any Brother who brings with him a sum equivalent to about 15*l.* is exempt from domestic service and from tilling the convent lands. Only a small number take Holy Orders, for the duties of the Church service are so onerous that most prefer remaining simple Brethren. For three years the new-comer is a Probationer (*δόκιμος*), after which he is admitted Father, or *good elder* (*καλόγερος*), on vowing obedience to the superiors, and to the rules of monastic discipline and asceticism.

Most of the monasteries have estates in various parts of the Turkish dominions, as well as on the Peninsula. 10 out of the 20 are *Coenobia* (*κοινώ-*

† According to the account most generally received, the mother of Constantine the Great was the daughter of an innkeeper at York; the monkish historians subsequently improved the innkeeper into a Caledonian king.

βια), and the other moiety are *Idiorhythmic* (ιδιόρρυθμα). In the Coenobia all members are clothed alike, and live on the same fare in the common hall or refectory (Τράπεζα). Their government is strictly monarchical, being administered by an Abbot (Ἡγούμενος), elected by the Society for life, and confirmed by the Synod of Curyae and by the Patriarch of Constantinople. The Abbots are generally chosen, less for their piety or learning (in which qualities most of the monks are pretty nearly equal), than for their capacity of taking care of the worldly prosperity of the convent and its estates. On the other hand, the Idiorhythmic convents are not *monarchies*, but *constitutional states* (συνταγματικά). These last are under the administration of *Wardens* (Ἐπίτροποι), two or three of the Fathers annually elected, who have authority to regulate only the finances and general expenditure of the Society. In the Idiorhythmic convents bread and wine alone are issued from the refectory to all the members of the Society, who add to these *commons* in their own cells what each can afford to buy, each being nearly independent of his fellows. The refectories are mostly all on the same plan, being large rooms, with tables all around. While the monks are at meals, a deacon generally reads from a pulpit a passage from the Gospel, with a commentary in modern Greek.

The churches in the convents are all of nearly the same plan. Sir G. Bowen says:—‘At many of the convents of Mt. Athos the monks gave me very curious woodcuts, representing the appearance of the buildings some centuries back, since which time they have changed but little. Some of them are representations of attacks from Saracen corsairs, at whom the cannon in the towers are firing, with their muzzles pointed *straight up in the air*; and monks of gigantic size are hurling stones from the battlements, while saints and angels are taking part in the *mêlée*, and whales and sharks are swallowing up the vanquished and drowning infidels.

The cannon belonging to the monks of Mt. Athos were taken from them by the Turks in 1821, as the Community made common cause with the Greek insurrection, and in consequence had 3000 Turkish soldiers quartered upon them until 1830.’

Besides the 20 great convents, there is a very large number of places of ascetic retirement (Ἀσκητήρια, corrupted into σκήτια) in all parts of the Peninsula. Every nook and corner of the mountain is also filled with hermitages (κελλεῖα) and little chapels.

The libraries of the convents of Mt. Athos are mere closets, where the books are stowed away without the slightest care for their arrangement or preservation. In none of the monasteries do any of the monks make use of their books: ‘one part of us are praying, while the others are working in the fields’ (οἱ μὲν προσευχόμεθα, οἱ δὲ ἐργαζόμεθα), being the reply given when Sir G. Bowen asked whether there were any learned men among them. Most of the convent libraries are of the same character; they contain many handsome editions and MSS. of the Fathers; but they are generally very poor both in classics and in general literature. At the present day comparatively few of the Greek clergy are acquainted with the Fathers of their own Church, and still fewer with the classical literature of their country. The libraries of Mt. Athos were carefully examined by Prof. Carlyle and Dr. Hunt in 1801, by Mr. Curzon in 1835, by Mr. Miller in 1867, and by Mr. Lambros in 1881, who have all published the results of their examinations.

‘Nowhere in Europe, probably, can such a collection of jewellery and goldsmiths’ work be found as is presented by the relics preserved in the different monasteries; nowhere certainly can the Byzantine school of painting be studied with equal advantage; and some of the illuminated MSS. are inestimable treasures of art. The buildings of the monasteries are, with the sole exception of Pompeii, the most ancient existing specimens of domestic architecture; and within their walls

the life of the Middle Ages is enacted before your eyes, with its manners and customs, dress, and modes of thought and belief, absolutely unchanged. And it is no slight addition to the pleasure of a visit, that, in passing from one monastery to another, you are surrounded by scenery certainly not surpassed, and hardly equalled, by any in Europe.'—*H. F. Tozer.*

Half-an-hour after leaving Erisso, the road passes one of the convent-farms (*Μετόχια*), situated on the brow of the low ridge which separates the plain of Erisso from the vale of *Provata*, as the peasants call the narrowest part of the isthmus; evidently a modern corruption (the accusative being, as usually in Romaic, substituted for the nominative) of *Proaulax* (*Προαύλαξ*), the Canal in front of Mt. Athos, excavated by Xerxes for the passage of his fleet. The features and breadth of this neck of land are accurately described by Herodotus (vii. 22). The site of the canal is a hollow between natural banks, and several artificial mounds and substructions of walls can be traced along it. It does not seem to have exceeded from 40 to 60 feet in width, and it has been nearly filled up again with soil in the course of ages. As, however, no part of its level is 100 feet above the sea, and as its extent across the isthmus is only 2500 yards, it might be cleared without much labour. Such a work would be a great boon to the trading craft of these parts; such is the fear entertained by the Greek sailors of the strength and uncertain direction of the currents round Mt. Athos, and of the gales and high seas to which its vicinity is subject, that scarcely any price will tempt them during the winter months to sail from one side of the peninsula to the other. Xerxes, in the opinion of Colonel Leake, was justified in cutting a canal, the work being very easy on the nature of the ground. Great losses had been experienced by the Persian fleet off Athos on a previous expedition; and Xerxes had at his disposal vast numbers of men, among whom, too, were Babylonians and [Greece.]

Egyptians experienced in such undertakings. The circumnavigation of the neighbouring promontories of Sithonia and Pallene was much more easy, as they afford some good harbours.

'At the isthmus, where are the remains of the Canal, the peninsula is in breadth about $1\frac{1}{2}$ m., and the ground is comparatively level; but from this point it rises in undulations until it forms a steep central ridge, which runs like a backbone through the whole peninsula. The character of the ground on the two sides of the peninsula is entirely different, the W. side being rugged and precipitous, while the E. is comparatively soft, and clothed with magnificent trees. The vegetation of this part surpasses everything that I have seen elsewhere; on the ridge itself and its steep declivities are forests of beech and chestnut; below this oaks and plane-trees are found, together with the olive, cypress, *árbutus*, catalpa, and a plentiful undergrowth of heath and broom: in addition to which, as if the earth could never tire of pouring forth her stores, numerous creepers trail over the trees and hang in festoons from the branches.'—*H. F. Tozer.*

For 2 hrs. beyond the canal, the isthmus consists of low undulating ground without much wood. There are hereabouts several convent-farms, with good buildings, herds of cattle, substantial fences, and other signs of neatness and industry. In fact, in the East now, as in the West during the Middle Ages, monasteries are the only schools of agriculture. The superintendents of these farms are all Brethren, who have lay servants under them.

About 3 hrs. from Erisso, a steep but low ridge of hills stretches across the peninsula from sea to sea. Surmounting this natural barrier of the Holy Mountain by a zigzag path, the traveller soon reaches the station of the frontier-guards, where a few soldiers of the armed body which the holy Community maintains in its pay are stationed to keep out robbers, women, and female animals of all kinds. Twice only is this strict rule known to have

been laid aside. The exceptions in question were the Grand Duchess Constantine and (previously) Lady Stratford de Redcliffe.

From the station of the frontier-guard it is 3 or 4 hrs. ride to *Karyes*. The traveller may visit the monasteries of *Chiliandarion*, *Esphigmennu*, and *Vatopaedion*, on the way. The most N. part of the peninsula consists of hills intersected by deep valleys, down which torrents flow to the sea, the shore of which is beautifully indented by little bays. The hills are covered with the fragrant and feathery Isthmian pine, and with every variety of shrub and flower. As we advance further the foliage of the N. and the S. is blended in great variety, the olive with the oak, and the orange with the pine. Vineyards and gardens surround *Karyes*, and the hazel (*λεπτοκαρπά*), from which the town probably derives its name, is also very common. The tree is cultivated for the sake of the nuts, which form the chief export of the peninsula.

Karyes, the metropolis of the district, covers a large space in the midst of wooded declivities. The Council-house of the Monks is a moderate sized room, round three sides of which the deputies sit cross-legged on a divan, while at the fourth are ranged the secretaries and other attendants. Each of the 20 monasteries has a lodge at the metropolis, for the reception of its deputy when he comes up to the synod, and of those of the younger monks who are attending the school which the Community has established here. Ancient Greek, history, geography, and arithmetic, are taught by masters brought from Greece. Strangers will be as hospitably received in one of the lodges as in the convents themselves.

The principal church of the monastic capital (*τὸ Πρώτατον*) is said to be the oldest edifice on the mountain, and is well worth a visit. The bazaar at *Karyes* resembles those of the other small towns of Greece. Meat is sold here, as well as groceries, and articles of clothing. The traveller

will be struck with the spectacle of a town without women, and of a market without noise. He will do well to purchase here a few crosses and other specimens of the curious wood-carving of the inmates of the convents and hermitages.

1 *Chiliandarion* (*χιλιανδάριον*) is the furthest N. of the monasteries on the E. side of the peninsula. It is situated nearly a mile from the sea, in a vale watered by a torrent, and surrounded by pine-clad hills. The monks here are almost all Servians or Bulgarians, and a dialect of Slavonian is the only language spoken in the convent or used in the church service. Most of the monks are ignorant of Greek. The name of this monastery is said to have been derived from its having been originally built for 1000 inmates (*χιλίοι ἄνδρες*). The library is not extensive, and consists entirely of Slavonian books. In the muniment-room of this, as of some of the other convents, are preserved very ancient and curious charters and deeds of gift from Greek emperors and princes of Servia and Bulgaria, as well as *firmans*, promising protection and privileges from successive Sultans and Viziers. The pile of buildings is very extensive and picturesque, and this convent is one of the highest in estimation and wealth of the whole number. The original founders were two Servian ascetics.

2 *Esphigmennu* (*Ἡ Μονὴ τοῦ Ἐσφίγμενον*) lies $\frac{1}{2}$ hr. from *Chiliandarion*, on the edge of the sea, at the mouth of a torrent in a little narrow valley, from which *compressed* position the name is taken. Part of the convent was once crushed by the fall of some overhanging rocks, and now it is being gradually undermined by the water. This monastery was founded by Theodosius the younger, and his sister Pulcheria, in the 5th cent.; but it was afterwards restored in the 11th.

3 *Vatopaedi* (*Βατοπαίδιον*), 2 hrs. from *Esphigmennu*, is the largest of all the monasteries, except *Laura*. Its

name is said by the monks to be derived from the following legend:—The Emperor Theodosius was passing the promontory of Mt. Athos with his fleet, when a sudden storm arose, and the galley in which his child was embarked foundered; but the Holy Virgin rescued the royal infant from the waves, and placed him under a bush (*Báros*) in the valley. On this spot the Emperor afterwards erected a splendid monastery as a thank-offering, and called it the 'Bush of the Child.' Dr. Ludwig Ross believes that the name should be written *Βαροπέδιον*, and translates it *Dornenfeld* (Thorny Meadow). This convent counts several emperors among its benefactors, one of whom, John Cantacuzene, ended his days here in the monastic garb. The monastery, with its lofty towers and battlements, its massive portals and iron gates, its numerous turrets and domes, many of them painted with variegated colours, looks much like a feudal fortress, or like one of the old fortified villages still to be found among the roots of the Alps. It is beautifully situated on a commanding height, separated from the shore of the sea by slopes covered with plantations of olives and oranges.

Vatopaedi contains 300 monks, together with nearly as many more servants and dependents. 'The principal church should be noticed in passing, as it is certainly one of the most ancient on Athos.' It has two peculiarities which argue a great antiquity: these are the mosaics above and at the sides of the W. doors, and the fact that the E. apse is polygonal instead of being semicircular. Where these are found, there is reason for believing that the structure to which they belong is not later than the 10th cent.

On a hill near Vatopaedi are the extensive and picturesque ruins of a college, now deserted, which, during the last century, when under the direction of the learned Eugenios Bulgaris of Corfù, attained such reputation that more scholars resorted to

it from all parts of the Levant than the building could lodge.

4 **Kutlumush** (*Κουτλουμῶσι*) is about 2½ hrs. from Vatopaedi, close to Karyes, and in the most fertile part of the peninsula, among gardens, vineyards, olive plantations, and corn-fields. This is the smallest of all the convents, not containing above 30 Brethren. It was founded during the reign of Andronicos the Elder (A.D. 1283-1328), by Constantine, a noble of the Turkish family of Koutlounush, related to the Seljuk Sultans.

5 **Pantocrator** (*Ἡ Μονὴ τοῦ Παντοκράτορος*), the Monastery of the Almighty, is situated near the E. shore of the peninsula, between Vatopaedi and the Monastery of the Iberians. It was founded in the 13th cent. by Alexios, the same general of Michael Palacologos who recovered Constantinople from the Latins.

6 **Stavroniketes** (*Ἡ Μονὴ τοῦ Σταυρονικήτρου*), not far from the Pantocrator, was founded about A.D. 1540 by a Patriarch of Constantinople, in honour, as the name implies, of Him who conquered by the Cross.

7 **Iveron**, or the *Monastery of the Iberians* (*Ἡ Μονὴ τῶν Ἰβήρων*), is 2 hrs. from Karyes, on the E. shore of the peninsula. It derives its name from having been founded by some pious and wealthy Iberians under the charters of the Emperor Basil II. (A.D. 976-1025). Iberia was the ancient name of the country between the Black and Caspian Seas, now called *Georgia*. This monastery is 3 hrs. ride from Vatopaedi, and the small convents of *Stavroniketes* and *Pantocrator* lie near the route. From the Iberians to *Laura* is a beautiful ride of 5 hrs., passing the convents of *Philotheos* and *Caracallos* on the way.

8 **Philotheos** (*Ἡ Μονὴ τοῦ Φιλοθέου*) was founded in the 10th cent. by a certain Philotheos, in conjunction with two other persons.

9 **Caracallos** (Ἡ Μονὴ τοῦ Καρακάλλου) was founded, according to the monks, in the 11th cent. by a certain Antonius, the son of a Roman prince named Caracallus.

10 **Laura** (Ἡ Λαύρα), the largest of all the 20 monasteries, is situated at the extremity of the peninsula. The word *Laura* means a cloister, or monk's cell.

Laura was originally the retreat of Athanasios, a hermit of the 10th cent.; but it was subsequently enlarged and enriched by the munificence of many emperors and other benefactors. Though ranking first of all the monasteries in dignity, it is now inferior in wealth to several others, because its property was chiefly situated in S. Greece, and was confiscated under the government of Capodistria. The solitude and silence of its vast quadrangles speak to its poverty and decay. Among the rocks and woods around are scattered many cells and dependent hermitages. Like the other convents, Laura has the appearance of a fortified village, and is entered by a long, winding, vaulted passage, guarded by several massive iron gates. At the small harbour below is the arsenal (*ἀρσενάς*) or port for the galleys and boats of the monks, with a tower for their protection from corsairs. Directly above Laura rises the peak of

ΜΟΥΝΤ ΑΘΩΣ (6350 ft.), crowning the scene in a very imposing manner, with its white conical rock and precipices, in striking contrast to the rich dark foliage of the ridges below. On the highest pinnacle is a little Chapel, dedicated to the *Transfiguration*, in which a service is annually performed on that festival Aug. 6th (N. S.). The ascent can be made in one day from Laura, returning at night, and the splendid panoramic prospect from the summit will amply repay the fatigue. This peak was one of the stations of the fire-beacons which carried Agamemnon's signal to Clytemnestra (Aesch. *Agam.* 284).

From Laura we proceed N. along the W. side of the peninsula, where the scenery is of a more stern and

gloomy character than on the E. coast. Perhaps this fact is not without its influence on the monks themselves, for the convents on the W. side are noted for a still more ascetic rule than those on the E. shore of Mt. Athos.

It is 5 hrs. from Laura to St. Paul; the path in many places is a mere cornice running along the face of the cliff.

At some distance from St. Paul the route passes *St. Anne*, which is an *asceterion* (ἀσκητήριον), or place of ascetic retreat, dependent on Laura. Below St. Anne the cliff juts out into the Singhitic Gulf, and was anciently called the *NYMPHAEON*. The Church of St. Anne, surrounded by a cluster of small houses, and nestling in a hollow of the rocks at some distance above the sea, is just such a place as we may suppose to have been dedicated to the Nymphs—those fairies of classical mythology. A grove of trees flourishes round the church, and from a spring high up on the face of the cliff water is brought to irrigate the shrubs and flowers, by long conduits made of the hollowed trunks of trees. The Church is noted for possessing, in a silver case set with precious stones, the left foot of St. Anne.

11 **St. Paul** (Ἡ Μονὴ τοῦ Ἁγίου Παύλου) was originally founded for Servians and Wallachians, and takes its name not from the Apostle, but from one of its own chief benefactors, —a son of the Emperor Maurice (A.D. 582-620). The monks in this convent are now nearly all natives of the Ionian Islands, chiefly Cephalonians. Several of them speak Italian, and the traveller will observe various little signs of occidental civilisation here.

It is 4 hrs. from St. Paul to Karyes, through striking scenery across the central ridge of the peninsula. The three following convents are situated in the neighbourhood.

12 **St. Dionysios** (Ἡ Μονὴ τοῦ Διονυσίου) was founded A.D. 1375, by Alexios III., Emp. of Trebizond, at the instance of Dionysios, then Abp. of Trebizond.

12 **St. Gregory** (Ἡ Μονὴ τοῦ Γρηγορίου) was founded by a saint of that name, in the 14th cent., during the reign of Joannes Cantacuzenos.

14 **Simopetra** (Σιμόπετρα), or *Simon Peter*, derives its name from its position on a cliff overhanging the sea, and from its founder, Simon, the hermit, 13th cent.

15 **Xeropotamos** (Ἡ Μονὴ τοῦ Ξεροπόταμου) is so called from a torrent, dry in summer, which flows past the convent into the Singhitic Gulf.

16 **Russicon** (τὸ Ρουσσικὸν Μοναστήριον) is a convent founded in the 12th cent., originally for Russians alone, but where the majority of the Brethren are now Greeks. It has two churches, in one of which the service is performed in Slavonian, in the other in Greek. In Chiliandarion and in Zoographos, Slavonic alone is used.

17 **St. Xenophon** (Ἡ Μονὴ τοῦ Ξενοφάντος) is so called from its founder, a Greek saint of the 11th cent.

18 **Docheiारेion** (Ἡ Μονὴ τοῦ Δοχειαρίου) was founded during the reign of Nicephoros Phocas, by a monk named Euthymios, who had been *Receiver* (Δοχειαρής) of Laura.

19 **Constamonites** (Ἡ Μονὴ τοῦ Κωνσταντινίου) is a small convent, founded, according to the most probable account, in the 11th cent.; but also said to derive its name from Constant, son of Constantine the Great. It is situated in a rocky romantic wilderness to the left of the road between Maryae and Zoographos.

20 **Zoographos** (Ἡ Μονὴ τοῦ Ζωγράφου) is a convent of Servian and Bulgarian monks, founded by several lay nobles in the 9th cent., during the reign of Leo the Philosopher. The church is noted for a miraculous picture of St. George, which conveyed itself from Palestine without human aid, like the sacred House of Loreto. The monks declare it to have been

painted by divine will, and not by the hands of men, whence the monastery was dedicated to the Zoographos or *Painter*. There is a small hole near the eyes of this picture made by a free-thinking bishop from Constantinople, who struck his finger in derision through it, but was unable to withdraw it, and was at length obliged to have it cut off.

Zoographos is situated in an inland valley, at some distance from the sea, and is the most N. of the convents on the W. side of the peninsula. It is 2 hrs. from hence across the central ridge of Esphigmeneu, whence the traveller can return in 4 or 5 hrs. to Erisso.

The whole number of monks on Athos is believed to be about 3000, besides *seculars*, who may amount to 3000 more.

The tourist will reap no small pleasure from wandering among these woods and glens, and peeping into the quaint and quaintly peopled buildings with which they are spotted. The antiquary will revel in a perfect cabinet of Byzantine monuments, charters, and imperial seals, illuminated manuscripts, elaborate reliquaries, paintings, forms of architecture, and the like, which he might search the world in vain to parallel. To the ecclesiastical student belong the incongruities; but to him also belongs the greatest share of interest. He will find the religion of the Middle Ages still living and breathing in the 19th cent., with its many miracles, its simple credulity, its cumbrous ceremonial, its dense ignorance. He will see the long services of the Eastern Church fully and reverently performed. He will see peasants where he looked for monks; and then discover those to be monks whom he had judged to be peasants.†

† 'Christian Remembrancer,' April 1851.

ROUTE 127.

ERISSO TO SALONICA, BY NISVORO.—
HORSE-PATH.

Erisso to—	H.	M.
Nisvoro	5	0
Elerigova	5	0
Galatista	6	0
Salonica	8	0
	24	0

This journey may be accomplished in two long days. The best sleeping-quarters are at *Elerigova*.

On quitting Erisso, instead of turning to the left after passing the isthmus, and striking across the hills to Gomati, the path lies N. towards the interior of the country. Passing over some undulating ground, the traveller enters a richly cultivated valley, surrounded by wooded hills. Some very fine plane-trees mark the courses of the rivulets. Hence there is a steep ascent to Nisvoro, passing some heaps of burnt ore, which mark the spot where silver-mines were formerly worked by the Turks.

Nisvoro (or *Isboros*), corrupted by running the final *v* into the next word (*εἰς τὸν Ἰσβορὸν—σὸν Ἰσβορὸν—σὸν Νισβορόν*), the site of the ancient **STAGIROS**, the birthplace of Aristotle, is a Greek village of 300 houses, in a lofty situation on the S. face of a woody mountain, commanding a fine prospect of Athos and the Aegean. 'The position is very much that of an old Hellenic city, the height on which the town is built being detached in front of the mountain, and flanked on either side by a torrent. There are, moreover, vast substructions of Hellenic masonry all around, particularly in the beautiful glen to the W. That Stagiros was not far from Acanthos is rendered probable by their both having been colonies of the Andrians, and because, when Acanthos surrendered to Brasidas in the Peloponnesian war,

Stagiros immediately followed the example (Thucyd. iv. 88). Colonel Leake is inclined to place Stagiros at the modern village of *Stavró* (*Σταυρός*), near the shore of the Strymonic Gulf, in the plain below. Still I would venture to allege, in support of the claim of Isboros to the honour of having given birth to Aristotle, the universal tradition of the Macedonian peasants, and still more the very passage from Herodotus (vii. 115) cited by Leake himself. The historian states that Xerxes' army, after leaving the Strymon, *passed by*, i.e. left on one side, Stagiros, and then came to Acanthos. Now there would not be room for so vast a host to pass in the narrow space between *Stavró* and the sea; whereas it would be very natural that it should keep its course across the plain below, and leave on its left a town situated where Isboros now is. I would fondly, therefore, believe that it was among the beautiful glens surrounding Isboros that the young Aristotle was wont to wander, musing on those great principles of science and philosophy which dawned on his mind first of all men; like as the sun, when mounting above the horizon of his native town, pours its light on the peaks of Athos and Olympus, while the hills and valleys below are still buried in darkness.'—*Bowen*.

Over soft greensward, and through scenery like that of an English park, we next reach *Elerigova*, a large Greek village (there are scarcely any Mohammedans in Chalcidice), the houses of which are clustered on a slope above the plain. Hence we continue due W. to *Galatista*, the road passing through a wooded and hilly country, many parts of which are very picturesque. Galatista is a tolerably large town, and the seat of a Greek Bishop. To this succeeds a dull undulating plain, with few houses, little cultivation, and less wood except round the village of *Vasilica*. The path turns N.W. before reaching **Salonica** (Rte. 124).

ROUTE 128.

SALONICA TO SCUTARI, BY MONASTIR,
ACHRIDA, AND CROIA. — RAIL AND
HORSE-PATH.

	Miles
Salonica to Yenidjeh	37
Vodena	61
Ostrov	76
Monastir	129
	H. M.
Monastir to Resna	6 0
Achrida	4 0
Kukussa	11 0
Elbasan	10 0
Tytada	10 0
Croia	7 0
Alessio	8 0
Scutari	6 0
	62 0

Rly. as far as *Monastir* proposed, but not yet continued; thence to *Scutari*. One train daily in 14 hrs.

This is a very interesting route, and will lead the traveller through some of the finest scenery and most famous localities of Macedonia and Illyrian Albania. It follows in part the VIA EGNATIA of the Romans.

Before starting the traveller should procure, in addition to the *boujouroulli*, letters of recommendation from the governor of Salonica to those of the provinces he intends to travel through.

The Rly. runs W. from Salonica over a flat plain, and crosses the *Vardar*, a fine broad stream of a turbid red colour. These plains of Lower Macedonia are inhabited chiefly by Bulgarian peasants, who cultivate the *tchiftliks* (farms) of the Turkish proprietors, and tend the herds and flocks in which much of their wealth consists. After crossing another branch of the *Vardar* the train passes, about 32 m. from Salonica, at some distance, the **Baths of Pel**, supplied by a spring of water issuing from a ruined mass of Roman masonry. This name, together with some pieces of pottery and marble blocks in the fields and Turkish cemeteries, and a

number of large tumuli on the low hills to the south, near the village of Alaklisi, are the only remains of PELLA, the birthplace and capital of Alexander the Great.

This interesting identification is due to Col. Leake, who placed the site of Pella at Yenikeni (Gr. *Neochori*). Philip of Macedon first made Pella the royal residence; and from its coins it would appear to have continued a place of importance until the time of Hadrian. On its conquest by the Romans, it became a station on the Egnatian Way and a colony.

37 m. **Yenidjeh** (Gr. *Jannitza*), a good specimen of a Macedonian country town. It is situated in groves of rich foliage, overtopped by shining white minarets, with here and there a few mosque domes, begirt with tall dark cypresses. Many remains of Hellenic antiquity, such as squared blocks of stone and fragments of columns, may be observed in the houses and cemeteries of Yenidjeh, which has been built and repaired from the ruins of Pella.

The Rly. continues over the central plain of Macedonia, backed by the grand mountain range of *Karadjova*. Cultivation increases as we approach the valley of the *Karasmak*, or *Mavro-nero* (black water). Thenceforward trees become more numerous, and the traveller will rejoice in the almost English character of the scenery.

61 m. **Vodena** (*the waters*) occupies the site of the ancient EDESSA. It is beautifully situated on a table-land, backed by three ranges of mountains, with a precipice in the foreground, and a number of picturesque cascades.

The view from the town includes Mt. Pindus to the W., Olympus to the S.E., and the heights beyond Salonica, a distance of 60 m. A road ascends to the town, under walnut and plane trees which shade the winding paths and rushing streams. The combination of wood, plain, and mountain is most lovely; and few scenes in Greece possess such beauty and grandeur.

ÆGÆE or *Edessa*, the former being probably the older form of the name, was the original centre of the Macedonians, and the residence of the royal house; and, though the seat of government was afterwards transferred to Pella, when the increasing power and civilisation of the kingdom rendered maritime communication more essential to the capital than strength of position, yet *Edessa* always remained the national sanctuary and the burial-place of the kings. From its commanding position on the Egnatian Way, and at the entrance of the passes into Illyria and Upper Macedonia, this town continued to be of importance under the Roman and the Byzantine Emperors. The Greek Bishopric is still known by the name of *Edessa* as well as by that of *Vodena* (*Βοδηνά*).

Notwithstanding the ancient importance of *Edessa*, the remains of antiquity are now few; the site, from its natural advantages, has been always occupied by a town, and new buildings have caused the destruction of their predecessors. A remnant of the Hellenic fortifications may be observed in the wall of one of the modern houses situated on the edge of the cliff; and many scattered fragments have been discovered in the town, among which are some inscriptions of the time of the Roman Empire.

The traveller should visit the house of the Archbishop for the sake of the fine view. *Vodena* has about 12,000 inhab., of whom about half are Musulman, and the remainder Bulgarian, with a few Jews; there are six mosques and 13 churches, some of which contain fragments of antiquity.

6 hrs. S.E. lies *Verria* (Rte. 125).

The Rly. now runs through the narrow valley of the *Karasmak*. Then, crossing the river, it rapidly ascends through fine scenery to

76 m. *Ostrovo*, a little village by the side of a mountain-lake which is about 10 m. by 2.

A mosque with a minaret by its side, which rises out of the water at the distance of half a mile from the

shore, indicates the remains of a submerged town. The lake is of comparatively recent formation, and owes its existence to the damming up of the water of the river. Less than a century ago there was no lake in this region, and many towns existed in various parts of the valley, like those of *Pheneos* and *Stymphalos*.

From hence the Rly. ascends over the brushwood-covered hills to some bleak downs. Further on is a magnificent view of another mountain lake, the shores of which are beautifully indented and varied with promontories and bays, while the lines of the hills on all sides are exceedingly graceful. Beyond this oasis, we proceed over bare slopes to

Tilbeli, thence over desolate uplands for a few more miles, after which the Rly. descends to the plain.

120 m. **Monastir** ☆ (45,000), is the military and administrative centre of Upper Macedonia and Northern Albania. It is also a place of great importance, as commanding the direct entrance from Northern Albania into Macedonia, and as a military position from which Thessaly and Epirus are also accessible.

The glitter of outward appearance is usually exchanged on entering Eastern towns for squalor and wretchedness; and the traveller is, therefore, agreeably surprised at the great extent of barracks and other public buildings at *Monastir*: at the width and good pavement of the principal streets, and at the general cleanliness and neatness of the houses. The bazaars are handsome, and crowded with buyers and sellers. Very pretty silver-filigree work may be purchased. In August a large fair (where English goods sometimes figure to the amount of 15,000*l.*) is held at the neighbouring village of *Perlepe*. The traveller should on no account miss seeing this when practicable. It is quite a little *Nijni Novgorod*. The Turks resident in *Monastir* are for the most part either military or officials. Bulgarians and Greeks form the majority of the

inhabitants. There are few Albanians, and a considerable number of Jews.

'The natural beauties of Monastir are abundant. The city is built at the western edge of a noble plain, surrounded by the most exquisitely shaped hills, in a recess or bay formed by two very high mountains, between which magnificent snow-capped barriers is the pass to Ochrida. A river runs through the town, a broad and shifting torrent, crossed by numerous bridges, mostly of wood, on some of which two rows of shops stand, forming a broad covered bazaar. The stream, deep and narrow throughout the quarter of private houses and palaces, is spanned by two good stone bridges, and coned by strong walls; but in the lower or Jews' quarter, where the torrent is much wider and shallower, the houses cluster down to the water's edge with surprising picturesqueness. Either looking up or down the river, the intermixture of minarets and mosques with cypress and willow foliage form subjects of the most admirable beauty.—*Lear*.

Monastir corresponds to the ancient *ERACLEIA LYNCESTIS*. The pretty convent of *Boukova* (Beeches), distant 1 hr., deserves a visit.

Horse-path onward. After leaving Monastir, 5 hrs. are consumed in winding through two valleys or passes at in between lofty hills. Then the road—a wide stony track—emerges into a valley, which opens into a plain, disclosing at its extremity the lake of Presba, walled in by lofty mountains. To the W. lies the village of Presba, embosomed in plane and chestnut, and spangled with two or three glittering minarets.

Beyond Resna the road leads over the central ridge of the Pindus chain. We climb by a constantly winding increase round the E. side of the pass; and from the summit we look back over the lake of Presba to plains and hills, and Olympus and all; the whole seen through a

frame of silver-trunked beeches crowning the ridges of the hills, whose sides feather down to the lake in folds of innumerable wood screens.'

Less than $\frac{1}{2}$ hr. is occupied in crossing the summit of the pass—a narrow, rocky upland, interspersed with stunted beeches, and in winter deeply covered with snow. On arriving at the W. face of the ridge, the plain and lake of Ochrida or Achrida suddenly burst into view. The descent is very steep; and the road then leads over a fertile tract of gardens and pasture-land to the town of

Achrida (15,000), which preserves the name of the ancient *ACHRIS*, on the *Lake Lychnitis*. The town is built at the N. end of the lake, on three sides of the Castle-hill, and along the margin of the water. The fortress, towering over the houses, and commanding a splendid prospect, contains the residence of the governor of the district. Among his train will be remarked many of the crimson-clad Ghegs of Northern Albania. This costume is the most splendid of the Albanian dresses. The population is about equally divided between Mussulman and Orthodox. The lake is surrounded by mountains on all sides; far away, at its S. end, glitter the white walls of the 9th cent. **Convent of St. Naum**, which the traveller should certainly visit. The excursion takes 6 hrs. by land, but somewhat less in a boat. The festival is celebrated on 20th June, when numbers of pilgrims flock hither. The tomb of the saint is in a side chapel of a small church, in the middle of the great court. This is almost the only part that remains of the Byzantine structure. The monks, of whom there are about 60, are kindly and hospitable to strangers.

From Achrida to Elbassan, the road lies W. by the shore of the lake, and in 2 hrs. reaches **Strounga**, a picturesque village, not far from the egress of the river *Drin*, the ancient *Drilon*, which flows into the Adriatic near Alessio. From hence we proceed through groves of chestnut until, quitting the vicinity

of the lake, we toil for 3 hrs. up a pass, walled in by low hills covered with stunted oaks. A tedious descent succeeds, and then 2 hrs. of a narrow dull valley. A khan, 7 hrs. from Achrida, is convenient for the mid-day halt. The surrounding country is desolate and almost uninhabited. After passing a range of low hills, we come to the valley of the *Skumbi* (the ancient *GENUSOS*), a stream winding through rugged scenes of crag and forest. 3½ hrs. from the khan we cross the river on a high single arch, and ascend the heights on the l. bank, where stands the straggling village of

Kukussa. The road continues to ascend the left bank of the *Skumbi*, and advances by precipitous paths along the mountain-sides. There is a khan about 5 hrs. from Kukussa. Hence, after 3 hrs. of winding along dangerous paths, at the edge of precipices and chasms, and through scenery of the same rugged character, we descend to the valley, and cross the *Skumbi*, here a formidable stream, by one of those lofty one-arched bridges so common in Turkey, and mostly dating from the time of the Byzantine empire. 2 hrs. more are occupied in threading a pass between rocks, admitting only a narrow pathway beside the stream. After 1 hour's further ride through widening uncultivated valleys, we reach

Elbassan, probably the representative of the ancient *ALBANOPOLIS*, so called from the neighbouring tribe of *Albani*, who perhaps gave their name to Albania.

Elbassan is singularly picturesque. A high and massive wall, with a deep outer ditch, surrounds a quadrangle of dilapidated houses; at the four corners are towers, as well as two at each of the four gates. These fortifications date from mediæval times, and are now much dilapidated. Indeed few places can afford a greater picture of desolation than Elbassan; but the views from its broad ramparts are exquisitely lovely. The suburbs are scattered over a large extent of ground; and there

is a curious old bridge, supported by irregular arches, over the river.

After threading a variety of lanes and gardens, the road winds N.W. through the narrow valley of a stream tributary to the *Skumbi*; then it ascends the face of the mountain which separates the territory of Elbassan from that of *Tyrana*. The views from the summit, are exceedingly grand. Thence the road descends through a broad undulating valley. Afterward it continues for 2 hrs. along the banks of a torrent enclosed between fine rocks. Then, fording the stream it gradually descends over low hills to the plain. In front, the long rugged range of the *Croia* mountains is interesting alike from its beauty and its historical associations.

Tyrana, a small Albanian town contains one or two remarkably picturesque mosques, and its immediate neighbourhood is delightful. By the direct road *Tyrana* is not more than 7 or 8 hrs. from *Alessio*; but every traveller should diverge from the straight path to visit *Croia*, the stronghold of *Skauderbeg*.

Leaving *Tyrana*, the road proceeds N. by a broad green path, and through a wide valley. In 4 hrs. it reaches a khan, whence the path to *Croia* diverges on the rt., and occupies about 3 hrs. more. It ascends to the town by a winding path through woods, and then by a sharp climb up the great rock round which the houses cluster and hang.

Croia.—'Few prospects are more stately than those of this renowned spot; and perhaps that of the crag with its ruined castle projecting from the great rocks above, and lordling over the spacious plain country N. and S. from *Sc. dra* towards *Durazzo*, reminded me more of *Olevano*, that most lovely landscape in a land of loveliness, than any place I ever saw. At the base of this isolated rock lies the town, a covered semicircular line of bazaars; and overlooking all is the Bey's palace, and a tall white minaret against the blue sky.'—*Lear*.

Croia owes its celebrity to its having been the chief stronghold of *George Castriot* or *Skanderbeg* (Lord Alexander). A sketch of the career of this renowned chieftain will be found in Gibbon, chap. lxvii. His father, John Castriot, was the hereditary prince of a small district in Northern Albania, who yielded to the arms of the Turks in the beginning of the 15th century, and delivered up his four sons as the pledge of his fidelity. They were instructed in the Mahomedan religion, and trained in the arts and arms of Turkish policy. It was not till A.D. 1443, when he had nearly attained his fortieth year, that George Castriot, the youngest of the four brethren, abjured the Prophet and the Sultan, and, seizing on Croia, proclaimed himself the avenger of his family and country. The names of religion and liberty provoked a general revolt of the Albanians, who indulged the Ottoman garrisons in the choice of martyrdom or baptism; and for 23 years Skanderbeg resisted the powers of the Turkish Empire—the hero of Albania in modern, as Pyrrhus had been in ancient times. His resources at length were exhausted, for Skanderbeg died a fugitive at Lissos, on the Venetian territory; and the independence of his country expired with him. His infant son was saved from the national shipwreck; the Castriots were invested with a Neapolitan dukedom, and their blood continues to flow in the noblest families of the realm. A colony of Albanian fugitives obtained a settlement in Calabria, and they preserve at this day the language and manners of their ancestors.—*Gibbon*.

Christianity is now extinct at Croia, which is inhabited entirely by Moslem Albanians.

12 hrs. E. of Croia is *Orosh*, a mountain village, the capital of the hereditary chief of the Mirdites, a semi-independent tribe of Latin Albanians.

It takes 3 hrs. from Croia to regain the regular post-road, and 5 hrs. more, through tracts of wooded country, to

Alessio. The road from thence to *Scutari* is described in Rte. 122.

ROUTE 129.

SALONICA TO CONSTANTINOPLE, BY
CAVALLA AND RHODOSTO.—CARRIAGE-ROAD.

Miles.

	Salonica
30	Kilesseli
70	Neochori
93	Orphano
125	Pravishta
140	Cavalla
180	Yenidjeh
220	Gunnurgina
300	Ferejik
340	Kishan
370	Yenijek
400	Rhodosto
450	Eski Erekli
490	Kütchük Tchekmejeh Stat.
515	Constantinople (by Rail)

Rly. open to (125 m) *Drama*; in construction† thence to (130 m) *Dedé-Agatch*, whence a branch line runs N.E. to (92 m.) *Adrianopolis*, on the main line between Vienna and (200 m.) *Constantinople*—547 m. in all. The Stat. of *Drama* is near *Pravishta*, but does not lie upon the carriage-road. The distances here given are approximate only.

This is the old high road between Salonica and Constantinople, following in part the Roman Way. Owing to the small amount of traffic, it is badly kept up. The journey cannot be accomplished in less than 10 days. To the traveller who is not pressed for time, we strongly recommend this route. It affords much that is of interest, and is seldom now traversed. A clever dragoman will be found indispensable, as difficulties are likely to arise in procuring vehicles and horses. Enquiry must be made as to the security of the road.

The journey can only be made in

† Opened throughout in April 1896.

the local *araba*, a kind of small waggon resembling the Russian *Telega* or post-cart. Should the traveller weary of the road, he can cut it short at *Dede-Agatch* (see below), and proceed by steamer or railway.

The route must be performed on horseback as far as *Pravishta*, to which place the *araba* and horses should be sent on. The traveller who does not care to see the unimportant ruins of *Amphipolis* may proceed direct from Salonica by *Serres* to *Pravishta*, and save 13 hrs.

Leaving Salonica by the E. gate, the road passes close to a large tumulus, and some remains of antiquity. It then passes through a defile, at the summit of which are seen the ruins of a fortress, and part of an aqueduct. As it crosses a plain, the small *Lake of St. Basil* is seen to the rt. We then ascend some hills S.E. and reach

30 m. **Kilesselu**. The road now crosses a fertile level. Two remarkable rocks rising perpendicularly from the plain look like Cyclopean ruins. The road passes between them, and descends to the lake of *Bolbe*.

40 m. **Büyük Beshek**, or Greater Beshek (Gr. *Besikia*), is situated on the lake, commanding a beautiful view, and occupying the site of the ancient *BOLBE*. Coasting the shores of the lake, we arrive at

48 m. **Küçük Beshek**, or Little Beshek. The view here is beautiful, and the town, situated on a promontory, has something of the character of Swiss scenery. The road enters a defile after passing the extremity of the lake. To the rt. are the ruins of a monastery. The rocks rise to an immense height, and are covered with plane-trees and oak.

7 m. further is a *khan*. [From this place it is 16 hrs. to Mount Athos.] The road proceeds along the shore, and, after doubling a point of land, the N.E. side of the *Sinus Strymonicus* comes in view.

The river Strymon, the boundary of

Macedonia and Thrace, is crossed by a flying bridge. The road now passes

70 m. **Neochori**, which stands on the site of the ancient *AMPHIPOLIS*.

Some remains of the ancient defences may be seen to the S.E., but nothing of much interest. The ground is strewn with fragments of ancient tiles and pottery. Many inscriptions as well as autonomous coins have been found here. The line of a Roman aqueduct may also be traced.

Amphipolis was made a colony of Athens in B.C. 437, and played a conspicuous part in ancient history. It was situated on an eminence on the E. bank of the Strymon, just below its egress from the *Palus Cercinitis* (also called *Lake Prasias*), and about 3 m. from the sea. The Strymon flowed almost round the town, whence the name *Amphipolis*. At an earlier period it was called the *Nine Ways* (*ἐννέα ὁδοί*), from the many roads which met here. The city surrendered to Brasidas, the Spartan, B.C. 424, but Thucydides, the historian, saved the port *Eion*, at the mouth of the Strymon (Thuc. iv. 104-106). He was exiled for 20 years by his countrymen for not having saved *Amphipolis* also. The Athenians sent an expedition to recover the city in B.C. 422, which failed; Cleon, the celebrated Athenian democratic leader, and his gallant opponent, Brasidas, were both killed in the battle (Grote, *Hist.* vol. vi.). *Amphipolis* was annexed to his dominions by Philip of Macedon in B.C. 358. The Romans made it the capital of one of the four districts into which they divided Macedonia.

9 hrs. N.W. lies **Serres** (see below).

93 m. **Orphano**, the port of *Serres*, occupies the site of the Venetian town of *Contessa*, which gave its name to the Gulf, but has entirely disappeared. The hamlet of *Orphano* lies at the foot of a ridge, and *Palaea Orphano* on the other side. It is a wretched place, with a small fort on the side of the hill. Numbers of fine ancient medals and coins have been found here. The road now lies N.E.E. over

a plain, which is highly cultivated. Near the

113 m. **Khan of Kounarga** are fragments of ancient columns, which are also visible in the Turkish cemeteries near the road. At the end of the plain are six or seven fountains upon one spot. Leaving these, a paved road ascends a hill, whence there is a fine view of *Pravishta* in a defile, and beyond it of the great plain of *Serres*, which supplies *Salonica* with her exports of cotton and tobacco. At

125 m. **Pravishta** the road from *Serres*, 6 hrs. N.W., falls in on the l. *Serres* (20,000), stands on the site of the ancient **SIRRHAE**.

The road descends into a plain occupied by considerable colonies of *Nomad Turcomans*. To the l. are the mountains of *Drama*, near which are situated the remains of *Philippi*, which, however, may be more conveniently visited from

140 m. **Cavalla** ☆ (4000). Steamers (see p. 937, A., C.).

Cavalla is the ancient **NEAPOLIS**, where *St. Paul* landed, after his voyage from *Troas*, by the island of *Samothrace*. It is situated on a promontory, with a port on each side; hence its advantageous situation for commerce, which is now, however, confined to the exportation of cotton and tobacco.

Along the quay are ranged extensive European warehouses, where the tobacco (considered the best in Turkey), is stored for exportation.

The view of the town from the sea is harmonious and picturesque in the extreme. It is built in the form of a low pyramid. First comes the quay, then a long line of Turkish domes marking the great college of *Mehemet Ali*, then a bluff scarp dividing the town in two, with white houses, mosque, and minarets in terraces on either side, and lastly a massive-looking castle crowning the summit. To the l. of the spectator a fine Byzantine aqueduct on two tiers of arches spans the valley, conducting water from *Mt. Pangaeos* to the

citadel. Two precipitous cliffs of this mountain advance so near the sea as to form narrow defiles, the passages of which were once closed and defended by walls.

Cavalla was the birthplace of the celebrated *Mehemet Ali* of Egypt, who endowed it with a handsome mosque and college. The latter is in part a charitable foundation, similar to *Christ's Hospital*. The traveller should visit the great *Caravanserai*, a picturesque edifice dating from the 16th cent. It was built by a wealthy and beneficent Turkish knight, named *Ibrahim Pasha*, in the reign of *Solyman the Magnificent*. He also built the *Baths*, and repaired the Byzantine aqueduct, restoring it to the use of the town. In the principal square, under a plane-tree, are some Roman sarcophagi serving as horse-troughs.

The island of *Thasos* may be conveniently visited from *Cavalla* by sailing-boat (see *Handbook to the Mediterranean*).

EXCURSION TO (3 hrs.) **Philippi**.—The road leads W., passing a little mosque on the rt., and runs for a while along the coast. Then turning N. it crosses a ridge, whence a view suddenly opens on the plain of *Philippi*, which lies unrolled like a map at the traveller's feet. The col on the summit is the ancient **PYLAE** of *Symbolon*, so called because it connected *Pangaeos* with the inland mountain chain. Here a detachment of the army of *Octavian* and *Mark Antony* took its stand under *Norbanus*.

Passing through these 'gates,' we descend on a fertile plain, in the middle of which is the village of

Berekellou (the blessed), the battlefield of *Philippi*, where, in the autumn of B.C. 42, the first engagement took place between the *Caesarian* and *Republican* troops, and where, three weeks later, *Octavianus* and *Antony* obtained the great victory which terminated the existence of the *Roman Republic*.

The principal remains of **PHILIPPI** lie about $\frac{3}{4}$ m. W. of *Berekellou*, though the entire battlefield is strewn

with tumuli, stelae, and other fragmentary monuments. The name of Philippi survives in that of the ruined Turkish hamlet of *Felibejik*, which stands on the border of a marsh S.E. of ancient Philippi. The ruins of the ancient city include a *theatre*; walls of the acropolis and of the lower town: remains of a large Roman *temple*; and a group of four colossal marble columns. The latter have given their name *Dikili Tashlar* (standing stones) to a small hamlet hard by.

Little is known of the ancient city prior to the Macedonian period, though it had a previous existence under the name of *Krenides* (Fountains). Philip of Macedon enlarged the city and gave it his name. In later times it became famous as the starting-point of the diffusion of Christianity in Greece. The city was twice visited by St. Paul (Acts xvi. 12-40, and xx. 6), while to the Philippians was addressed, from his prison in Rome, in A.D. 63, the well-known Epistle.

On leaving Cavalla the road ascends a part of Mt. Pangaeos by a paved way, affording a fine view of the city. To the l., the top of the hill is covered with ruined walls, and the ancient aqueduct here crosses the road. We descend by a paved road, gaining a view of Mount Athos and Thasos to the S., and of Samothrace to the S.E. Leaving the bay, we cross another mountain, and descend past an ancient gateway.

The road now traverses a dreary plain to the (20 m.) **Ferry of the Nestos**, or *Karason*. Thence to

180 m. **Yenidjeh**, in Greek *Jamitza*—a town of 200 houses. 2 hrs. from Yenidjeh the sea enters the plain by a narrow mouth, and forms a salt-water lake, the ancient *PALUS BISTONIS*. At its N. extremity is the picturesque ruin of a large monastery. Fragments of Grecian sculpture have been found here. To the l. is the range of *Rhodope* (Virg. *Georg.* i. 332).

Hereabouts are many cemeteries and tombs of Turkish saints. The wells in Thrace are frequently curious, con-

sisting of an arch, whence a covered flight of 10 or 15 steps lead to the level of the water. Passing some ruins we reach

220 m. **Gummurgina**, a town of 1000 houses, crowned by a picturesque old castle.

Thence the road traverses a dreary plain for 2 hrs., and crosses the *Yardimlou Sou*, on a bridge of 8 or 9 arches. $1\frac{1}{2}$ hr. further it reaches an ancient bridge of 8 arches, over a small river. Further on, we ascend a wild upland region, the traditional home of the Cicones, who assisted Priam against the Greeks. Here are many traces of the old paved *Roman Highway* from Rome to Constantinople. A fine view opens in front of the Aegean sea, and the isles of Samothrace, Imbros, and Lemnos.

243 m. **Kalajidereh**. Then follow, at short intervals, *Chirka*, *Karakaya*, *Khodja Keüi*, *Dogan-Hissar*, and *Deremjelou*.

About 4 m. before reaching Ferejik a fine prospect opens of the gulf of *Aenos*.

300 m. **Ferejik**.—Here is a fine Byzantine castle, situated on the E. side of Mt. Serrion. [Rly. N.N.E. to (80 m.) *Adrianopolis* (Rte. 10); S.W. to 13 m. *Dede-Agatch* ✱ Steamers. see pp. 937, 938, A., C.]

On leaving Ferejik, we cross the *Maritza*, the ancient *HEBROS*, which divided the Cicones and the Apsynthii. The great maritime plain watered by the Hebrus was called *Doriscos*, from an ancient town on the neighbouring coast. On a part of it the forces of Xerxes were reviewed previous to their descent upon Greece.

340 m. **Kishan**, near the termination of the chain of *Rhodope*. A hilly and stony road leads hence to (4 hrs.) *Mulgara*.

This part of Thrace resembles the steppes of Southern Russia, and has many large tumuli.

400 m. **Rhodosto** ☆ (Turk. *Tekfordagh*), with 22,000 inhab., a large, pleasant, straggling town, on the Sea of Marmara. It contains some remains of the Byzantine times, but no classical antiquities. Its stately cypress groves—old cemeteries—are highly picturesque.

The traveller must on no account omit to visit the Church of the **Panagia Rhevmatocratissa** (*Παναγία Ρευματοκρατίσσα*) or *Virgin Empress of the Torrent*. It owes its name to a miracle supposed to have been performed by the Virgin, in defeating an invading force in the bed of a torrent in the vicinity. Here are buried the Hungarian exiles of 1696; long Latin inscriptions mark their graves.

On leaving Rhodosto, the road lies over the same bleak country, broken by frequent tumuli, to

450 m. **Eski Erekli**.—This little town derives its name from the ancient **HERACLEIA**, called also *Perin-*

thos. The ruins lie on a promontory 2 hrs. S., at *Büyük Erekli*.

Beyond Eski Erekli, the old Roman road, paved with black marble, is in many parts entire. At

465 m. **Selivria**, the ancient **SELYMBRIA**, is a bridge of three arches, and a very picturesque mediaeval castle. The road now lies along the shore of the Propontis.

480 m. **Büyük Tçekmeje**, or the *Great Bridge*, has a series of four stone bridges, over which, and along the paved way, the road passes the town by a lake. The harbour is spacious.

490 m. **Küçük Tçekmeje**, or the *Little Bridge*, is a village by the seaside, surrounded by marshes. Hence by Rly. in 1 hr. to

515 m. **Constantinople** ☆ (see *Handbook for Constantinople*).

SECTION IX.

THE ARCHIPELAGO

OR

ISLANDS OF THE AEGEAN SEA.

CYCLADES.

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1 Amorgos†	881	11 Naxos†	906
2 Anaphe†	882	12 Oliaros	908
3 Andros†	882	13 Paros†	910
4 Delos	884	14 Pholegandros†	912
5 Ios†	893	15 Seriphos†	912
6 Keos†	894	16 Sikinos†	913
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9 Melos†	901	19 Tenos†	918
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† Accessible by Steamer.

SPECIAL INTRODUCTION.

The Isles of Greece, the Isles of Greece !
 Where burning Sappho loved and sung,
 Where grew the arts of war and peace,—
 Where Delos rose, and Phoebus sprung !
 Eternal summer gilds them yet,
 But all, except their sun, is set.

The Scian and the Telian muse,†
 The hero's harp, the lover's lute,
 Have found the fame your shores refuse ;
 Their place of birth alone is mute
 To sounds which echo further west
 Than your sires' 'Islands of the Blest.'
Byron.

THE AEGEAN SEA, called by the Italians the **Archipelago** (probably a corruption of Αἰγαῖον πέλαγος), and by the Turks the *White Sea*, is bounded on the N. by Macedonia and Thrace, on the W. by Greece, and on the E. by Asia Minor. Ancient writers have divided it into the *Thracian*, the *Myrtoan*, the *Icarian*, and the *Cretan* seas; but the name is usually applied to the whole expanse of water as far S. as the islands of Crete and Rhodes (Hem. II. xxiii. 230; Virg. *Aen.* xii. 365; Hor. *Od.* i. 1, 14; i. 26, 2; ii. 16, 2; iii. 7, 21). The derivation may be from αἰγίς, a *squall*; but the etymology is quite uncertain. The navigation of the Aegean has been dangerous and intricate in all ages, on account of the conformation of its numerous rocks and shoals, and the sudden gales to which it is subject. The ancient poets frequently allude to these storms.

† Homer and Anacreon.

With the exception of Syra, **Iuns are totally unknown** throughout the Archipelago, and accommodation of any kind is usually very difficult to obtain. The traveller who proposes to explore the interior of the islands should be accompanied by a dragoman or Agoyatis (see Gen. Introd., p. xxxv.).

21 out of the 24 Islands may be reached by steamer (see p. 942, F.), but this mode of conveyance affords little assistance to the traveller who wishes to proceed at pleasure from one island to another. For this purpose his choice is practically limited to the alternative of a yacht (see Index, *Corfù*), or a *caïque* (see Index, *Piræus* and *Syra*). Only a person of sound constitution, and a cheerful, easy temper, can be advised to follow the latter course. But to a traveller who is willing and able to put up with small hardships, and overcome difficulties with tact and temper, no more delightful way of spending two months in the summer can be suggested. Moreover, the voyager by *caïque* necessarily sees and hears a hundred interesting particulars of national life and character, which the ordinary foreign yachtsman entirely misses.

Many curious, and elsewhere obsolete, phases of domestic life still linger in these unfrequented spots. Thus, in some of the islands, the traveller will find the curious custom prevailing among the wealthier peasants of commemorating the birth of each successive child by hanging up a gay plate shield-wise against the wall. In former days, the beautiful Rhodian plates were often employed for this purpose, which is the reason why the rim of the bottom is so often drilled. In the islands of Mytilene, Lemnos, Scopelos, Skyros, Syra, Keos, Psará, Myconos, Paros, Naxos, Siphnos, Thera, and Kos, the traveller may search for remains of the singular custom which prevailed in those islands so late as the close of the eighteenth century, by which the eldest daughter, and her sisters after her, succeeded to all real property to the exclusion of the sons. The first English writer who described this most ancient and extraordinary custom was the Earl of Charlemont,† who communicated such facts as he had been able to collect to the Royal Irish Academy. In 1795, Mr. Hawkins‡ made a careful and extensive investigation of the subject, and embodied the results in a paper published a quarter of a century later in Walpole's *Collection*. Again, the traveller may detect seamen practising some of those singular propitiatory rites which yet linger among the sailors of the Aegean, and of which Dr. Sibthorp has given so striking an instance in the sacrifice offered to the *Fish Melinuro*. In all the islands, he will find interesting remains of the ingenious defences devised by the inhabitants against the ever-recurring attacks of pirates, both Christian and Moslem. And again, in most of them he will meet with memorials of the twenty Italian Princes, who ruled the Archipelago for two and a half centuries—in some instances longer—with full feudal power.

Few episodes, even in mediæval history, surpass in interest and romantic incident the records of feudal Greece. Yet its history is comparatively little known. On the Latin conquest of Constantinople (1204), Venice found her share of the spoil greater than she could conveniently occupy without weakening her forces. A proclamation was therefore issued to the subjects of Venice and her allies, to the effect that any man of mettle who should, at his own cost and risk, seize an island or other point in the Aegean sea within the new Venetian territory, should have and hold the same as an hereditary fief of the Republic as suzerain, but with full enjoyment of the royalties, etc., proper to sovereignty. The popularity and success of this stroke of policy may readily be imagined. The result was the immediate constitution of

† Lord Charlemont (1728-99), the patron of 'Athenian' Stuart, may himself be justly regarded as one of the pioneers of archaeological research in the Levant, where he travelled extensively.

‡ John Hawkins, Esq., of Bignor Park, Sussex, an English traveller of the best type, many of whose valuable observations have never been surpassed or superseded.

[Greece.]

twenty small vassal States, of which those ruled by the Ghisi and the Sanudi appear to have obtained the greatest influence. Various members of the Ghisi family held Tenos, Myconos, Skyros, Scopelos, Skiathos, and Astypalaea, as well as portions of Keos and Seriphos, of which the Giustiniani and Michieli had the remainder. The Sanudi family held Naxos and Paros, with many smaller islands, under the title of Dukes of Naxos; the Navigajosi assumed the sonorous appellation of Grand Dukes of Lemnos; the chief of the Venier was Marquis of Cerigo; the Viari were Lords of Cerigotto; the Barozzi of the Santorini group, the Dandoli of Andros, the Quirini of Amorgos, and the Foscoli of Anaphe. The majority of these island dynasties were suppressed by the Turks after the conquest of Constantinople (1453), but a few of them survived till more than a century later, and only succumbed to the renegade Piale Pasha in the latter half of the 16th century. Among the latter were the Dukes of Naxos. These princes had early broken their bonds to Venice, and even made common cause with her enemies against the mother country. Marco Sanudi, first Duke of Naxos, completed his treachery by taking an oath of fealty to the Latin Emperor, Henry of Flanders, as his suzerain, at Ravennica in the spring of 1210. As his reward, Henry appointed him the feudal superior of the other Aegean Barons, with the titles of Duke of the Archipelago, and sovereign of the *Dodecanesos*, or *Twelve Isles*.

Early in the 17th cent., the Aegean was again overrun by Western invaders, but this time of a very different character. From about 1620 to the outbreak of the Civil Wars, the islands of the Aegean were the 'happy hunting grounds' of English connoisseurs, whose agents ransacked the Archipelago for statues and inscriptions. Admiral Sir Kenelm Digby acted as the agent of King Charles I. in this matter,† while the rival collection of the Duke of Buckingham was enriched by the powerful agency of Sir Thomas Roe, ambassador to the Porte. More successful, however, than either admiral or ambassador, was the Rev. William Petty, a chaplain of the Earl of Arundel, whose daring adventures in the pursuit of ancient marbles have, perhaps, never been surpassed or equalled. The famous *Parian Chronicle* (p. 911) was one of his prizes. His employer, Thomas, Earl of Arundel (1580-1646), must be regarded as the founder of classical archaeology in our country.‡

The Civil Wars brought these pleasant archaeological forays to an end, for a while; they also, perhaps, deprived us of an account of Greece by the author of 'Paradise Lost.'§ In the same month that Naseby was fought, June 1645, the Turks invaded Crete; during the succeeding twenty-four years the islands of the Archipelago were alternately occupied by the Turks and the Venetians, and the Aegean witnessed many sea-fights. Among the most daring and successful leaders on the Venetian side was Col. William Scott, vice-Admiral to the Fleet, and the terror of Mussulman navigators. He died of fever in the Isle of Candia in 1652, and was honoured with a statue of marble, near the Rialto.

The Archipelago enjoyed a century of comparative peace after the conclusion of the Candian War, but in 1770 the war between Russia and Turkey again brought disaster to many of the islands. The Russian fleet passed the winter of 1770 at Paros, and annexed 18 of the Cyclades to that empire. The Russian rule in the Aegean lasted very few years, and from its formal cessation

† At the time of his death the king's collection contained 400 pieces of sculpture, apparently for the most part ancient.

‡ For an account of the services rendered to Greek art by Lord Arundel and his contemporaries, see Prof. Adolf Michaelis's admirable historical sketch of English archaeological discovery in the Levant, prefixed to his 'Ancient Marbles in Great Britain,' Cambridge University Press, 1882.

§ Milton was on his way to Greece when the state of political affairs in England caused him to shorten his travels.

in 1774 to the outbreak of the Greek Revolution in 1821, no event of importance occurred in this part of Greece.

The general appearance of the islands is barren and somewhat monotonous. Instead of the rich and fragrant verdure of Corfu and Zante, they generally present rude cliffs and acclivities, scarcely varied by a single tree, and seldom enlivened by a human habitation. On landing, however, every islet presents a different aspect; and every secluded hamlet a new picture of life, of manners, of costume, and sometimes of dialect. 'The soil of one is rich, luxuriant, and verdant: that of a second, only a few miles distant, is dry, scorched, and sterile; the harbour of another is filled with the little trading craft of all the surrounding ports: its quays rife with the hum and hurry of commerce, and its coffee-houses crowded with the varied inhabitants of a hundred trading-marts; whilst a fourth, of equal capacities, and barely an hour's sail beyond it, will be as quiet and noiseless as a city of the plague: its shores unvisited, its streets untrodden, and its fields untilled.'

The islands of the Aegean are divided into two principal groups—the *Cyclades*, so named from their encircling the holy sanctuary of Delos; and the *Sporades*, which derive their name from being, as it were, *sown* in a wavy line off the coasts of Macedonia, Thrace, and Asia Minor. The Cyclades belong to the kingdom of Greece; the Sporades, with the exception of the group lying off the N. extremity of Euboea, belong to Turkey. The population is, however, mainly Greek, and having always enjoyed a much larger measure of liberty (amounting in many cases to practical independence), than the continental subjects of the Sultan, these islanders have seldom or never been mixed in the quarrels and revolts of their neighbours on the mainland. The present notice is restricted to those islands of the Aegean which are usually visited from the European coast. Those belonging to Asia Minor will be found fully described in the *Handbook to the Mediterranean*.

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1.—AMORGOS.

[Steamer, p. 942, F.]

The name of this island (4100) is rarely mentioned in history. In ancient times a red dye was manufactured here, probably from a kind of lichen still found in the island. The soil of Amorgos (Ἀμοργός) is fertile, and produces corn, oil, wine, figs, tobacco, and cotton, all of good quality. It was considered, under the Roman empire, one of the most favourable places for banishment (Tac. *Ann.* iv. 30). There were three ancient towns, AEGIALE, ARKESINE, and MINOA, all situated on the N.W. coast opposite Naxos. Minoa lay at the head of a large and convenient harbour, the modern *Katapola* (κατὰ τὴν πόλιν), or Vathy (Βαθύς), *Deep Bay*.

Considerable remains subsist of Minoa, including traces of a gymnasium, a stadium, and a temple of Apollo, excavated in 1888 by the French School.

Mr. Tsountas, in 1894 and 1898, opened several pre-historic graves on the island in which were found lance-heads, archaic pottery, and terra-cottas.

Khora (Χώρα), the chief town of Amorgos, lies towards the E., nearly 3 m. inland from the port of Katapola. Here are the ruins of a castle of the Dukes of Naxos.

3 hrs. S.W. stands a well preserved ancient Tower, from which a path leads N. in an hour to the scanty ruins of ARKESINE. The ancient site of AEGIALE is best visited by sailing-boat from Katapola.

At the mouth of a cavern, in the face of the E. cliffs, about 3 m. N.E. of the town, is a celebrated convent founded by the Emp. Alexios Comnenos, and dedicated to Ἡ Παναγία ἡ Χωροβιώτισσα. The situation is exceedingly romantic, and the place well deserves a visit, even apart from the image of the Virgin supernaturally conveyed from Cyprus, and other curiosities which are treasured up by the monks. The Church of *St. George* is built over a prophetic stream, much consulted by sailors.

2.—ANAPHE (ΝΑΦΙΟ).

[Steamer, p. 942, F.]

This island was celebrated for its temple of Apollo Aegletes (*Refulgent*), founded by the Argonauts, because Apollo raised up the island as a place of refuge when they were overtaken by a storm. At the E. extremity of the island there are considerable remains of the temple and precinct walls, partly built over by the monastery of Panagia Kalamiotissa. The ancient city stood nearly in the centre of Anaphe. On a hill relics of it are still found, and traces of the Sacred Way from the town to the temple.

The modern village of **Anaph** (Ἀνάφη) is near the S.W. end of the island. There is little fertility and less cultivation, in Anaphe. It abounds, however, now as of old, in red-legged partridges. The population is only 900.

3.—ANDROS.

[Steamer, p. 942, F.]

ANDROS (18,000), the most northerly and one of the largest of the Cyclades is 21 m. long and 8 broad. It is separated from the S.E. promontory of Euboea (the 'Euboicæ cauter ultorque Caphareus' of Virgil: see p. 712), by a narrow strait, now known as the *Doro Passage*, and still dreaded by sailors.

Andros (Ἄνδρος) was colonised by Ionians, who joined the fleet of Xerxes in his invasion of Greece (B.C. 480), in consequence of which Themistocles afterwards attempted to impose a heavy fine on the people and on their refusing to pay it laid siege to their city, but was unable to reduce it. Herodotus (viii. 111) relates that Themistocles threatened them with the two powerful deities of the Athenians, *Persuasion* and *Necessity*; when the Andrians retorted that they possessed two churlish gods *Poverty* and *Inability*, who prevented

them from complying with his exactions. The island, however, afterwards became subject to Athens, and, at a later period, to Macedonia. It was taken by the Romans in their war with Philip (B.C. 200) and given over to their ally Attalos I. (Liv. xxxi. 45).

The ancient city was situated nearly in the middle of the W. coast, at the point now known as *Palaeopolis*. It extended from the Acropolis (a spur of *Mt. Kourari*) as far as the sea, where remains of an ancient mole exist. The intervening space is covered with tombs, ancient foundations, and fragments of marble, many of them sculptured.

On the same coast, a little further N.W., is the harbour of *Port Garrion* T (380), which retains its ancient name (*Γαρίπον*).

At the village of *Hagios Petros*, ½ hr. N.E., is a fine round *Hellenic tower, about 65 ft. high. There are also in the island several interesting Frankish towers, formerly occupied by Archons under the Italian rule.

Andros (2000), the modern capital of the island, stands on the E. coast, where it has a bad and shallow port, now under improvement. Andros produces a considerable quantity of figs, oil, oranges, lemons, silk, and wine. The corn raised generally suffices for the consumption of the inhabitants. Andros was sacred to Dionysos, and there was a tradition that for seven days during the festival of this god the waters of a certain fountain were changed to wine (Plin. ii. 103. xxxi. 13; Paus. vi. 26). This tradition is localised by the present inhabitants at a spring in the Church at *Menidi*. Apart from this mythical fluid, the ordinary vintage of Andros was famous in antiquity.

At the head of a sheltered bay, 5 m. further S., is the little port of *Korthios* T (425).

4.—DELOS.

[Sailing-boat from Myconos, see *Index*.]

Delos, T the birthplace of Apollo and Artemis, the politico-religious centre of Greece, which boasted an oracle second to that of Delphi alone, and a magnificent temple of Apollo, raised by the common contribution of the Greek states, is now a desert and uninhabited rock, with little to recall its past greatness. This desolation is, unhappily, less the work of time than of men's hands. The sacred enclosure and other ancient sites have been gradually but thoroughly explored by the French School of Athens (1873–1889).

Delos in ancient times was also known as *ORYGIA* (*Quail Island*), or *AETINA*. 'According to a legend, it was called out of the deep by the trident of Poseidon, but was a floating island until Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting-place to Leto for the birth of Apollo and Artemis.'—*Smith*.

Delos was in early times the meeting-place of the Ionians of the Aegean Sea, who held there a great festival in honour of Apollo, celebrated in the Homeric Hymn.

The Athenians at a very early date recognised the political advantage of maintaining a close connection with the religious capital of the Aegean. On the formation of the league against Persia, in B.C. 477, Delos was made the common treasury. The money was, however, subsequently removed to Athens, and appropriated to the embellishment of that city. In B.C. 426, the Athenians purified Delos by removing all the tombs to the neighbouring Rheneia (Thuc. iii. 104); and, at a still later period, in order, as they believed, to complete the purifying process, they expelled even the living Delians from their homes. But disasters ensued at Athens; and the Delphic oracle ordered that the

Delians should be restored to their native place. The Holy Isle, however, was forbidden to be polluted by births or deaths, or by the presence of dogs; all persons about to die or to bear children were to be removed to Rheneia (p. 893). It was in memory of this 'purification' that the Athenians instituted the games celebrated every fifth year.

Its sacred character, the security which it consequently enjoyed, its good harbour and central position, made Delos a favourite seat of commerce as well as of religion and pleasure. Its festivals were thronged by merchants from Greece, Asia Minor, Phoenicia, Egypt, and Italy, for whose commercial transactions large and commodious buildings were erected (p. 886). On the destruction of Corinth by Mummius, many of her citizens sought an asylum at Delos, and carried thither the traffic that had belonged to their own princely city. Cicero alludes to the mercantile prosperity of the island. It then became the principal slave-market of Greece. During the first Mithridatic War (B.C. 88-84) the island was overrun by the troops of Mithridates, and in the 2nd cent. A.D. we find Pausanias observing incidentally that, were the Athenian Temple-guard withdrawn, Delos would be a desert.

The island of **DELOS**, called *Lesser Delos* (ἡ Μικρὰ Δῆλος), to distinguish it from *Rheneia* (p. 893), is $3\frac{1}{2}$ m. long by $\frac{3}{4}$ m. broad. The W. coast is indented by three small havens: *Skardana*, *Rhevmatiani* (protected by the islets so named), and *Phourni*. At Skardana there are traces of columns and a wharf—now submerged. Rhevmatiani, the central port, now silted-up, was formerly the principal one; at present Phourni is the best. A quay and colonnade skirted the sea between these three ports. The town follows the same direction.

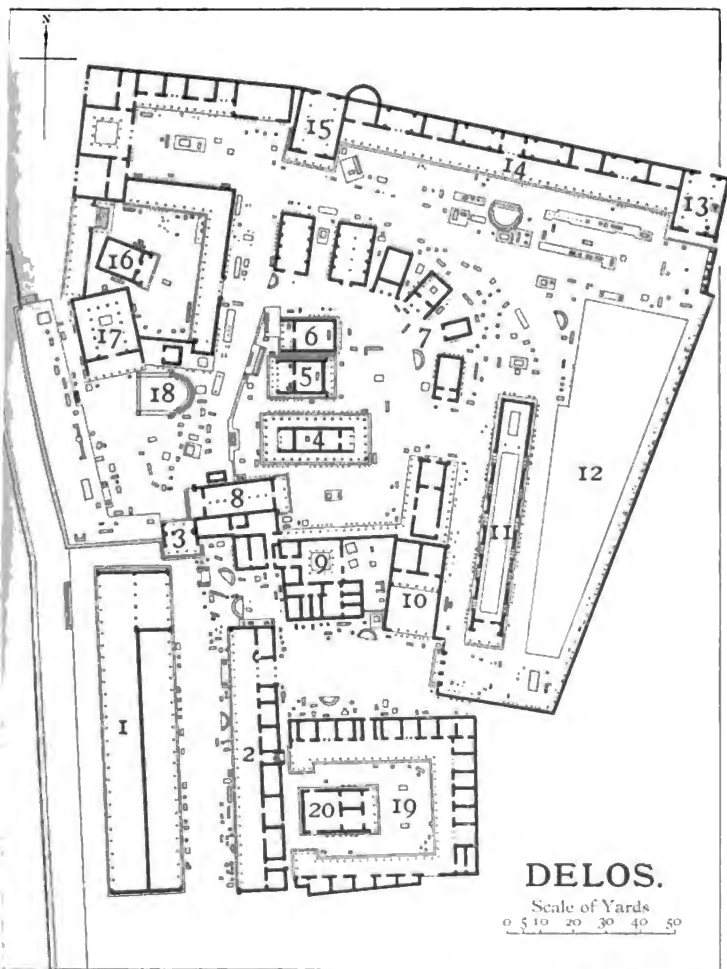
The houses date from Roman times, and cluster thickly on the headland which divides Port Skardana from Port Rhevmatiani. The walls are built of the local schist and granite. Three or four sheds for cattle are the

only modern buildings found. They are tenanted for two or three months yearly by Myconian shepherds and their flocks. The pastures of Delos are let for an annual rent of 4000 drachmae. Ancient cisterns abound all over the island, and there is also a spring of fresh water. Recently the commercial or 'profane' quarter of the ancient harbour of Delos (which was formed by the channel between the islands of Great and Little Rhevmatiani) has been uncovered. The harbour was divided into two parts, the sacred, which did not possess a quay proper, for sacred embassies, and the commercial, or profane. It was protected by joining a line of reefs so as to form a breakwater.

The usual landing-place of the sailing-boats from Myconos (p. 904) is at the Old Harbour on the W. coast of the island. From it we ascend to the **Stoa of Philip** (1), dedicated to Apollo by Philip V. of Macedon, who was master of the Cyclades from B.C. 205 to 197. It consists of two parallel rows of Doric columns nearly 100 yds. long, with an inscription on the architrave. Only the upper part of the columns is fluted. Between the colonnades, and parallel with them, runs a wall, interrupted at its N. end by four columns, between which a thoroughfare ran from the quay to the sacred enclosure. The Stoa is supposed to have served as a covered market during the fair which accompanied the festal rites.

Along the E. side of the Stoa ran the broad **Sacred Way**, bounded on the E. by the **Small Stoa** (2), which had a single row of columns 83 ft. long, opening on the street. In front of it are numerous bases of statues, and at the back a series of eight shops, unequal in size. Three passages led between them towards the oblong Court (see below).

The Sacred Way led immediately to the **Southern Propylaea** (2nd cent. B.C.), the main entrance to the Temenos, raised upon a plinth of three steps, with four Doric columns at their S. front and three doorways within (3). Beyond them, to the rt., lie some frag-



Walker & Rostall sc.

- 1 Stoa of Philip.
- 2 Small Stoa.
- 3 S. Propylaea.
- 4 Temple of Apollo.
- 5 Temple of Latona.
- 6 Unknown Temple.
- 7 Treasuries.

- 8 Ionic Stoa.
- 9 Dwellings of the Priests.
- 10 Temple of Dionysos.
- 11 Sanctuary of the Bulls.
- 12 Sacred Wood.
- 13 N.E. Propylaea.
- 14 Stoa of the Horns.

- 15 N. Propylaea.
- 16 Artemision.
- 17 Later Artemision.
- 18 Exedra.
- 19 Oblong Court.
- 20 Ionic Temple.

To face p. 886.

ments of the **Colossal Statue of Apollo** erected by the Naxians. Plutarch relates that Nicias, when sent to Delos with the *Theoria* (p. 733), re-established the ancient ceremonial, which had fallen into neglect, and among other votive offerings set up a bronze palm-tree to Apollo, which was afterwards thrown down by the wind, and in falling carried with it the colossal statue which had been dedicated by the Naxii.

A fragment of the foot of Apollo is in the British Museum. The pedestal of the statue is still to be seen *in situ*. On it is engraved the celebrated INSCRIPTION DELIACA of the 6th cent. B.C., now almost illegible:—

τοῦ ἀφ' αὐτοῦ λίθου εἰμὶ ἀνδρείας καὶ τὸ σφέλας,
'I am all in one piece, statue and pedestal.'

Further on to the rt. is the *Temple of Apollo* (see below). On the N. side is a smaller building, 22 yds. by 13, supposed to have been a **Temple of Latona** (5). N. of this lies a similar structure, somewhat smaller in plan (6).

From this point a branch of the Sacred Way turns E., passing on the S. a series of **Treasuries** (7), arranged in a semicircular form around the **Temple of Apollo** (4), a Doric hexastyle peripteral temple about 32 yds. by 14½. The cella measured about 22½ yds. by 8. In 1877 the French School cleared the site, and obtained a very large number of interesting inscriptions, besides fragments of statues.

S. of the Temple is a large open space, bounded on the S. by the *wellings of the Priests* (9), and on the E. by a curious **Ionic Stoa** (8), 28 yds. by 11, with a single row of eight columns running E. and W. between two parallel walls, and an opening at each end.

E. of the Priests' Houses is a **Temple of Dionysos** (10), and further E. the **called Sanctuary of the Bulls** (11), 10 yds. by 10, approached by three marble steps upon a granite foundation. At the S. end are four columns and a vestibule, opening into an oblong hall, with a sunken area in its centre.

Here is supposed to have taken place the celebrated dance of the Delian maidens. A descent of a few steps leads into a second hall, enclosed by Doric pilasters which have recumbent bulls upon their capitals. At the N. end was the *κεράτινος βωμός*, an altar formed of the horns of stags or goats, constructed by Apollo in his childhood.

This Sanctuary was the central point of the religious ceremonies at Delos, and all the branches of the Sacred Way lead eventually to it. A few yds. S.E. of its entrance is an **Altar to Zeus Polias**. The long irregular strip of ground to the N. of the altar covers the site of the **Sacred Wood** (12), at the N.E. corner of which is a small Gateway. Beyond this are some bases of Statues, and the N.E. *Propylaea* (13).

W. of this point runs the **Stoa of the Horns** (14), so called from the bulls' heads on its triglyphs, some of which are still to be seen. The colonnade was 136 yds. long, and enclosed a row of chambers supposed to have been occupied by the *Theoria*. At its W. end are the N. *Propylaea* (15).

Turning S.W., and crossing the Sacred Way, we reach a small Temple, irregularly set in the midst of a square court surrounded by columns (16). This is supposed to be the **Artemision**, or *Temple of Artemis*, replaced at a later period by a larger building (17), set at a different angle, close by to the S. Near the S.W. corner of the latter is a row of pedestals for Statues, including one of Cornelius Sulla. About 40 yds. E. of this is an *Exedra* (18).

Walking S. towards the Stoa of Philip and turning S.E., we soon reach the **Oblong Court** (19), dating from the year B.C. 97, and measuring 60 yds. by 50. In its centre is an **Ionic Temple** to Aphrodite and Hermes (20). On three sides it is surrounded by columns, which enclose shops, the W. side being open.

The above-mentioned monuments constitute the Temenos and its immediate boundaries. Outside these

limits to the N.E. lies the so-called **Agora**, an oblong courtyard 103 yds. by 75, with a Doric colonnade running along each of its four sides. Some small and irregularly-placed chambers open out of it, but they have no appearance of any connection with markets or merchandise, and the enclosure must probably have served as a place of assembly. It appears to date from about B.C. 130.

Further N. is a very remarkable oval basin, enclosed by a low wall, externally about 110 yds. in length. The earlier archaeologists designated this a *naumachia*, but Leake has correctly identified it with the **Sacred Lake** (*Limne Trochoeides*), which contained the water required for the *lepón*, or sacred enclosure. In this tank were kept the swans of Apollo.

S.E. of the Temenos, towards the foot of Mount Cynthos, are several interesting sites. A ravine running S. is supposed to be the ancient bed of the *Inopos*, now dry. To the rt. of it are some ruins supposed to mark the **Cabeirion**, a shrine of certain mysterious Oriental divinities (p. 553). The remains consist of a staircase, some niches, and a broken marble floor. Further on is the **Theatre**, of which the left wing was excavated in the hill, and the right formed independently of marble, and supported by walls of Hellenic masonry. The auditorium is divided by eight radiating passages of ascending steps. The four front rows of seats are partly preserved, but only the foundations of the stage and orchestra remain. Below them is a large cistern. A peculiarity of the stage is that it had not only a columned *proscenium* in front, but also a similar decoration on its other three sides. An inscription found here identifies this building as the *λογεῖον*, or stage.

Above the theatre are the ruins of a very interesting **Graeco-Roman House**, similar to those at Pompeii, with twelve Doric columns and a well-preserved mosaic in its principal court. It represents dolphins and garlands, and served as the basin of a fountain.

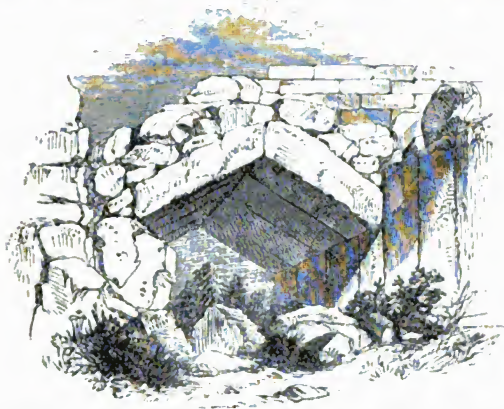
Higher up, beyond the ravine of the *Inopos*, is the **Temple of the Foreign Gods**, facing due N., with its only entrance to the S. It is a small Doric temple *in antis*, built without any proper stylobate, and dating from the latter half of the 2nd cent. B.C. Only the lower parts of the columns are fluted. The pronaos has marble benches, and a door opening into the cella. The ground around the temple has yielded an extraordinary harvest of inscriptions, besides statues, and some smaller objects of bronze and terra-cotta. Some of the inscriptions contain joint-dedications to Serapis, Isis, Anubis, and Harpocrates, in which these divinities are expressly addressed as *σύνναοι* and *σύμβωμοι* (*co-enshrined* and *altar-partners*): other votive inscriptions refer to the Syrian Aphrodite and to the Syrian divinities Adad and Atargatis. An inscribed basalt statuette of Isis, also found here, was probably dedicated in some Egyptian temple, and subsequently transferred to Delos.

We now ascend by some ancient cuttings in the rock, and past an inscription of the 5th cent. B.C., to the **Grotto of Apollo**, or *Cave of the Dragon*, the earliest sanctuary of Apollo and the place of his birth. It consists of a natural cleft in the rock, artificially covered in, and forming a temple of extremely archaic character. The sides are vertical, and at the mouth stand 5 yds. apart, which width gradually decreases to 3½ yds. at the inner extremity. The length of the gully is only 15 ft., being barred by a wall of rough hewn granite blocks. This wall formerly reached the roof, as shown by a mark of junction on the rock, but only about two-thirds of the original height is now standing. The lintel of the doorway has also disappeared, but the whole of one, and the chief part of the other jamb remain. Along the upper portion of the lateral walls of the gully is a sort of cornice groove, into which the ends of the slabs forming the pent roof are inserted. The roof is heaped over with loose granite boulders, giving the temple the appearance of a natural

cave. The inner extremity of the temple was left open to the sky. The statue of the god stood just before this opening under the roof, so that the light illuminated it from behind, as proved by the base of the statue, which was found *in situ*. Before the temple is a terrace artificially shored up by a wall. Here a hole was found containing small bones, cinders, charcoal and charred grains. Between the edge of the terrace and the cinder hole was a circular block of white marble, about 6 ft. in diameter, internally hollowed out as a basin. On the

inner margin were three small sockets, evidently intended to receive some metal insertion. The exterior of the basin is polished, but the cavity is left rough, whence it would appear that it was not exposed. It has been conjectured that the tripod of Apollo rested in the sockets on the basin, and that the disk, when struck by an invisible hammer, formed the Virgilian *Cortina*, which 'roared' when the Oracle was about to deliver an utterance (Aen. iii. 90).

From the Grotto we ascend by the Sacred Way to Mount Cynthos



DELOS, VIEW OF THE PRIMITIVE TEMPLE OF APOLLO.†

(350 ft.), which furnished an epithet by which Apollo and Artemis were frequently invoked. It is a rock of coarse granite, and was formerly surmounted by a Temple to these deities. In ancient times it was enclosed by a wall; traces of steps and blocks of marble are still found on its slopes; but the remains on the summit are not of an early period.

In descending the paved way, beyond the Temple of the Foreign Gods, we pass on the rt. a little chamber,

close to which is a narrow platform, with a portico. Here is the base of a votive offering in honour of King Mithridates. Further on are several other pedestals. We next pass on the l. a square building with a mosaic floor, and on the rt. a small round structure which may have been a miniature Theatre, but could not have seated more than 100 spectators.

All the important antiquities discovered on the island have been removed to Athens or Myconos.

† This illustration is far from accurate, but shows sufficiently well the peculiar structure of the roof. It is taken from Fergusson's 'History of Architecture.'

To the W. of Delos, separated from it by a strait only $\frac{1}{2}$ m. across, and forming a good land-locked harbour,

is the island of **Rheneia**, called the *Greater Delos*, now uninhabited except by a few shepherds and quarantine officials. This island is about 10 m. in circumference, and is divided into two parts by a narrow isthmus at the head of a large bay. Thucydides (i. 13, iii. 104) relates that Polycrates, the tyrant of Samos, fastened Rheneia by a chain to Delos, as an offering to Apollo. Plutarch mentions that Nicias, being appointed by the Athenians to conduct the Theoria, or sacred procession, to Delos (p. 887), entered the island from Rheneia over a magnificent bridge thrown across the Strait. In 1898 the Greek Archaeological Society discovered a walled enclosure of about 70 ft. square, which contained a mass of human bones and funeral offerings. The pottery was of all periods from pre-historic to 5th cent. This was evidently the new burial-place of those whose bodies were removed from Delos during the Peloponnesian war (p. 884).

5.—IOS (N10).

[Steamer, p. 942, F.]

As the name shows, this beautiful little island was Ionian. An apocryphal life of Homer relates that the poet, in sailing from Samos to Athens, was driven to Ios, that he died on that island, and was buried near the sea-shore. A Dutch traveller professed to have discovered, in 1770, the *Tomb of Homer* on the N.E. coast, near the creek of Plakotos, but all the truth contained in his story is that he opened a few pre-historic graves.

Ios has an excellent harbour on the E., and the S.E. and the S.W. coasts are indented with creeks affording good anchorage. The town of **Ios T** (3630) occupies part of a small hill rising from the harbour; this was the site of the ancient city, of which some foundations are visible.

Ios is remarkable for its large number of Chapels, said to amount to nearly 400, and mostly founded by private individuals. **Palaeocastro**, a

ruined mediæval fortress in good preservation, stands on a commanding height in the N.E. extremity. Near this castle is the creek of **Plakotos** (see above), which derives its name from the flagstones (*πλάκες*) of the neighbouring hill.

Ios was a fief of the Venetian family Pisani, but so early as 1537 was captured by the Turks. It produces a small quantity of corn, wine, oil, and cotton. Its oak forests were formerly a considerable source of wealth.

6.—KEOS (ZEA).

[Steamer, p. 942, F.]

KEOS (4000) lies 13 m. E. of the promontory of Sunium. The island measures 12 m. from N. to S. and 8 from E. to W. In historical times it was inhabited by Ionians, and they fought on the national side at Artemision and at Salamis (Herod. viii. 1, 46). In 1207 it was (in conjunction with Seriphos), divided between four Italian freebooters. In 1537 the island was seized and laid waste by Barbarossa, and four years later was united to the duchy of Naxos. In 1566 it passed with the latter under the Sultan's rule. Great ravages were committed here by the Russians in the expedition of 1769.

Keos, is one of the most fruitful of the Cyclades, and in this sense is mentioned by Virgil (*Georg.* i. 14). Unlike most of these islands it is well supplied with water, whence, probably, its reputed original name of **HYDROUSSA**.

The staple product is valonia, the acorn of the *Quercus Aegilops*, which is exported in considerable quantities for the use of tanners. The produce in 1894 was 88 tons, valued at 10,260*l.*, of which about a third part went to Great Britain. A strong white wine is made here of some repute in Greece, and a red wine of good quality, which in its pure state will not bear a long sea voyage. It is therefore sent chiefly to Athens. Figs are largely grown, oranges and

lemons are abundant, and the honey is celebrated. Silk is also exported in small quantities.

The modern town of **Keos T** (2000) occupies the site of the ancient **IOULIS**. Its houses are piled up in terraces one above the other, so that the roofs of one tier sometimes serve as a street to the higher range.

Keos is situated in a valley in the centre of the island at the foot of **Mount Elias** (1860 ft.). On a hill N. of the town are remains of the **Acropolis**, where in ancient times there stood a temple of **Apollo**. Remains of both ancient and mediæval fortifications are found scattered through the town. An interesting architrave of a Doric structure in **Parian marble** has been built into the wall of the Church of *St. George*.

E. of the **Acropolis** is a singular chamber hewn in the rock, the roof of which is supported by a Doric column of the same material. In the floor is a circular aperture, forming the mouth of a subterranean cistern, of which half lies under the chamber and half extends before it.

About $\frac{3}{4}$ m. E. of the town is a colossal lion hewn in the rock (mica schist), 20 ft. long and 9 ft. high. The carving is rude, but exceedingly spirited and powerful. It probably served as a monument to some citizens of **Ioulis** fallen in battle.

On the road to this spot, the traveller has a good view of the ancient defences, consisting in part of masonry and in part of the rocks themselves, modified by saw and pick-axe.

The laws of **Ioulis**, relating to the morals of the citizens and their mode of life, were very celebrated in antiquity; several are mentioned by **trabo**, **Heraclides**, and **Athænaeus**. The **Keans** were noted for modesty and sobriety—not so the **Chians**, and hence the adage, *ὁ Χῖος ἀλλὰ Κεῖος* (**Aristoph. Ran.** 970).

Ioulis was the birthplace of the two tragic poets, *Simonides* and *Bacchylides*, the sophist *Prodicus*, of the physician *rasistratus*, and of the peripatetic philosopher *Ariston*.

CORESSIA, the port of **Ioulis**, is also that of the modern town. This harbour, now called simply the *Port* (τὸ λιμάνι), is large, and fit for ships of any burden. It lies 3 m. N. of **Keos**, at the mouth of the ancient *Elizos*.

A few walls and fragments of columns on the neighbouring heights are the only remains of the town, which was already uninhabited in the time of **Strabo**. Near **Coressia** was a temple of **Apollo Smintheus**.

KARTHAËA, 6 m. S. of **Ioulis**, was situated on the S.E. coast, and connected with the latter town by a fine road, magnificently engineered, and supported by a massive wall, part of which may still be recognised. The site has been only imperfectly explored, but several interesting fragments have been brought to light. Near the shore is a hill, with two terraces artificially formed on its seaward slope, one above the other. On the lower terrace are the ruins of an interesting small Doric temple *in antis*, identified as that of the **Karthæan Apollo**. The *cella* was converted into a graveyard in **Byzantine** times, and the walls and pavement broken up for tombs. Some fragments of statues found here, including an **Apollo**, are now at **Copenhagen**. A flight of steps, part of which still exists, led to the upper terrace, and thence, skirting the summit, to the upper town.

The large building on the upper terrace is conjectured to have been the choragic school of **Simonides**.

Considerable remains of the city walls of **Upper Karthæa** may be traced, with the foundations of various large buildings within their circuit. In the S.W. quarter of the lower town are some blocks *in situ* of the cavea of a small theatre, opening to the S. Ancient lamps and terra-cotta toys have been found in very great numbers on the site of the town.

POËËSSA (Ποιήσσα) was on the W. coast, about $1\frac{1}{2}$ hr. W. of **Karthæa**, and 2 hrs. S.W. of **Ioulis**. Remains of the city walls exist, and innumerable ancient foundations.

About half-way between Poëessa and Ioulis is the monastery of **Hagia Marina**. In the court stands an ancient *Hellenic tower, probably the finest specimen of its kind in Greece. It is about 25 ft. square, and built of rectangular blocks of schist, admirably joined, without mortar. The interior is divided into two equal parts by a thick wall. There are three stories, supported by stone joists, thrown from the side to the central wall. $\frac{3}{4}$ m. N. of Hagia Marina are two small hills surmounted by remains of similar towers.

Keos was celebrated in ancient times for a fountain, still supposed to exist in the W. of the island, whose waters produced madness in those who drank them.

There are three barren and uninhabited islets a few miles from Keos. *Helena*, to the W., *Gyaros* to the E., and *Belbina* to the S.W.

HELENA, or **Macronisi** (*Long Island*), derived its more ancient name from a tradition of Helen having landed on its shores. It lies between Keos and Sunium, and is about 2 m. broad by 7 long. The inhabitants of Keos have the right of pasturage on the island. Near its S. extremity the temple of Sunium is seen to the greatest possible advantage, appearing from this point of view almost entire.

GYAROS, or **Gioura**, lying between Keos and Tenos, is probably the *Gyrae* of Homer (*Od.* iv. 507). Gyaros was one of the islands of the Aegean used by the Romans as a place of banishment (*Juv.* i. 73, x. 170).

According to Pliny, the inhabitants were finally driven out of the island by a formidable race of rats or field-mice (*Plin.* viii. 222).

BELBINA, or **St. George**, is an islet at the entrance of the Saronic Gulf, inhabited only by a few fishermen.

7.—KIMOLOS (ARGENTIERA).

[Steamers, p. 942, F.]

A small island lying between Siphnos and Melos, and separated from the latter by a narrow strait only $\frac{1}{2}$ m. in breadth. Its extreme length is 5 m., and its breadth $3\frac{1}{2}$ m. Pliny relates (*N. H.* iv. 12) that it was formerly called *Echinousa*, from *Echinus*, the *sea-urchin*. Kimolos appears to have followed the fortunes of the neighbouring island of Melos. Marco Sanudi united it to the duchy of Naxos. During the last three or four centuries it was noted as the worst pirate-nest in the Mediterranean. The harbour is small and insecure. On landing the first object that attracts the attention is a row of ancient rock tombs along the shores, a few of which are inhabited, but the majority used as boat-houses.

All the olive trees of Kimolos were cut down by the Venetians during the Turkish wars, and the island is now destitute of trees, almost of vegetation. But nature has atoned for this want of colour by the exquisite tints and variety of its rocks—blue, yellow, black, rose, green, white, crimson, grey, every tint is under foot, and the rough uncemented field walls are some of them as gay as a Turkey carpet. The present village of

Kimolos (1650) crowns a hill about 10 min. from the harbour; it is built in a quadrangle, all the doors opening into an inner street, from which only public gates give exit. This part of the town is known as the *Castro*. Detached from it stands the principal Church, a fine new building on old foundations. From the terrace on which it stands a good view is gained of the neighbouring islands. The Byzantine eagle is carved on a marble flag embedded in the pavement before the chief entrance. Kimolos, unlike other places, was allowed by the Turks to retain a score of church bells. No springs exist in the island, nor wells

of drinkable water; all has to be collected in cisterns during the rains, or fetched from Melos.

In the middle of the W. coast there is a *Palaeocastro*, upon a steep rock 1000 ft. in height; it appears only to have been built as a place of refuge to be used in times of danger. The ancient town seems to have been situated at *Dascalio*, also called *St. Andrew*, a rock on the S. coast, distant at present about 200 yds. from the island, to which, however, it was originally united. The whole rock is covered with the remains of houses, and as long as it was united to the island by an isthmus there was a good though small harbour on its E. side. Around this harbour was the burial-place of the ancient town, of which traces remain.

Dr. Daubeny † describes the island as being 'partly composed of trachyte and part of tertiary rocks, altered by subterranean vapours.' It owes its Italian name of *Argentiera* to the silver mines formerly worked here, and said to have resembled those of Königsberg in Hungary. Kimolos preserves its ancient fame for its fuller's earth (Pliny's *Creta Cimolia*, the *Κίμωλία γῆ* of Greek writers), used in the preparation of cloth, and in the barbers' shops of Athens.‡ The islanders still carry on a considerable traffic in this natural soap, which they make up into small cakes for sale. According to Klaproth's analysis, imolite is constituted as follows:—

Silica . . .	63.00
Alumina . . .	23.00
Iron . . .	1.25
Water . . .	12.00

The uninhabited rock of *Polinos*, anciently called *POLYAEGOS*, lies near the S.E. extremity of Kimolos.

† 'Descrip. of Active and Extinct Volcanoes,' p. xviii. 2nd ed. 1848.
‡ Arist. *Ran.* 713.

8.—KYTHNOS (THERMIA).

[Steamers, p. 942, F.]

KYTHNOS (4300) was one of the few islands that refused to give earth and water to the envoys of Darius; and it supplied two ships to the Grecian fleet at Salamis (Herod. viii. 46). It was a member of the confederacy of the Aegean Islands against Persia, and we find it one of the tributaries of Athens when the Peloponnesian war began. Demosthenes (*περί συντάξεως*, p. 176) speaks very contemptuously of unimportant places like 'Siphnos and Kythnos.' There is only one Kythnian of note in antiquity, *Kydius*, the Painter; and by Pliny and other ancient authors the island is only mentioned as producing excellent cheese, a reputation it still preserves. In the war between Rome and Philip III. of Macedon, it was attacked by the Romans; but they retired after a very short siege, not considering the place worth further effort (Livy, xxxi. 15, 45). After the death of Nero, an impostor, who assumed the name of that Emperor, was driven by a storm at Kythnos, where he endeavoured to raise a disturbance, but was seized and put to death by Calpurnius Asprenas, the Proconsul of Galba (Tacit. *Hist.* ii. 8, 9).

The ancient city stood on the W. coast, upon a cliff 600 ft. high. There still remain some foundations of walls and temples. The situation is so advantageous, with two good harbours to the N., *Phykias* (from *φύκος*, sea-weed), and *Colonna* (from a solitary column standing near the shore), and two more to the S., that an idea was once entertained of again making it the seat of the local administration.

On the N.E., near *Cape Kephalos*, is the small fork-shaped **Port of St. Irene**, with a chapel and a few houses; N. of it are the famous **Warm Springs**, from which the island derives its modern name (*τὰ θερμὰ* for *θερμεῖα*). They rise very near the shore, at the foot of a schistose rock, and cover the

ground with a porous crust. The reddish colour of this deposit is derived from the iron, with which the waters are strongly impregnated. Their other principal ingredient is salt. The two Springs are only 50 yds. apart; that of the SS. Cosmas and Damian, 'the silverless saints' (τῶν Ἀργίων Ἀναργύρων), that is, the saints who took no fees for their medical services, is the only one used for drinking (104° Fabr.). The other (131°) is called by the islanders *κάκκαβος* (caldron). Many invalids resort hither every summer from Greece and Turkey, for whose accommodation a large Establishment T was erected by King Otho. The waters are in considerable repute for the cure of eczema, gout, sciatica, and nervous affections.

On a rock overhanging the sea, N.W. of the springs, stands the **Palaeocastro**, commanding a wide prospect of Aegina, Sunium, the Peloponnesus, and most of the Cyclades. In the Middle Ages this was the most important place in the island, containing about 2000 inhab., and was a nest of pirates.

The modern capital is situated inland about 4 m. from St. Irene. It is called by the same name as the island, or sometimes **Messaria**. T A few miles S. is the village of *Syllaca*, with a large stalactitic grotto. On Easter Day the villagers dance here by torchlight. In the S. of the island iron is found. An interesting account of the extensive caverns of Kythnos is given in Lyell's *Principles of Geology*.

The chief produce is barley, wine, and honey. There are about 2000 sheep, goats, and swine on the island, which abounds in red-legged partridges.

9.—MELOS.

[Steamer, p. 942, F.]

The most westerly of the Cyclades, for which reason it was called *Zephyria* by Aristotle. It lies about 65 m. E. of Monemvasia, in the Peloponnesus. Its length is nearly 14 m.

from E. to W., and its breadth about 8 m. It contains on the N. a deep bay, which forms one of the best harbours in the Aegean, and on which was situated a flourishing town, bearing the same name as the island.

MELOS ✱ T (5000) is of volcanic origin; and volcanic agency is still at work in its hot springs and mines of sulphur and alum. *Mt. Kalamos* is occasionally semi-active, emitting smoke and sulphureous vapours. Obsidian also occurs. The Melians were among the victors at Salamis (Herod. viii. 46, 48). In the Peloponnesian war, though favouring the cause of their kinsmen the Spartans, they declared their neutrality in the contest. Athens, however, having the command of the sea, and fearing this example of independence among the Aegean islands, determined to coerce the Melians into submission. Thucydides (v. 84–116) has preserved the substances of the speeches made by the Athenian commanders to the Melians previous to their commencing hostilities; and in all history there is no example of the plea having been more unblushingly avowed—

'That they should take who have the power,
And they should keep who can.'

When the Athenians had forced the Melians to surrender at discretion, after a siege of several months, they put the adult males to death, sold the women and children as slaves, and peopled the island with an Athenian colony (B.C. 416). A settlement of Cretan refugees was established here in 1868.

The ruins of the ancient **MELOS** are on the E. side of the bay, and extend to the water-side from the hill above. The ancient city-wall can be traced here and there for a considerable distance. At one point on the path which leads up the hill-side from the hamlet of *Klima* there is a well-preserved piece of polygonal wall adjoining a round bastion of regular Hellenic masonry. A little farther down the slope stands a Roman theatre, which was excavated by the

King of Bavaria, the father of King Otho of Greece. In a field above the theatre was found the celebrated statue known as the *Venus of Melos*, now in the Louvre. An archaic Apollo and some very important archaic vases from this site now adorn the National Museum at Athens (pp. 394, 408, etc.).

On the height immediately E. of the ancient city, is a village named *Trypiti* (Τρυπητή), from the large tombs with which the hill is pierced in every part. Some of them have now been converted into magazines for straw and corn, and a few into cisterns. A little further S. a narrow vale planted with olives and gardens, and sloping to the sea, leads past several excavated rock-tombs. This valley is terminated by the sea, near the S.E. angle of the ancient city, where there is a mole. Besides these Hellenic sepulchres, extensive early Christian catacombs have been discovered in Melos.

The British School has conducted excavations in Melos from 1896 to 1899. On the site of the ancient capital, among other antiquities of Greek and Roman times, was discovered a fine mosaic pavement of the Roman period. The hall which it adorned is surmised to have been the assembly-room of a Dionysiac guild. The little hill called *Agios Elias* was the acropolis of the town, and the agora probably lay immediately S.E. of it. At the N.E. corner of the island, beside a hamlet called *Phylakopi*, a large pre-historic fortress, with an outer wall resembling that of Tiryns, has been systematically explored. The wall is best preserved at the W. end. In the centre of its breadth large rectangular spaces were found to have been filled up with rubbish and loose stones as a way of economising labour. A large portion of the site at the W. end has evidently been eaten away by the sea. Inside the strong wall the remains of no fewer than three settlements, one above the other, have been brought to light. The latest is of the regular Mykenae type, and contains a palace similar in plan to that of Tiryns, though of smaller size. The palace is situated near the E. end of the site. It has a courtyard in front, containing a well, and a *megaron*, with a cemented pavement, approached through a *prodomos*. The street-plan of this settlement is very clear in certain parts. The earlier settlements are even more interesting, and throw much light on the development of Mykenae architecture and art. The middle settlement shows the same type of house as the later one. The first settlement, of which a comparatively small amount has been cleared, is evidently earlier than the strong wall. But even below the foundations of this settlement there are traces of still more primi-

tive inhabitants. A fine collection of wall-paintings and vases, ranging from the most primitive kind to the fully developed Mykenae style, has been taken to the Museum at Athens. The hill-sides round the site are honeycombed with rock-cut tombs, most of which were plundered by the peasantry a long time ago.

The hottest of the **Warm Springs** is on the beach, at the S. end of the bay. The earth around is impregnated with sulphur. In the side of a little rocky height above, is another hot source, in a natural cavern, known as the Bath (τὸ λουτρόν). It is much frequented by persons afflicted with scrofulous diseases. To the S.E. of this height are some salt-pans and a marshy level, in which stood the mediaeval capital of the island. It is now in ruins, as nearly all the inhabitants, to escape the malaria of the low grounds, have retired to the villages round *Castron*. Here is now the seat of the local government. The Demarcheion contains a small collection of local inscriptions. Melos has a large export trade in millstones, manganese, and sulphur. Rich masses of argentiferous barytes occur in various parts of the island, estimated at a total of 10,000,000 tons, and said to contain 10 to 350 oz. per ton; but these important mines have not yet been worked.

A few miles off the N.W. coast is the rugged islet of **Anti-Melos**, uninhabited save by wild goats.

10.—MYCONOS.

[Steamer, p. 942, F.]

MYCONOS ♂ T (6300) is a rocky island, 36 m. in circumference, and producing only a little corn and wine. Many of its inhabitants, however, are large shipowners, and most of the male population are engaged in a seafaring life. The town lies on a bay at the W. side of the island, occupying an ancient site. In antiquity there was a second town at *Porto Panormo*, on the N. shore.

In the Middle Ages Myconos formed part of the duchy of Naxos. Many of the inhabitants of Psará settled here

in 1824, after the destruction of their homes by the Turks. The town abounds in small churches and chapels, many of which have been erected as thank-offerings for escapes from shipwreck. The bay on which it is built is much exposed to the W.; but round the town to the S. there is a harbour running far in to the E. and S.E., and sheltered from the W. by a cape and islet. Here ships can winter in safety.

The harbour of Myconos is of interest to the English traveller as the scene, on 17th June, 1794, of a brilliant action between H.M.S. *Romney* and the French Republican frigate *La Sibylle*, in which the former was victorious. It is memorable as one of the few engagements fought by our countrymen in Greek waters. The only remains of antiquity hitherto discovered in the island are part of an ancient mole opposite the town, a ruined round tower $\frac{1}{2}$ hr. S. of that place, two inscriptions (almost illegible), in the chapel of *Hagia Marina*, and some fragments of marble.

On the E. side of the town is a Public Garden. A path leads N. above the bay to the summit of (2 hrs.) *St. Elias* (1195 ft.), the highest mountain in the island, which commands a fine view. It is supposed to be the *DIMASTOS* of Pliny.

Near the harbour is a small **Museum**, containing a number of antiquities discovered by the French School at Delos, the best specimens of which have been removed to Athens.

I.—Nos. 2, 8, 9, 10, 11, 14, 20 Archaic female figures, life size, of a similar type to those found at Athens, probably attached to the Temple of Artemis. 12 Athena. 3, 6 Archaic heads. 5, 24 Archaic male statues. 60 Funeral Stele of Aphrodisios, standing in a boat (4th cent.). 59 Fragment of a relief—a sitting woman. 36 Head of a youth. In the middle of the room are lamps, parts of vases, arrow-heads, and small terracotta figures.

INNER ROOM.—57 Lioness devouring a stag. 19 Youth on horseback. Frieze from the Sanctuary of the Bulls.

II.—10 Hermes with four faces, in

the form of a term. 41 Fragment of a youthful Heracles.

INNER ROOM.—825 Votive relief from the Temple of the Foreign Gods, represent two youths with hats, holding implements of measurement.

Myconos is the best starting-point for a visit to *Delos*, which may be reached by sailing-boat with a fair wind in about an hour.

11.—NAXOS (NAXIA).

[Steamer, p. 942, F.]

NAXOS (15,000) is the largest of the Cyclades, being 18 m. in length and 12 m. in breadth. It was very flourishing about the time of the Persian invasion (Herod. v. 28). and has always been celebrated for its wine; consequently it is connected with various legends relating to Dionysos. The god is described by Catullus, in one of his most beautiful poems, as having here found Ariadne, when deserted by Theseus. From its round shape, Naxos was sometimes called *Strongyle*, as also *Dionysias*, from the worship of Dionysos. It is also frequently named *Dia* by the ancient poets. Naxos is said to have been inhabited first by Thracians, and then by Carians, and to have derived its present name from a Carian chieftain named Naxos. In historical times we find it occupied by Ionian emigrants from Athens (Herod. viii. 46). In B.C. 540 it was conquered by Peisistratos, who established Lygdamis as tyrant of the island. The Persians, in B.C. 501, attempted, at the suggestion of Aristagoras, to subdue Naxos; the failure of the expedition drove Aristagoras, who feared punishment, to precipitate the great Ionian revolt (Herod. v. 30). In B.C. 490, Naxos was conquered by Datis and Artaphernes, but the Naxians recovered their liberty after the battle of Salamis. They were the first of the Allied States which the Athenians reduced to subjection; after which date (B.C. 471) they are rarely mentioned in ancient history.

The fate of Naxos in the Middle

Agas was remarkable. Soon after the Latin conquest of the Byzantine Empire in A.D. 1204, this and several of the neighbouring islands were seized by a Venetian adventurer, named Marco Sanudi, who founded a powerful state under the title of the *Duchy of Naxos, or of the Archipelago*. Favoured by the protection of Venice, his dynasty, and that of Crispo, which followed, ruled over a great portion of the Cyclades for 360 years, and only finally succumbed to the Turks in A.D. 1566.

Naxos is the most fertile and beautiful of the Aegean islands, and some very interesting excursions may be made in the interior, where several of the villages retain their ancient names. Groves of olive, orange, cedar, pomegranate, fig, and lemon trees abound in the well-watered valleys, and a large quantity of fruit, oil, corn, and wine is exported. A white wine is in especial repute here. Emery is found in abundance, particularly in the southern parts of the island. 1494 tons of it were exported in 1894 to Germany, and 600 to Great Britain; 150 tons of citrons in brine were sent to London during the same year. The marble of Naxos, scarcely inferior to that of Paros, was much employed at an early period for statuary.

The inhabitants now all belong to the Greek Church, with the exception of 300 or 400 Latins, descendants of settlers in the time of the Dukes. Many of these bear famous Venetian names; they have a Latin bishop, and a Capuchin, as well as a Lazarist convent.

Naxos T (2000), the capital, occupies the site of the ancient city on the W. coast. Its white houses look gay and bright from the sea; but the streets are narrow, intricate, and dirty. The royal palace, plundered by the pirate Barbarossa, is entirely ruined. On a point of land below the town, are the remains of a massive mole, constructed by Duke Marco Sanudi, and corresponding to an ancient mole projecting from Greece.]

the little rock of *Palati*, which is separated from Naxos by a channel of the sea 50 yds. across. *Palati* (Παλάτιον) is named from the ruins of a *Temple of Dionysos*, of which only the W. portal now remains. The antiquities of Naxos relate almost exclusively to the worship of Dionysos, and this god is generally represented on the Naxian coins and medals. There is a fountain near the town named *Ariadne*.

The principal mountain is called *Dia* (vulgarly *Zia*), doubtless after the ancient name of the island. Here is a curious Hellenic tower. *Coronon*, another hill, recalls to our recollection the nymph Coronis, the nurse of the infant Dionysos. Many of the names of localities are distinctly ancient. Perhaps the most remarkable curiosity in the island is an unfinished colossal statue, lying in an ancient marble-quarry near the N. extremity. It is roughly hewn, and measures 34 ft. from head to foot. The tradition of the peasantry has always identified it with a statue of Apollo.

The Government Emery Works will repay a visit (p. 907).

S. and E. of Naxos lie the barren and rocky islets of *Denoussa*, *Karos*, *Makares*, *Heracleia*, *Schinoussa*, and several others. Traces of ancient buildings have been discovered on some of them, but they are now uninhabited, except occasionally by a few shepherds and their flocks.

12.—OLIAROS (ANTI-PAROS).

Oliaros (700) is about 7 m. in length by 3 in breadth, and is separated from the W. coast of Paros by a narrow strait, where there is depth for the largest vessels, though the port is navigable only for small craft. The island was formerly a great resort of pirates, for which reason its only village, the *Castro* (600), is enclosed by a wall.

The island is remarkable for its

celebrated grotto, which, however, is not named by any ancient writer.

From the village to the Grotto is a ride of $1\frac{1}{2}$ hrs. The path crosses a small valley which separates the ridge on which Castron is built from the principal mountain of the island. The cavern is on the S. side of this mountain, just above a cliff which borders the coast, facing Ios and Thera. The entrance is extremely picturesque, but the passage thence to the cavern is long, narrow, and in parts precipitous. It is entered by ropes, which are either held by men, or joined to a cable fastened at the entrance round a stalagmite pillar. In order to accomplish the descent comfortably, the traveller should be provided with a rope-ladder of 12 ft. for the upper descent, and with one of 50 ft. for the lower: both are precipitous. In this manner the descent was accomplished by Queen Olga, in May 1871. A rope of 80 fathoms, or two of 40 fathoms, are necessary in addition to ladders. The caverns below present a fine specimen of stalactitic formation; but the greatest length that the eye can take in at once is only about 150 ft., the breadth 100, and the height 50; so they are not to be compared in grandeur or dimensions with the caves of Adelsberg. Probably there are many chambers still unexplored, and therefore unsullied by the smoke of torches, and undefaced by the rude hands of visitors. A good supply of artificial light is desirable.

The existence of this cavern was first made generally known by the visit paid to it by M. de Nointel, ambassador of Louis XIV. to the Porte, who descended into it with a numerous suite on Christmas Eve 1673. On this occasion it was brilliantly illuminated, and high mass was celebrated with great pomp in this subterranean temple.

Antiparos and the neighbouring little island of *Despotiko* abound in prehistoric tombs.

13.—PAROS.

(Steamers, p. 942, F.)

PAROS (8000) is about 36 m. in circumference. In the first invasion of Greece it submitted to the Persians after the battle of Marathon, *Miltiades* (p. 288) attempted to reduce the island, but failed in his attempt, and received a wound which eventually proved fatal (*Herod.* vi. 133). After the defeat of Xerxes, Paros came under the supremacy of Athens. It was the birthplace of the satirical poet *Archilochos*, the inventor of Iambic verse.

The scenery is picturesque, and the soil fertile, but imperfectly cultivated. Before the Revolution Paros was more populous, but in 1823 and 1824 it was desolated by the plague. The island consists of a single round mountain, sloping evenly down to the maritime plain, which surrounds it on every side. In good years, there is a large exportation of wine, barley and wheat; but there are no olives and very few trees of any kind. Sheep and goats, oxen and asses, are very numerous. There are excellent harbours at *Naoussa* (1400) on the N. coast, at *Paroekia* on the W., and at *Marmara* and *Trios* on the S.E.

Although *Paroekia* suffered much from the Russians in 1770, it retains some interesting remains of antiquity.

Paroekia (2350), the capital of the island, is built near the site of the ancient city. The town consists of small houses, with terraced roofs, surrounded by gardens and trellised vines. Upon a rocky height on the seaside, in the centre of the town, are the ruins of a Castle, constructed chiefly of marble from some ancient buildings on the same spot. N. of the castle is a ruined *Church of Our Lady of the Cross (*Ἡ Παναγία τῆς Σταυροῦ*), a small Byzantine building of the 3rd cent., with a 6th cent. Church opening out of it, to which is attached a tiny Baptistry. The apse in each Church is arranged like a

Chapter house, with semicircular stone seats, as in a Greek Theatre. There are two wells in the larger building, and a marble screen and two Doric capitals in the smaller. Half the cella of a temple, built of Parian marble, with an elegant Ionic frieze, is still standing; in the wall of an adjoining tower some pieces are inserted of a Doric cornice, with several rows of broken columns, and portions of an architrave.

The Church of Our Lady of the Hundred Gates (Ἡ Παναγία Ἑκατομυλιανή), 5 min. from the town, is a fine building, said to have been founded by the Empress Helena; but the number of portals implied by the name is a pious exaggeration. About a mile to the S. of the Church was a temple of Asclepios, in the precincts of which a fountain, with ancient stonework, is still visible.

The German School is working in Paros at present. The city wall has been explored, and appears to belong to the 5th cent. B.C. A sanctuary of Asclepios has been excavated at the foot of a cliff near Paroekia. A fine archaic statue, now in Athens, was discovered here. In a neighbouring hill are the remains of a shrine, probably of Aphrodite, and lower down the same hill another sanctuary has been identified as that of Eileithyia. The acropolis of the ancient city has been found to contain traces of a prehistoric settlement. A small museum of local inscriptions, &c., has been organised. The most interesting thing in it is a lately discovered fragment of the *Parian Chronicle*, of which a larger portion is in Oxford among the Arundel marbles.

The famous quarries of Parian marble, in *Mt. Marpessa* (Virg. *Aen.* 471), were re-opened in 1844, after many centuries of disuse, for the construction of the tomb of Napoleon. A Belgian Company began to work them again in 1880, but the enterprise has now been entirely abandoned. The quarries are situated near the monastery of *St. Minas*, about $\frac{1}{2}$ hr. N. of Paroekia.

They consist of several excavations, under ground (not, as at Pentelides, with a surface open to the air), of which the largest is about 100 yds. long and 9 broad, having a chamber on each side of the central passage. The marks of the wedges with which the ancients wrought are visible every-

where. On the rise of the opposite hill is another small quarry, on one side of which is a celebrated sculptured tablet, exhibiting figures of Pan, a horned Dionysos, Silenus, Cybele, and Atys.

Paros contains many cemeteries and other traces of the prehistoric age. Close to the round Tower (Πύργος) on the S. coast Mr. Tsountas has discovered the remains of a primitive settlement.

Mr. Bent states that there is a Church on this island dedicated to the *Drunken St. George*, where orgies are held in commemoration of the Saint on the 3rd Nov.

14.—PHOLEGANDROS

(POLICANDRO).

One of the smallest of the Cyclades, colonised by Dorians. The harbour is on the E. coast. The modern town of **Pholegandros** T (1190) lies at the foot of the hill on which the ancient city stood. Of this there are no important remains, its materials having been used for building the Church of the *Panagia* at the S. of the island. Adjoining this Church there is a sort of public hall, called the *Table* (Τράπεζα), where the islanders yearly assemble on the festival of the Assumption.

There are some traces of a mediaeval fortress on the summit of the hill above the town, from which point there is also a fine prospect of the Cyclades. The **Golden Grotto** (χρυσόσπηλαιον) is a large cavern in the cliffs, facing the S.E., and approached by sea. It retains its ancient niches for votive offerings, and an inscription (partly in Greek and partly in Latin), which appears to be a *Visitors' Book* of ancient times.

15.—SERIPHOS (SERPHO).

[Steamers, p. 942, F.]

This is a small rocky island between Kythnos and Siphnos. It was celebrated as the place where Danae and

Perseus landed after they had been exposed by Acrisios, where Perseus was brought up, and where he afterwards turned the inhabitants into stone with the Gorgon's head. According to ancient writers the frogs of Seriphos were mute. Seriphos was colonised by Ionians from Athens; it was one of the few islands which refused submission to Xerxes. The Roman emperors used it as a place of banishment for state criminals (Tac. *Ann.* ii. 85; Juv. x. 170). Iron is abundant here. 112,110 tons of ore, valued at 23,536*l.*, having been exported in 1894, of which 36,280 tons went to Great Britain.

The village of **Seriphos T** ⚡ (3000) is situated 3 m. from the harbour, on a rocky hill 800 ft. high. The ancient city stood on the same site, but there are scarcely any remains. On the S.W. side there is good harbour, called by the Franks *Porta Catena*, because formerly closed by a chain. At the village of *Galene* is a curious inscription on a rock, and a Convent with some good frescoes.

16.—SIKINOS.

[Steamers, p. 942, F.]

Sikinos T (800) is said to have been called in ancient times *OENOE* (wine-island), a title which it still deserves from the fertility of its vines. During the Persian war it submitted to Xerxes, but afterwards formed part of the Athenian Empire. In the middle ages it belonged to the Dukes of Naxos.

The S. coast is rocky and barren; but other parts of the island produce wine, figs, and wheat. The landing-place is on the S.W., in a very exposed situation. The two villages stand on an elevated ridge about an hour's walk from this port. The remains of the ancient town, consisting only of some foundations and fragments, occupy an abrupt cliff to the W. of the same range. Not far from these ruins is a small **Temple of Apollo**, of bluish marble, in good preservation, but converted into a Church. The columns

have Doric capitals, but the cornice is Corinthian. From the combination of the orders, it is probable that the temple is not older than about the 3rd or 2nd cent. B.C. The entrance is on the W. side, which was very unusual.

17.—SIPHNOS.

[Steamers, p. 942, F.]

SIPHNOS T (5800) is about 36 m. in circumference. In consequence of their gold and silver mines (of which the remains are still visible), the Siphnians attained great prosperity, and were regarded in the time of Herodotus as the wealthiest of the islanders. Their Treasury at Delphi, in which they deposited the tenth of the produce of their mines, was said to be the finest in the Sanctuary. They also carved and exported ornaments in soapstone. Siphnos refused tribute to Xerxes, and one of its ships fought on the national side at Salamis (Herod. viii. 46.) At a later period the mines were less productive; and Pausanias (x. 11) relates that, in consequence of the Siphnians neglecting to send the tithe of their treasure to Delphi, the god destroyed their mines by an inundation of the sea. The Siphnians are a quiet and industrious race, worthy of their picturesque and fertile island, with its delightful climate and abundance of excellent water.

Apollonia, ⚡ the capital of the island (1000), is on the E. cliffs, which rise abruptly from the sea to the height of 1000 ft. Here are some scanty traces of the ancient city, which occupied the same site; and a few remains of Hellenic masonry and sculpture, which contrast with an inscription in Gothic letters setting forth the name of the Italian governor in A.D. 1369.

A range of hills extends along the island from N.W. to S.E., and there is a small monastery, dedicated to *St. Elias*, on the highest summit (3000 ft.). On the tableland towards the E. (1000 ft.), stands a group of villages containing about 3000 inhab.;

the largest is Stavri (Σταυροί), or *Crosses*. This is a delightful residence in the summer, with a fine view of the E. Cyclades. On the S.E. coast there is a good harbour, named *Pharos*, from an ancient light-house and water-tower, now in ruins. Between this port and Stavri stands the *Monastery of the Fountain* (εις τὴν βρύσιν) in a very picturesque situation.

There is a pretty *Grotto of the Nymphs*, at the mouth of a romantic valley near the N.W. coast; and in its neighbourhood are found some traces of ancient buildings. Hellenic watch-towers are very numerous in this island. There is a prehistoric necropolis at *Akroteraki* on the S.E. side of the island, another near the harbour of *Vathy* on the S.W., and the remains of a prehistoric fortress are to be seen on the hill of *Hagios Andreas* S.E. of Apollonia. Some of the ancient mines are shown at *Hag. Sosti* at the N.E. end of Siphnos.

18.—SYRA.

[Steamers, p. 942, F.]

SYRA (27,300), the principal island of the Cyclades, though insignificant in former history, was recently, owing to its central position, a place of considerable trade; but the disturbed financial condition of Greece, and the consequent depreciation of the paper currency, have well-nigh paralysed all commercial dealings at this port.

The customs duties collected here form the larger part of the revenues of the island. The local products are

little inferior wine and a large quantity of vegetables, most of which are exported to Constantinople and thence. The traffic is chiefly in the hands of Chios and Moriois.

There are extensive tanneries, employing about 1000 hands, and a large engineering establishment, turning out steam engines of 200 horse power, and provided with a patent hydraulic lift, which is capable of lifting ships of 1200 tons displacement. Steamers in this vicinity requiring repairs or

survey can thus be hauled up, with a view to making good any defects in their hull or machinery, with prompt dispatch. There are other engineering works, steam flour mills, and factories for spinning and weaving, owned by private individuals.

Shipbuilding, which until lately was carried on with great activity, has now considerably decreased. Among the vessels annually constructed there are still, however, several of 600 tons burden.

The ancient Greek city stood on the site of the present town, close to the harbour. In the Middle Ages, the inhabitants retreated for security from pirates to the lofty hill, about a mile from the shore, on the summit of which they built the town, now called *Old Syra* (see below). The island was of no importance till the war of Greek Independence. Then the immigration of refugees from different parts of Greece, especially from Chios and Pará, rapidly raised it to its present flourishing condition.

Hermopolis ⚠ T (19,400), the modern town, includes four-fifths of the population of the island, and is built round the harbour, on the E. side of the island. A lighthouse, rising on a mole in front of the harbour, a quay with numerous warehouses, and several handsome houses, show the commercial prosperity of the place; but the streets are still narrow and crooked, though mostly clean and well paved.

The principal Orthodox churches are the *Cathedral* of the Transfiguration, S.W. of the Square, and the domed Church of *St. Nicolas* to the N. There is a small Museum of inscriptions, etc., in a street leading out of the square.

The favourite promenade in the cool of the evening is the *Vaporía*, on a cliff to the N. of the town. A pleasant drive may be taken to the village of *Episcopio*, or to *Delle Grazie* (see below).

It was in the port of Hermopolis that, at the close of the Cretan war, early in 1869, the Greek blockade-runner *Enosis* was blockaded by Hobart Pasha.

Old Syra (7900) is seated on the hill which commands the port, and is so connected with the new town by continuous buildings, that they may be regarded as one. This hill, from its conical form, resembles a huge sugar-loaf covered with houses. The ascent is very toilsome, up steep streets, crossed by a narrow flight of steps. On the (1 hr.) highest point stands the church of *St. George*, from which the view of the adjacent islands is very fine; below is the church of the Jesuits. The inhabitants are mostly Roman Catholics, often at variance with their Greek neighbours, who regard them as aliens. Generally speaking, the Roman Catholics of the Levant are descended from Genoese and Venetian settlers of the Middle Ages. They have always been considered as under the protection of France; and this circumstance was the chief cause of the modern prosperity of the island, which became, during the Revolution, the refuge of numerous merchants from the distracted parts of Greece.

From the W. side of the hill, a little below the summit, a path leads past a number of mills in less than an hour to the Church of the *Hagia Paraskeve*, which commands a different but equally extensive view. From this point we descend to the little Church of *St. Athanasius*, beneath which is a Spring (πηγή). Its limpid water, issuing from the rock, is always in great request. At the S. end of the island is the spacious harbour of *Poseidonia*, better known as *Delle Grazie*, from a little Church of *S. Maria delle Grazie* on a promontory to the S. of it. The place is dotted with charming little villas, the favourite summer resort of the well-to-do inhabitants of Syra. Carriage-road thence to (1½ hr.) *Hermopolis*.

Poseidonia stands on the site of the ancient SYROS, mentioned by Homer. Vestiges have been traced of a temple of Poseidon close to the beach. The landing pier of the old town, leading N. to the village of *Phoenicea*, is still visible. At *Phoenicea* have been found archaeological

remains and inscriptions of great interest, proving the existence of a flourishing port in olden times, though Syra no longer deserves the praises bestowed on it by Homer—

Εὐβατος, εὐμηλος, οἶνονπληθής, πολύπυρος,
Fertile in flocks, in herds, in wine, in corn.
—*Odys.* xv. 406.

At a place called *Chalandriani* on the N.E. coast there is a very extensive necropolis of the prehistoric period, which has recently yielded a large collection of stone and earthenware vases to the Museum at Athens. On the sloping hill to the W. Mr. Tsountas has discovered the remains of the citadel with a double wall of fortification.

Syra has the reputation of being healthy. The natives are extremely afraid of all diseases, and vessels and passengers are refused *pratique* on very slight suspicion. The Lazaretto, however, and the quarantine establishment at Delos, leave much to be desired.

Syra was the diocese of the learned and enlightened Archbishop Lycurgus.†

The island is 10 m. in length, by 5 in breadth. The hills are chiefly formed of micaceous schists, with occasional less predominant beds of sandstone and limestone. Wine is the only valuable natural product.

19.—TENOS.

[Steamers, p. 942, F.]

TENOS (13,000), originally inhabited by Ionians, is the ancient OPHIOUSSA (isle of serpents). A celebrated temple here was dedicated to Poseidon, in gratitude for his having cleared the island of snakes. The snake traditions of Tenos are also commemorated on its coins, some of which are stamped with the trident entwined by a snake. Tenos was also known as *Hydroussa* from being well-watered.

The Tenians were compelled to serve in the fleet of Xerxes against Greece; but one of their ships deserted to their

† 'Life of Archbishop Lycurgus,' by F. M. F. Skene. 1877.

countrymen just before the battle of Salamis, with tidings of the Persian intentions. For this good service to the national cause, the name of Tenos was inscribed on the tripod at Delphi among the liberators of Hellas (Herod. viii. 82).

Tenos was captured by the Venetians under Andrea Ghisi in 1207, and from that date forward played a gallant part in all the wars of the Levant. The garrison of Tenos successfully withstood the repeated attacks of the Turks for no less than 507 years. Finally, in 1714, the island was lost to Venice through the pusillanimity of the *provveditore*, Bernardo Balbi. 200 families then emigrated under compulsion to Africa. The orthodox of Tenos took a conspicuous share in the War of Independence, but the Catholics held aloof from the movement.

Tenos is 60 m. in circumference; it consists of one long, lofty, rugged chain of hills, running from N.W. to S.E., and opening in the latter direction into a level plain of no great size. But the hereditary industry of the Tenians—for which quality they are conspicuous—assisted by the abundance of mills and the friable nature of the mica-schist, has covered the greater part of this range, even to the summit, with narrow terraces for vines and fig-trees. The wines of Tenos, famous in ancient times, are still esteemed.

The modern town of Tenos, sometimes called *St. Nicolas*, stands near the S. extremity of the island, on the site of the ancient city. It has only an open roadstead, protected by a breakwater. Within 5 min. of the town stands the Greek *Cathedral of Our Lady of Good Tidings* (*Evangelistria*), the resort of pilgrims (*προσκυνηταί*), which forms, with its courts and schools a very picturesque group of buildings. Thousands of pilgrims and idlers flock hither every year, on the festivals of the Annunciation and the Assumption, and with their offerings the Church was raised. It is built almost entirely of white marble, (brought in part from the ruins of Delos), and presents in the interior a lavish display of gold and silver.

The festival of the Annunciation (March 25th o. s.), which coincides with the Greek Day of Independence, is well worth seeing. ✱

The Tenians are very skilful marble workers (p. 357). Their tables, chimney-pieces, etc., are exported to Smyrna, Constantinople, and Greece. They are also noted for the manufacture of silk gloves and stockings.

The best growth of wine here is the famous Malvasian or *Malmsey*, formerly cultivated at Monemvasia (Napoli di Malvasia), in the Peloponnesus (p. 128). There is a good harbour at *Panormos*, on the N. coast, serving the little town of *Pyrgos* T (1400). On the shore W. of Pyrgos lies *Hysteria* T.

At *Loutra*, 1½ hr. from the town, is a Girl's School kept by Ursuline Nuns, worthy of a visit. The *Greek Nunnery* at Tenos contains 103 sisters, and is said to be the largest now existing in the Greek kingdom. They make and sell various pretty and inexpensive trifles.

On descending from the town to the N.E., the traveller finds a large ravine full of villages, mostly Roman Catholic, with their tiny houses closely packed together, and projecting so far over the narrow streets as to make the way almost impassable to a laden mule. The churches, with their little perforated towers, and the quaint pigeon-houses scattered about the fields, are noticeable. Near the village of *Avdo* (Αὐδὼ) is an ancient Greek monument, in the form of a marble pyramid.

Exoborgo, the Venetian town, was perched on the peak of a lofty hill, 6 m. from the port of St. Nicolas. On the summit are the ruins of a Venetian castle, commanding a very fine view of the Cyclades.

Near the ruins is a house belonging to the Jesuits, as well as a small Franciscan convent.

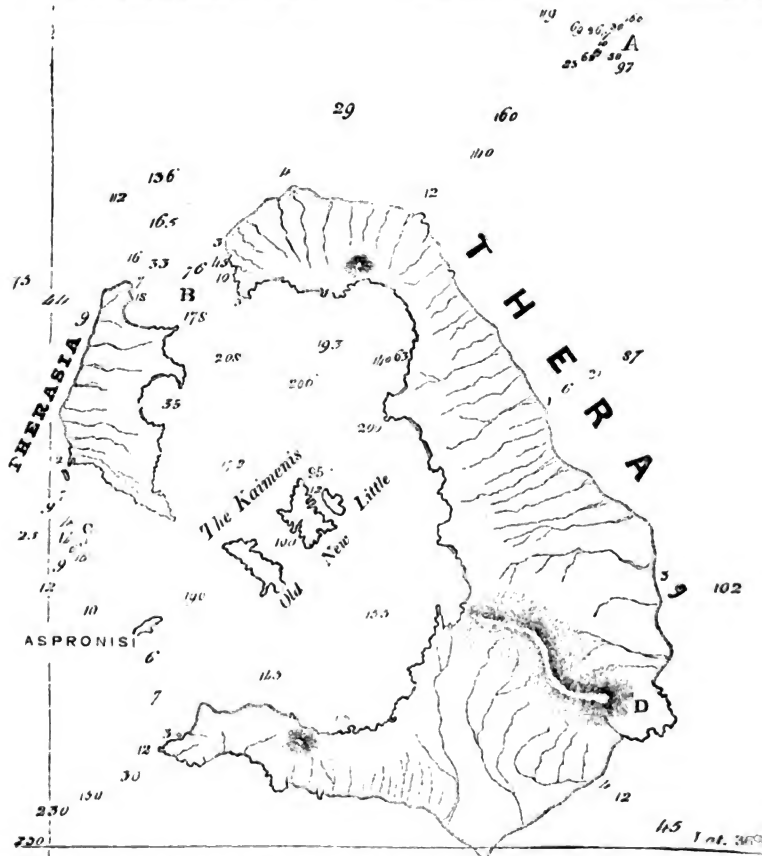
20.—THERA (SANTORINI).

[Steamers, p. 942, F.]

THERA (5200), the most southerly of the Cyclades, is situated about

60 miles N. of Crete, and rather more than 12 miles S. of Ios; its circumference is estimated at 30 m.

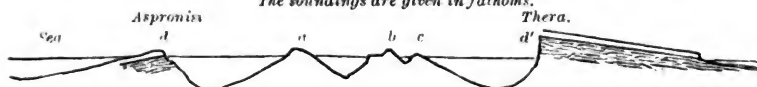
According to tradition, Thera was formed of a clod of earth dropped from the ship of the Argonauts. In early



MAP OF THE SANTORINI ISLES, FROM A SURVEY IN 1848 BY CAPT. GRAVES, R.N.

(From Lyell's 'Principles of Geology,' vol. II.)

The soundings are given in fathoms.



SECTION, N.E.—S.W., from Thera through the Kaimeni Isles to Aspronisi.

- a. Old Kaimeni.
- b. New Kaimeni.
- c. Little Kaimeni.

- d, d'. Great covering of white tufaceous agglomerate, or of ejected matter containing fragments of brown trachyte.

times it was frequented by the Phoenicians, and known by the name of *Calliste*, or the BEAUTIFUL ISLE (Herod. iv. 148). Subsequently it was colonised by Dorians from Sparta, under Theras, after whom it was named. In B.C. 631, Thera sent forth a colony under Battos (the Stammerer), which founded the celebrated city of Cyrene in Africa.

Thera was one of the few islands which sided with Sparta in the Peloponnesian War. It owes its present name of *Santorini* to its patron *Saint Irene*, martyred here in 304. In the Middle Ages Santorini was subject to the Dukes of Naxos. It was ultimately conquered by the Turks, under Solyman the Great, in 1537.

The value of Santorini as a unique geological illustration must always secure it permanent interest. And certainly no other spot in the Levant has been honoured by such a long roll of eminent scientific investigators—Humboldt, Von Buch, Lyell, Daubeny, De Beaumont, Scrope, De Verneuil, Virlet, Reiss, Fouqué, have all contributed either *data* or criticism to the subject.

The annexed plan shows the general position of the Santorini group, of which Thera, *Therasia*, and *Aspronisi* form segments of the island in its original oval form; while the central group of the *Kaimeni* are of later, and historically fixed, dates.

The capital of the island was formerly *Scaros* (p. 930), a bold rock crowned by the ruins of the ducal castle, but repeated earthquakes have driven the inhabitants southwards to *Thera* (*Θηρά*). This is the seat of authority, and the residence of the Eparch. There are about 600 Roman Catholics, the descendants of former Frank settlers. Their community is confined to Thera, and is under a bishop of that church. The Catholic schools in Thera deserve the highest praise. Both that of the Lazarist missionaries, and that under the French Sisters of Charity, give gratuitous instruction, without distinction of creed.

There is now a small Museum in

the town containing sculptures from the excavations at Mesavouno (see below), prehistoric and Hellenic vases, and local inscriptions. The sculptures include a head in the style of Polycleitos and several portraits, thought to be those of Ptolemy Soter, the elder Faustina, Marcus Aurelius, and Lucius Verus. The traveller should endeavour to visit the interesting collections of local antiquities belonging to the Delenda and Cigalla families.

The inhabitants are an honest and industrious community, passionately attached to their island. The Latins live on unusually good terms with their countrymen of the Greek Church. There are about 50 ships and small craft, which find shelter for the most part in the creeks of the islands.

Large vessels occasionally put into Thera harbour to avail themselves of the peculiar detergent properties of the sea-water in a creek between the two *Kaïmeni*, where the water is quite hot, and of a yellow colour. After a short stay a vessel comes out with almost as clean a bottom as when freshly launched. There are two landing-places in the great concave bay on the W. side; one below the town of Thera, and another at St. Nicolas (p. 930), each with a steep ascent up the cliffs. The dark calcined rocks around this bay have a somewhat dismal, though highly picturesque, appearance; but the S. and S.E. districts of the island are verdant, well-cultivated, and beautiful.

Its surface consists of decomposed pumice-stone, supplying, in certain localities, a fertile soil. A quantity of wine, known as *Vino Santo*, is annually exported, chiefly to Russia. Water and fire-wood are very scarce; and the islanders are sometimes obliged to procure even the former from Ios or Amorgos. The antiseptic nature of the soil, and the frequent discovery of undecayed bodies, have given rise to many wild superstitions among the peasantry of the island. It is supposed to be the favourite abode of the *Vrukolakos*, a species of Ghoul or Vampire, which, according to a belief once popular in

Greece, has the power of resuscitating the dead from their graves, and sending them forth to banquet on the living.

Pozzolana is exported from Santorini in considerable quantities, and was largely used in the construction of the Suez Canal.

Inscriptions and other miscellaneous antiquities are found at the villages of *Gonia*, *Kondochori*, *Kamari*, *Mesavouno*, *Perissa*, and *Emporion*, all within easy reach of the capital. Many fine sculptures were removed to Russia by the Russian fleet in 1770.

Several pleasant short excursions may be made in the islands. A good notion of the general topography of the group may be obtained by ascending *Mt. Elias*, the summit of which may be reached in 2 hrs. from the village of Thera. The view is very fine, and extends as far as Crete. The ascent is better made as follows. Donkeys may be taken as far as *Perissa*, where they should be sent on to meet the travellers at *Kamari*.

I. From Thera a path runs S., following the coast line, and ascending in $1\frac{1}{2}$ hr. to a col, from which is gained a magnificent view. On the l. rises the village of *Pyrgos*. We now descend to the village of ($\frac{1}{2}$ hr.) *Megalochorion* (p. 927), beyond which a track turns inland, and leads in $\frac{3}{4}$ hr. to a small chapel bearing the name of *St. Nicolas Marmarites*. This interesting little monument is a temple of the Macedonian period, and is in a more perfect state of preservation than perhaps any other existing Greek temple; even the details have been left almost intact. It is built of large blocks of grey marble (without cement), whence the modern name.

Less than $\frac{1}{2}$ hr. further E. is *Emporion* (1450), lying on the edge of a triangular plain at the foot of Mount *Elias*. [$\frac{1}{4}$ hr. due S. is *Cape Ezomyli*, conjectured to be the site of the ancient *ELEUSIS*. Here are some curious rock tombs and inscriptions. From the Cape a path leads W. along the shore, passing a warm sulphurous Spring, and then crossing a neck of land N.W. to (2 hrs.) *Acrotiri* (p. 927).]

Proceeding E. from Emporion, we reach in $\frac{1}{4}$ hr. the Chapel of *S. Irene*, built up of ancient fragments and inscribed stones, several of which are extremely curious and interesting. About $\frac{1}{2}$ hr. further lies *Perissa*, with a large modern Church, close to which may be seen the foundations of a round Hellenic temple, some remains of polygonal walls, and a small oblong building in Cyclopean masonry, well preserved. To the S. is a grotto which emits vapour of carbonic acid gas, and was anciently enclosed within a shrine of the Pythian Apollo. Some slight remains of the temple yet exist, and on the adjacent rocks are cut the names of several Greek and Roman visitors to the Sanctuary.

We now ascend in $\frac{3}{4}$ hr. on foot to the summit of *Mount Elias* (1885 ft.), crowned with its monastery, and commanding an extensive view. During the descent on the E. side we pass several rock-tombs, in which were found some of the famous Santorini vases (p. 401). In $\frac{3}{4}$ hr. we reach *Kamari*, on the site of the ancient port. Thence N.W. by ($\frac{1}{2}$ hr.) *Gonia* and ($\frac{3}{4}$ hr.) *Messaria* to ($\frac{1}{4}$ hr.) *Thera*. Before reaching *Gonia* a path turns to the rt., and strikes N. across the plain to (1 hr.) *Monolithos*, where are some more rock-hewn tombs. Here the track turns W. to (1 hr.) *Thera*.

In 1896 an interesting excavation was conducted by Herr Hiller von Gaertringen at *MESAVOUNO*, the site of the ancient capital of Thera. The city wall is well preserved at several points, and its line can be traced for some distance on the W. side of the hill. The central point of the city is the Agora, flanked by a long building which is shown by inscriptions to have been entitled the *Stoa Basilike*. It was probably founded by one of the Ptolemies; the roof was restored in the reign of Trajan, and further alterations were made in 150 A.D. It was divided longitudinally into two naves by a row of Doric columns, and on each side there stood a row of columns against the wall; the latter probably belong to the latest restoration. Adjoining the *Stoa* at the S. end are the ruins of the public baths. N. of this point is a terrace wall of the Greek period, with a flight of steps leading up to the remains of a temple which is probably the *Kaisareion*. The open space in front of the terrace was a market-place. On the summit of the high ground N. of the *Stoa* was situated the gymnasium of the Ptolemaic garrison.

The many chambered building lying a little to the N. with the remains of a pillared portico is supposed to have been the barracks. The rooms at the back form an upper storey. Farther on is a small chapel cut in the rock, originally the shrine of some god. The long building S. of the stoa Basilike was probably a public sale-room. Beyond it are the remains of many private houses. A little distance W. of this point is a double terrace, on the top of which lie the ruins of a church; this was probably the precinct of Apollo Pythios. Below, on the W. side, is the rock-hewn sanctuary of Serapis and Isis, whose ancient treasury-chest was discovered here by the excavators. In the S.E. part of the town is the temple of Apollo Karnelos with a courtyard in front of it. A portion of the chip pavement is well preserved. On the S.W. side two chambers open out of the *cella*, which is partly hewn out of the rock, and on two other sides it is surrounded by a small corridor. Near the temple stands a building constructed of large polygonal blocks. The cuttings in the rock about here indicate the sites of various shrines, some of which are very archaic. Further S. we come to a complex of buildings which probably formed the gymnasium of the Epheboi. They include a round chamber and a grotto in the cliff, which seem to be of earlier date than the surrounding rooms. The grotto was no doubt a shrine.

On the beach immediately below Mesavouno to the N., the remains of the ancient OREA have been identified. An ancient necropolis has been explored between Mesavouno and Hagios Elias, and some prehistoric tombs have been lately opened at Kamari.

II. For the following Excursion a boat should be sent to meet the traveller below *Acrotiri*.

From (2 hrs.) *Megalochorion* the coast-road curves S.W. to (1 hr.) *Acrotiri*, a village crowned with an imposing and well-preserved mediaeval Castle. In a ravine close by M. Fouqué discovered in 1867 a quantity of stone implements and prehistoric pottery, similar to those found on the island of Therasia. Here also in 1871 were brought to light a number of primitive dwellings, excavated in the volcanic tufa.

Descending in $\frac{1}{2}$ hr. to the shore, we proceed W. in a boat along the coast to the (1 hr.) *Cape Acrotiri*, whence the course lies due N. to *Cape Kimina*, in the Island of Therasia. [These distances are reckoned for rowing, and may be considerably shortened in a sailing-boat with a favourable wind.] Midway between *Capes Kimina* and *Tripiti*, about 20 min. from the former, are the quarries

in which Mr. Christomanos discovered the prehistoric village so excellently described by M. Fouqué. An increase in the demand for pozzolana, and consequently the extension of the quarries, led to the discovery, 100 ft. below the surface, of the ancient settlement called by M. Fouqué a 'Prehistoric Pompeii.' The following is a summary of his article in the 'Spectator' for Nov. 6, 1869:—

'The principal building uncovered contains six rooms of various sizes; the largest being about 20 ft. by 17 ft., the smallest a little more than 8 ft. square. One of the walls is carried out so as to enclose a sort of court about 26 ft. long, with a single entrance. The masonry is quite different from that at present in use in the island, containing neither pozzolana nor lime; the walls are composed of irregular blocks of unhewn lava, laid one above another without order, the interstices being filled up with a reddish-coloured volcanic ash. Among the walls are laid in every direction long branches of olive wood, now for the most part so decayed that they crumble at the first touch. The object of these was to make the walls less rigid, and so less subject to disturbance from earthquakes. The roofs, which in all cases have given way, were constructed of a layer of stone and volcanic earth about a foot thick, supported on rafters inserted in the wall very close to each other. In the largest apartment the whole roof rested against a central pillar of wood, which was carried on a cylindrical stone sunk into the earth. In one instance, and only one, there were signs of a chamber being divided into two floors. One human skeleton was found; that of a man of middle age, who was doubled up in one corner of a room, as if crushed under the weight of the roof when it broke in. Much of his property had escaped destruction, and objects of various kinds were there; vessels of lava and earthenware, grain, straw, bones of animals, tools of flint and of lava. There was no trace of metals: not even a nail in the woodwork of the roof.' Some of the large jars, holding as much as twenty gallons, contained barley, peas, maize, and other grain. The best of the vases discovered are now in the French School at Athens. The ornamentation is largely spiral and floral. It has been proved by a chemical analysis of the clay that the greater part of the pottery must have been manufactured in Thera itself.

Returning to Cape Kimina, we cross S.E.E. in 1 hr. to the islet of *Palaea Kajmeni*, upon which are three craters formed in B.C. 186, A.D. 726, and (at the N. end) A.D. 1457. The remaining islets may be visited in their turn, and Thera regained by boat in 2 to 3 hrs.

Sir Charles Lyell has described the group as follows:—

'The largest of the three outer islands of the group . . . called Thera, forms more than two-thirds of the circuit of the gulf. . . . In the middle of the gulf are three islands, called the Little, the New, and the old *Kajmeni* or *Burnt Islands*. Pliny informs us that the year 186 B.C. gave birth to the old *Kajmeni*, also called *Hiera* or the *Sacred Isle*; and in the year 19 of our era *Thia* (the *Divine*) made its appearance above water, and was soon joined by subsequent eruptions to the older island, from which it was only 250 paces distant. The old *Kajmeni* also increased successively in size in 726 and in 1427. . . . In 1573 another eruption produced the cone and crater called *Micra Kajmeni*, or the *Small Burnt Island*. The next great event which we find recorded occurred in 1650, when a submarine outbreak violently agitated the sea, at a point $3\frac{1}{2}$ miles to the N.E. of Thera, and which gave rise to a shoal (see A in the map). This eruption lasted three months, covering the sea with floating pumice. At the same time an earthquake destroyed many houses in Thera; while the sea broke upon the coast, overthrew two churches, and exposed to view two villages, one on each side of the mountain of St. Stephen, both of which must have been overwhelmed by showers of volcanic matter during some previous eruptions of unknown date. The accompanying evolution of sulphur and hydrogen, issuing from the sea, killed more than 50 persons, and above 1000 domestic animals. Lastly, in 1707 and 1709, *Nea Kajmeni*, or the *New Burnt Island*, was formed between the two others, *Palaea*, and *Micra*, the *Old* and *Little Isles*. The eruption was renewed at intervals during the years 1711 and 1712, and at length a cone was piled up to the height of about 330 feet above the level of the sea, its exterior slope forming an angle of 33° , and the crater on its summit being 80 yards in diameter.

'Another eruption broke out in *Nea Kajmeni* in Feb., 1866. At the end of Jan. the sea had been observed in a state of ebullition off the S.W. coast, and part of the channel between *New* and *Old Kajmeni*, marked 70 fathoms in the Admiralty chart, had become on Feb. 11 only 12 fathoms deep. According to Julius Schmidt, a gradual rising of the bottom went on until a small island made its appearance, called afterwards *Aphroëssa*. It seems to have consisted of lava pressed upwards and outwards almost imperceptibly by steam, which was escaping at every pore, through the hissing scoriaceous crust. On Feb. 11 the village of *Vulcano*, on the S.E. coast, was in great part overwhelmed by the materials cast from a new vent which opened in that neighbourhood, and to which the name of *George* was given in honour of the King.'

From the spring of 1866 till the autumn of 1870, the phenomena described above continued with varying intensity, but without cessation. In Jan. 1868 Mount *Aphroëssa* had disappeared. In 1868 Mount *George*, still without a crater, but under continuous eruptions, formed a regular cone to the S. of *Nea Kajmeni*, 325 ft. high. At the end of Aug. 1870 all these phenomena ceased.

III. A boat should be ordered to meet the traveller at *Ano-Merá*.

Riding N. from Thera, we reach in 20 min. a promontory on the l., bearing the ruins of *Scaros*, the chief town of the island under the Frankish dukes. Still skirting the shore, the path after $\frac{1}{2}$ hr. divides, the rt. branch leading N. to ($\frac{1}{2}$ hr.) *Cape Columbus*, where are some very ancient rock-hewn tombs, while the l. branch continues round the bay, and reaches in $\frac{3}{4}$ hr. *Ano-Merá* (1870), officially but erroneously called *Oea*. Below the village to the S. is the little port of *St. Nicolas*, while on the opposite side of the channel, near the W. extremity of its island, lie the insignificant ruins of the ancient *THERASIA*.

SECTION X.

THE NORTHERN SPORADES.

SPORADES.

	PAGE		PAGE
21 Icos	931	23 Skiathos†	932
22 Peparethos (Scopelos)†	931	24 Skyrost	933

† Accessible by Steamer.

21.—ICOS (CHILIODROMIA).

The modern name of *Chiliodromia* (τὰ Χιλιόδρομα) is said to be derived from the number of paths over the barren hills of the island. Appian relates that Mark Antony adjudged the possession of Icos to Athens. The legendary grave of Peleus, the father of Achilles, was anciently shown here.

Chiliodromia abounds in wooded slopes. The population does not exceed 500, all collected in one village, which stands on the S. extremity of the hills, near the sea; the position is naturally very strong, and the village is fortified by a wall, as an additional security against pirates. The island abounds in rabbits, and there is a plentiful supply of fish.

Some vestiges of the ancient city remain, including several Hellenic graves in good preservation.

There is a large natural harbour, commodious and secure, well sheltered, and affording anchorage for vessels of any size, on the S. coast of the island. To the E. lies the islet of *Peristeri*, the ancient *ECONYMOI*. The E. part of this bay is called *St. Deme-*

trius (τοῦ ἁγίου Δημητρίου), the *W. Vasilica*.

There are several rocky islets E. and N. of Chiliodromia, wholly uninhabited except by a few hermits, and occasionally by shepherds with their flocks. The principal are *Piperi* (peppercorn), so called from its shape; *Gioura* (τὰ Γιούρα), also known as Devil's Isle; and *Pelagonesi*.

22.—PEPARETHOS (SCOPELOS).

[Steamers, p. 941, E.]

SCOPELOS *T* (*look-out place*) has still some slight remains of its three ancient towns, one of which stood on the site of the modern capital, another at the Harbour of *Panormos*, and a third, supposed to have been called *SELINOS*, in the N.W. of the island. Peparethos was one of the most considerable of this group of islands, and, like the rest, passed into the possession of Athens in the later period of its empire.

Scopelos (4000), the capital of the island, stands on a rock near the landing-place on the S.E. coast. On

the S. is a fertile plain surrounded by a semicircle of woody hills. About 1000 people reside in *Glossa* (*tongue of land*), on the N.W. extremity of the chain of hills which bisects the island from N. to S. Some ancient graves have been discovered near Scopelos; but the remains of the city are very scanty. There are two good harbours, *Panormos* and *Agnontias*. The chief produce of the island besides oil and citrons is a light and pleasant red wine; these commodities the Scopelites export in their own vessels to Constantinople and the ports on the Black Sea. A great earthquake occurred at Scopelos in 1867.

23.—SKIATHOS.

[Steamers, p. 941, E.]

Skiathos T (2800) is frequently mentioned in history. The Persian and Grecian fleets were stationed near its coasts before the battle of Artemision; the Greeks made a successful attempt to defend the narrow strait between Skiathos and Magnesia, until the loss of Thermopylae obliged them to retreat to Salamis (Herod. vii. 176). Skiathos afterwards became one of the subject-allies of Athens, but attained to so little prosperity that it was only required to pay a tribute of 200 drachmae yearly. It was wrested from Athens by the last Philip of Macedon.

No Greek island is richer in wood and thicket than Skiathos; the steep sides of the low hills with which it abounds are overspread with evergreen foliage. The **NEW TOWN** is prettily situated upon a declivity on the S.E. coast, with densely-wooded hills rising behind it; but the streets are wretched. It has an excellent harbour. After the destruction by Philip V. of the ancient city, which occupied the same site as the modern capital, the inhabitants built their town near the N.E. coast, in an almost inaccessible position, with a view to security from pirates; nor did they venture to return to the ancient site until 1829.

The **DESERTED TOWN**, now occupied by the *Convent of the Evangelistria*, presents a singular and picturesque appearance, its little white houses gleaming afar on the dark rock. It lies cradled in the hollow of a rugged cliff, which can only be approached from one side; on every other side the precipitous rock is washed by the sea. The extensive group of monastic buildings, with a small chapel in their centre, is now tenanted by a solitary monk, who shows the place to strangers. Five monasteries once stood within the narrow limits of this little island.

A severe earthquake occurred here in Oct. 1868.

24.—SKYROS.

[Steamers, p. 941, E.]

This island is the chief of the N. Sporades. It is divided into two parts, nearly equal, by a narrow isthmus which lies between Port *Achilleion* on the E. and Port *Kalamitza* on the W. There is another natural harbour of great size, on the S. coast, vulgarly called *Trimbouchais* (a corruption of *Tre Bocche*), from the *three mouths* formed by the two little isles which protect the entrance. There is also anchorage for small vessels at *Puria*, 5 m. N. of Port Achilleion, where an islet shelters a low point terminating a plain, which extends S. thence as far as the heights of the town (see below). This plain, about 4 m. in extent, produces corn, wine, and figs; it is well watered, and the little valley above it is rich in oaks, planes, and fruit-trees. The S. part of Skyros is uncultivated. It consists of high mountains, intersected by deep gullies, rugged, except towards the summits, where they are clothed with oaks, firs, and beeches.

The wheat of Skyros is among the best in the Aegean. Wine, corn, wax, honey, oranges, lemons, and madder, are exported in large quantities. The island abounds in water, and affords pasture to a few oxen and numerous

sheep and goats, many of which are exported. Traces of gold are said to have been discovered in the bed of one of the streams.

Skyros T (3200), the chief town of the island, is situated on the N.E. coast. Further N. are the ruins of a castle, enclosing some houses now deserted, and the celebrated **Monastery of St. George**, which was in great repute for miracles in former days. The castle was the site of the ancient city described by Homer as the 'lofty Skyros' (*Il.* ix. 668).

Remains of the Hellenic walls may be traced round the edge of the precipices, particularly at the N. end of the castle. But the greater part of the ancient city was to the E., near the sea. Starting from the remains of a large semicircular bastion, the wall is traced, along the slope above the sea, as far as a round tower, now in ruins: about 50 yds. beyond this are the remains of another tower; and from each of these a wall is traceable down the slope towards the sea, 300 to 400 yds. in length, which covered the communication between the city and the port. The circumference of the ancient city was barely two miles.

The only other relics of antiquity are a sepulchral stone in one of the churches, a cornice in a chapel in the gardens, a fine statue of a recumbent lion, a headless female figure, and a large arched cistern near Kalamitza.

An ancient temple of Pallas stood on the shore.

Skyros is mythologically famous. Here Thetis concealed Achilles in woman's attire among the daughters of Lycomedes, in the vain hope of saving him from Fate. Here also Neoptolemus (or Pyrrhus), the son of Achilles, was brought up, and from this island he was taken by Ulysses to the Trojan war (*Soph. Phil.* 239). According to another tradition, Skyros was conquered by Achilles in vengeance for the death of Theseus, who is said to have been treacherously hurled from its cliffs by Lycomedes, the king of the island. The bones of Theseus were discovered in Skyros by Cimon, after his conquest of the island in B.C. 476 (*Thuc.* i. 98), and were conveyed to Athens, where they were enshrined in the Theseion. From that date Skyros continued subject to Athens till the period of the Macedonian supremacy. The Romans compelled the last Philip to restore it to Athens in B.C. 196. The island was celebrated in Roman times for its quarries of variegated marble. Some unfinished ancient columns remain on the spot.

On *Cape Lithari*, at the S.W. end of the island, a lighthouse of the first class, with a white light flashing every 15 seconds, and visible for 32 m., was placed in Dec. 1894.

There are several islets lying to the W. of Skyros. Of these the two largest are *Skyropentlos* and *Chamannesos*, or Low Island (*χαμηλή νήσος*).

COMMON OR CURIOUS DEDICATIONS OF GREEK CHURCHES.

Asmaton (τῶν Ἀσωμάτων), the 'bodiless' Angels.

Chrysospeliotissa (Χρυσοσπηλαιώτισσα), our Lady of the Golden Cave.

Panagia (Παναγία), the 'all-holy' Virgin.

St. Barbara (Ἀγία Βαρβάρα), pron. *Vartára*, patroness of artillery.

St. Barlaam (Ἅγιος Βαρλαάμ), pron. *Varlaam*, hermit of the 3rd cent.

St. Blaise (Βλάσιος), pron. *Vlasios*.

St. Elias (Ἠλίας), 4th cent. hermit, in whose honour countless heights are crowned with tiny chapels.

St. John Baptist (Πρόδρομος, or Forerunner).

St. Nicolas (Νικόλαος), protector against shipwrecks.

St. George (Γεώργιος), a purely Eastern Saint by origin, though early adopted as the patron of England.

Taxiarches or *Archangel* (Ταξιάρχης), usually *St. Michael*.

Trinity (Τριάς or Τριάδα).

Kyriake or *Sunday* (Κυριακή).

Paraskeve or *Friday* (Παρασκευή).

Hosios or *Beatified* (Ὁσιος), applied to Saints who have not been actually canonized.

COMMON NAMES, PREFIXES, AND TERMINATIONS.

Kalyria (καλύβια), cluster of cottages.

Melochi (μετόχι), farm belonging to a monastery.

Mone (μονή), convent or nunnery.

Nisi (νησίον), island.

Palaeócastro (Παλαιόκαστρον), old fortress.

Kato (κάτω), lower.

Ano (άνω), *epano* (ἐπάνω), or *apano* (ἀπάνω), upper.

Micro (μικρός), little.

Loutro (λουτρόν), bath.

Mavro (μαῦρος), black.

Plateia or *Platio* (πλατεῖα), square or piazza.

Potamo (ποταμός), river.

Stavro (σταυρός), cross.

Vouno (βουνόν), mountain. The plural *Vouni* is formed from *βουνός*.

Revma (ρεῦμα), torrent, often dry.

Scala (σκάλα), stairs or ladder (also *stirrup*); most commonly applied to a landing-place of boats or steamers.

Vasilico (βασιλικός), royal.

Vrysi (βρίσις), spring. Very often compounded, as in *μεγαλόβρυσις* (large spring) and *κεφαλόβρυσις* (head spring).

TABLE
OF
STEAMBOAT SERVICES.

FOREIGN STEAMERS TO GREEK PORTS.

A. FRENCH COMPANIES.

Messageries Maritimes. Through tickets (*service combiné*) from *Paris* to the *Piræus*, at a considerable reduction. London Offices, 51 Pall Mall, S.W.; 97 Cannon Street, E.C.

Compagnie Générale Transatlantique Co. London Office, 9 Fenchurch Street, E.C.

B. ITALIAN NAVIGATION CO.

Florio and Rubattino.

London Office, 8 Leadenhall Street, E.C.

C. AUSTRIAN LLOYD.

London Office, 14 Waterloo Place, S.W.

Ca. KHEDIVIAL CO.

D. RUSSIAN SS. NAVIGATION CO.

Da. GREEK NEW HELLENIC CO.

GREEK COASTING STEAMERS.

The steamers which ply between the various Greek ports belong to the following Companies: the *New Hellenic*, the *Pan-Hellenic*, *McDowall and Harbour* (popularly known as the *John line*), and *Goudi* (Γουδί). Full details of the ports at which they touch and the times of sailing are posted in the offices of the companies in Athens, Piræus, and elsewhere, and are also published in the Athenian newspapers. The times of sailing are frequently altered, and can never be depended upon. Travelers are therefore warned that it is absolutely necessary to make the most careful inquiries at the offices in Athens, or, better, in Piræus, shortly before the time at which their steamer is advertised to start. Otherwise they may have the vexation of driving down to Piræus at the advertised time only to discover that it has already gone or that it is taking in cargo and will not sail for another twenty-four hours, or they may reach Syra and find that the boat which was to have taken them on to Paros or Myconos is undergoing repairs, and not likely to be ready for another week. Food is not included in the price of the ticket, but is provided at a fixed tariff. The sleeping berths are as often as not infested by insects.

E. VOLO LINE.

[*Piræus*, *Laurion*, *Aliveri*, *Chalcis*, *Limni*, *Atalanta*, *Lipsos*, *Stylida*, *Oressos*, *Volo*, *Skiathos*, *Skopelos*, *Skyros*, *Kymi*, *Karystos*.]

There is a boat from Piræus to Volo and the intermediate ports about once a day, run by one or other of the various companies.

F. ARCHIPELAGO LINE.

[*Piræus*, *Keos*, *Kythnos*, *Syra*, *Myconos*, *Tenos*, *Andros*, *Paros*, *Naxos*, *Amorgos*, *Ios*, *Sikinos*, *Pholegandros*, *Thera*, *Anaphe*, *Seriphos*, *Siphnos*, *Kinolos*, *Melos*, *Crete*.]

Syra is the centre of traffic in the Cyclades, and to reach many of the islands in the above list it is necessary to change boats at Syra.

The *New Hellenic Co.* runs a steamer to Syra five times a week. Various boats of the other companies touch there also, so that there is daily communication between Piræus and Syra.

The *Pan-Hellenic Co.* runs a steamer every week between Piræus and Crete, touching at Syra, Siphnos, and Melos.

McDowall and Harbour. From Piræus to Syra, Tenos, Korthios, and Andros.

Various steamers touch at Keos and Kythnos on the way from Piræus to Syra.

G. PELOPONNESUS LINE.

(From Piræus to Patras.)

[*Piræus*, *Aegina*, *Methana*, *Poros*, *Hydra*, *Spetsæ*, *Cheli*, *Nauplia*, *Astros*, *Leonidi*, *Monemvasia*, *Cythera*, *Vatika*, *Gythæion*, *Limeni*, *Gerolimena*, *Kardamyli*, *Kalamata*, *Nisi*, *Orone*, *Pylos*, *Marathos*, *H. Kyriake*, *Kyparissia*, *Katakolon*, *Zante*, *Kyllene*, *Patras*.]

Steamers run daily between Piræus and Nauplia, leaving Piræus in the morning and touching at the intermediate ports. Many of the ports in the above list are frequently omitted, especially in winter.

H. GULF OF CORINTH AND IONIAN ISLANDS.

[*Piræus*, *Loutraki*, *Corinth*, *Antikyra*, *Itea*, *Galazidi*, *Vérinitza*, *Aegion*, *Naupactus*, *Patras*, *Mesolonghi*, *Kyllene*, *Zante*, *Cephalonia* (*Argostoli*, *Lixouri*, *Samos*, *Viscaria*, *S. Euphemia*), *Ithaca*, *Leucadia* (*S. Maura*), *Pazos*, *Corfu*, *Prevesa*, *Salagora*, *Vonitsa*, *Koprænna*, *Karvasaräs*.]

Small local steamers ply at uncertain intervals between *Zaverda*, *Mytikas*, *Astacos*, and other places on the coast of *Acarmania*.

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Small Inn at the entrance of the village on the rt. Travellers with introductions are hospitably received at the house of Mr. Frank Noel, to which a by-road leads on the l.

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[Greece.—viii. 1901.]

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II. Acheloos, kept by Krikelis, with two very fair front rooms, 4 to 6 dr. Restaurant close by in the Old Plateia. Good food at the *Golden Ball* (χρυσόσφαίρα); in the bazaar, cheaper. Carriages, poor. Horses, 4 dr. a day.

Eleutherios Zavras is a trustworthy and intelligent agoyat, well acquainted with all parts of Aetolia.

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 PHYSICIANS: *Dr. Delladecima*; *Dr. Inglessis*; *Dr. Cicellis*.
 WINE.—The 'Vinaria' Stores, belonging to *Mr. E. A. Toole*, are well worth a visit. Among the best kinds grown in the Island are 'Rombola,' a white dry table wine, and 'Moscato,' a sweet and highly flavoured dessert wine. The latter is also sent to England for sacramental purposes.
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Arrival by Steamer (at the Piræus).—A dragoman (*commissionnaire*) from the hotel, or an agent from Cook's or Gaze's office, nearly always comes on board, and will take all trouble off the traveller's hands. Falling these, a boat must be taken to the Custom-house (1 to 2 dr. with luggage) and a porter hired (25 l. for each trunk or portmanteau). The examination is strict and troublesome in the search for tobacco, cigars, new articles of every description, and anything which is not an obvious necessity of travel. Plants, bulbs, and fruit are prohibited and destroyed. A permit should be obtained at the Custom-house, in order that the traveller may pass the *Octroi* stations without further trouble; otherwise he will be liable to another strict examination for town dues at the Rly. Stat., if proceeding by train, or on the high road, if driving into Athens by carriage. The latter course is recommended as saving a vast amount of trouble, and in the case of two travellers or upwards it is cheaper than the Rly. Tariff for carriages, 6 dr. The hotel *commissionnaires* are fond of taking two carriages—one for passengers and another for luggage. This should be resisted, unless the luggage is excessive. A single traveller may engage a hand-cart for his luggage (1 to 2 dr.), from the Customs to the Piræus Rly. Stat., and there take a ticket (1 dr.) for the *Homónia* Stat. in Athens, close to Concord Square (p. 446). Carriage thence to the hotel, 1 dr.

For arrivals from a Greek port, see *Piræus*.

Arrival by Railway at the Athens Stat. of the Peloponnesus Rly. Co.—The traveller is assailed by a host of *commissionnaires* and *tour-rais*. He should at once name his hotel, and give himself and his hand luggage in charge of the *commissionnaire*, who will engage a carriage (2 dr.), and extract his registered trunks from the van. There is no hotel omnibus.

Hotels. — FIRST CLASS :

**Grande Bretagne*, finely situated at the N.E. corner of the Square, facing the Royal Palace. Well managed in all respects, excellent food, civil and attentive landlord. Music (*gratis*) at dinner-time on Sun. and Thurs. during the season. Large and convenient suite of public rooms, with electric light. Terms very moderate, considering the comfort enjoyed. Prices vary according to size and situation of rooms, and duration of stay—about 15 fr. all included. Lift. Tourist Office for enquiries and excursions in the hotel.

**Angleterre*, a favourite and old-established house, well known to English travellers, on the W. side of the same Square. Electric light. Similar charges.

**Grand Hotel*, kept by the former manager of the H. des Etrangers. Clean rooms, good food, and great civility. Lately much enlarged. Well situated on the N. side of the Square. Charges, 10 fr. to 12 fr.

H. des Etrangers, on the S. side of the Square, fallen off under new management. Payment at all these in gold.

SECOND CLASS :
 d'Athènes, Stadium St., an old-established house with restaurant, but no table d'hôte. Well suited for bachelors.

Minerva, Stadium St., close to the Palace Sq., recently enlarged to 36 well-

ATHENS—continued.
furnished rooms. **Restaurant* good.

St. George, Stadium St., civil landlord.

Victoria, on the W. side of the Palace Sq., facing the H. d'Angleterre. Rooms at all these from 3 dr. a day; meals at fixed price or *à la carte*. Visitors are at liberty to engage a room, and dine or lunch where they please. Pension from 10 dr. Payments always in paper.

THIRD CLASS (only recommended to travellers who can speak Greek, or are desirous of learning it): *Allemagne, Alexander the Great, and Pangheion*, all in Concord Sq.; *Byzance*, Hermes St., neat and reasonable.

Pension.—**English Boarding House*, well situated at the corner of Seckeris St. and Canalis St., near the Kephissia Road. Highly recommended for comfort, cleanliness, and moderate charges. English landlady (Mrs. Polyaneis).

Lodgings.—*Mrs. Chrysocopoulos*, 50 Academy St., 40 dr. a month, or 80 dr., including coffee in the morning.

Unfurnished rooms (six or eight on a flat), in a good situation, cost from £4 to £8 a month. House-rents vary from £40 to £300 a year. There are no taxes, and furniture can be hired. (See *House Agents*.)

Restaurants.—**Minerva*, Stadium St. Reading-room with English, French, and German papers.

H. d'Athènes, Stadium St.

R. de la Cité (**Αστὺ*), Stadium St.; *Boulé* (Βουλή), behind the House of Parliament.

Also a lately opened Restaurant in Ὁδὸς Ἀμαλίας, near the Palace (recommended).

Greek and Turkish dishes.—**Ψάλας* (ψαλάς). Boiled rice, with rich sauce, usually tomato. Sometimes mixed with tiny bits of poultry, small birds, lamb, or liver.

Kebabs.—Gr. *Souvlachi* (σουβλάκια). Small pieces of liver, fat meat, sweetbread, or kidney, alternated on a skewer of silver, steel, or thyme wood, and broiled

over a brisk fire. From σουβλάς, a spit.

Moussacá (μουσακά). Meat chopped up fine and made into a pudding, between layers of sliced egg-plant (*melindjane*), covered with beaten egg, and then baked.

Dolmades (ντολμάδες). Meat balls wrapped up in leaves (vine or cabbage according to the season), and covered with white sauce made of egg and lemon.

Youvarlakia (γιοβουρλάκια). Balls made of rice and chopped meat, and covered with tomato sauce.

Kolokythia parayomistá (κολοκυθία παραγιμιστά). Small vegetable marrows filled with chopped meat and rice.

Domátes (ντομάτες) *parayomistá*. Tomatoes with the centre removed, and stuffed with chopped meat, herbs, and rice.

Arni kleftico (ἀρνὶ κλεφτικό) or *à la stin souvla* (στὴν σουβλάβαν). An entire lamb with a wooden stake or rod about 8 ft. long run lengthways through the body, and turned slowly over a large fire in the open air. Nearly every Greek family has a lamb like this at Easter.

SWEET DISHES.—**Kataifi* (καταΐφι). A paste made into strips as fine as hair, and covered with honey, sugar, butter, cinnamon, and other spices.

Galatoburrico (γαλατομπουρρίκο). Very fine paste enclosing a layer of custard, mixed with honey, butter, and spices.

Baclavá (μπακλαβά). Very thin paste made in sheets or leaves, with pounded nuts, almonds, honey, butter, and spices.

Cafés.—*Zacharatos*, under the Grand Hotel; another establishment on the opposite side of Stadium St.; *Janakis*, in the University boulevard, near the H. Grande Bretagne; all good. *Caperoni*, Concord Sq.; *Rigos*, in the Zappeion grounds.

Coffee always Turkish, in a very small cup, with the dregs, 15 to 25 l. (10s., liquor, rahat-loukoumi, etc.)

*. After this point, all headings are in alphabetical order.

Acropolis by Moonlight.—Tickets gratis at the office of the *Ephor* (p. 337). Here also apply for permission to sketch or study on the Acropolis or in the Museums.

Afternoon Tea.—At *Chrysakis*, close to the Palace Sq., excellent; the English Circulating Library (Librairie Athénienne), and at the Café in the grounds of the Zappeion.

Antiquities.—*J. P. Lambros*, 10 Parthenagogeion St. His collection of the Coins of the Frankish dynasties of the Levant (not for sale) is said to be unique. *K. Dracopoulos*, 17 Hermes St. *H. Nostrakis*, corner of Metropolis and Pentelis St. *K. Polychronopoulos*, Hermes St. *Rhousopoulos*, Lycabettus St.

Travellers desiring to purchase antiquities of value should obtain the advice of some resident in Athens, as there is a superior class of collectors, who, while not ostensibly dealers in antiquities, are very willing to dispose of their possessions when a good opportunity occurs.

In purchasing antiquities from the common dealers travellers should beware of forgeries, now very abundant. This caution applies especially to coins, vases, and terra-cotta statuettes, in all of which an active traffic of forgery is carried on.

It is also necessary to remind intending purchasers that a law exists prohibiting the removal of all objects of antiquity (however insignificant) from the kingdom, under penalty of fine and confiscation. Travellers who have antiquities with them should, therefore, consult some person in Athens as to the safest course to pursue.

Archaeological Schools.—BRITISH (1886). Director, *D. G. Hogarth, Esq.*

AMERICAN (1882). Director, *Dr. Rufus B. Richardson*.

GERMAN (1869). Director, *Dr. Wilhelm Dörpfeld*.

FRENCH (1846). Director, *Prof. P. Homolle*.

GREEK (1834). Director, *Mr. P. Cavadias*.

Bakers.—*Schick*, Stadium St.; *Liebert*, near the Church

ATHENS—continued.

of St. Theodore; both German. *Josephine Antoniou*, Kolokotroni St.

Band.—In front of the Palace windows every morning, usually at 11. The band first marches up to the wing of the Palace, playing a very spirited national air, and 'salutes' the flag. On great festivals it plays the *Εὐρωπαϊκόν*, a still livelier strain, very early in the morning.

Bankers.—*National Bank of Greece*, Aeolus St. *Ionian Bank*, Stadium St.

Arthur Hill, 14 Sophocles St., agent for Barings and other London bankers.

G. P. Skouses, Stadium St. *G. Empedocles*, Aristides St., opposite the Exchange.

Baths.—*B. Diamantopoulou* (late *Stella*), Patisia Road; *D. Cotrodimas*, Beranger St., near the Kephisia St.

Turkish, not very good, near Hadrian St.

Bicycles (on sale or hire).—*E. Hogg*, near the *Bouli*.

Bookbinders.—*M. Arniotis*, Aristides St.; *N. Sardis*, Kolokotronis St.

Booksellers.—*Charles Beck*, Hermes St., has a large stock of English, French, and German books. *Karl Wilberg*, beside the Grand H., chiefly French books.

Librairie Française, 24 Hermes St. *Murray's Handbooks*, 'Tauchnitz vols.', and Photographs.

Casdonis, office of the 'Hestia', corner of Stadium St. and Parthenagelion St. (for Greek books).

Bootmakers.—*A. Vidalis*, *G. Perpinias*, *L. Zoidopoulos*, *Antira*; all in Stadium St. *Th. Ologitis*, 158 Aeolus St. Boots are cheap in Athens—about 25 dr. a pair.

British Relief Fund.—This admirable institution assists or sends home destitute British subjects, and relieves many cases of distress among English residents or sojourners in Athens. It is maintained entirely by voluntary donations of visitors, and by subscriptions among the British colony, and additional support is much needed.

President: H. M. Minis-

ter; **Working Committee:** the Chaplain and Secretaries of Legation, the Director of the British School, and others; *Hon. Treasurer:* Arthur Hill, Esq.

Cabs and Carriages.—The principal stands are in the Palace Square and in front of the National Bank. The street carriages of Athens are clean and comfortable two-horse landaus and victorias. There are no good livery stables, as it is the custom of the job-masters to send such carriages as are not let by the month to cab-stands. Carriages may be hired for the month for 350 to 500 dr. This includes use in the evening. By the day, 20 to 25 dr., when settled by previous arrangement. Extra charge on festivals.

Cab Fares.—Police tariff of 20 March, 1895. Paper money.

	dr.
Athens to the Piræus	6
Athens to the Piræus in a return carriage	4
The Piræus to Athens	6
The Piræus to Athens in a return carriage	4
Athens to the Piræus and back, waiting 2 hrs.	10
Single course in either town	1
Single course with a halt of 10 min.	1.50
Shopping or visiting, the first hour	3.0
Each succeeding ½ hr.	1.50
To any Theatre and back	8
Drive in the suburbs, each hour	4
To the Cathedral and back on great festivals	7
To or from the Kephisia or Piræus Rly. Stations	1.0
From any cab stand to a hotel or private house, and thence to the Peloponnesus Stat.	2.0
From the Peloponnesus Stat. direct to any hotel or private house	1.50
Whole day	20
To Old Phaleron, with 2 hrs. halt (morning)	7

	dr.
To Old Phaleron, with 2 hrs. halt (afternoon)	9
To New Phaleron (as above), morning	8
To New Phaleron (as above), afternoon	10
To Pentelcus (whole day)	25
To Kephisia	11
There and back with 4 hrs. stay	18
To Amarousi	10
There and back with 4 hrs. stay	16
To Arakli or Chalandri	8
There and back with 4 hrs. stay	14
To Patila, Ambelokipi, Kolokythou, or Kalithea	3
There and back with 2 hrs. stay	6

At night (7 P.M. to 6 A.M. Oct.—March, 9 P.M. to 4 A.M. Apr. to Sept.) each course (except to the Theatre and back) half as much again.

	dr.
To Marathon, three horses all the way, and back	40
Two horses, with change of two sent on the night before	50
To Ejeusis	18 to 20
To Iatōi	30

All these payments in paper, not gold. Any attempt to make the traveller pay in gold should be resisted.

Carriage office for Thebes, in Athena St. Four horse carriage every morning and evening, six places inside and two outside; to *Thebes*, 10.20; to *Livadia*, 15.30 (not recommended). Entire four horse carriage, to *Thebes*, 70 dr., to *Livadia*, 120 dr.

Casts (from the antique), see *Plaster*.

Chemists.—*S. D. Krinos*, 171 Aeolus St.; *Mavricos*, Stadium St.; *Carterakis*, Minerva St.; *Zalacostas*, Hadrian St.

Clubs.—*Athenian*, near the British Legation; visitors admitted on presentation by a member. *Philharmonic* (Musical), Concord Sq.; *Philadelphia* (German), Homer St.; *Military*, Stadium St.

ATHENS—continued.

Confectioners.—*Abramopoulos and Loubier*, Stadium St.; *Kourmalidis* and *Theodoros*, Stadium St.; *Petritsis*, University St.; *Zavoritis*, *Hermes* St.; *Janakis*, University St.

Courriers (Dragomans).—Athens is well supplied with intelligent, civil, and trustworthy guides, who will accompany the traveller while sight-seeing in the town, or for a day's excursion in the suburbs, or during a tour of any length in the country. The following all speak English, and are almost equally good, but the younger and more active men are as a rule placed first in order. Their headquarters are the two principal hotels.

John Waale.

Nicola Sigalas.

Angelos Melissinos.

Thomas Manessis.

Apostolos Apostolon.

Paul Cassimatis.

Thrassyvoulos Langer.

Constantin Iconomides.

Charicles Papadopoulos.

Terms according to agreement. For tours in Greece, **30 to 50** fr. a day in gold; less in proportion for two or more persons. This should be so entirely inclusive, that the traveller need carry no money with him (see p. xxxv.).

Dentist (English).—*Mr. J. S. Walker*, *L.D.S.*, Academy St. (German-American). *Dr. Neumann*, University Street.

Diplomatic and Consular Service.—British Minister, *Sir E. H. Egerton*, *C.B.*; Vice-Consul, *A. Martelaos*, Esq. U.S.A. Minister, *J. Hardy*, Esq.; Consul, *D. E. McGinley*, Esq.; Vice-Consul, *L. Nicolaides*.

Dressmakers.—*Dessetgné*, 235 Aeolus St., and *Patisia* Road, good but expensive; *Chillaud*, *Hermes* St., good.

English Church (*St. Paul*).

—Sun. Service, **10.30** A.M.; in the afternoon (**3** P.M.) at the Piræus. Also at **8** and **10.30** on festivals. Holy Communion on the first and third Sundays of the month at noon; on the second, fourth, and fifth, at **8.30** A.M.

Chaplain (to the Legation), *Rev. F. R. Elliot*, *M.A.*

Churchwarden, *Arthur Hill*, Esq.

As there is no endowment or provision for the current expenses and repairs, the Church depends chiefly upon the liberality of occasional visitors, for whose accommodation it was mainly erected, and has been enlarged. The number of residents in Athens, who are members of the Church of England, is extremely small, and consists chiefly of ladies engaged in education. The annual subscription for a sitting is **25** drachmae.

The Church stands much in need of increased support, and special contributions are earnestly requested.

Hon. Treasurer, *Arthur Hill*, Esq.

LUTHERAN CHURCH.—Strangers are generally admitted to the *King's Chapel* in the palace, where service is celebrated every Sunday morning for his Majesty and the resident Protestant Germans, who form a rather numerous body in Athens.

Fancy articles.—*K. Houtopoulos*; *J. A. Marangos*; *Gatt and Markos*; all in *Hermes* St. *Sidney Nowill*, Stadium St.

Festivals.—*New Year's Day* (13th Jan. new style).—Te Deum in the Cathedral, at which the Court, the Diplomatic Corps, and the Ministers, are present. In the afternoon, presentation of ladies, through their respective Ministers, to the Queen.

Epiphany (18th Jan. n. s.).—Ceremony of the Blessing of the Waters, performed by the Archbishop of Athens at the principal reservoir (p. 437), about **10** A.M. A cross is thrown into the water, when there is a general rush to secure it. At seaboard places the cross is thrown into the sea, and men plunge in after it, the successful diver going round afterwards with a tray.

First Day of Lent.—This is always a Monday in the Greek Church, and is celebrated by very merry and un-Lenten festivities around the columns of the Temple of Zeus. Crowds of peasants come in from the country in their gayest attire, and

the scene is one which no traveller should miss. An excellent account of the festival, as it existed in its prime, will be found in Lord Carnarvon's 'Athens and the Morea.'

All Souls (25th Feb. n. s.).—On this day, almost the entire population repair, with offerings, to the cemeteries, where a service is held in memory of the Dead, called the 'Sabbath of Souls' (*Ψυχῶν Σάββατον*).

Lady Day (6th April n. s.).—For more than half a century the festival of the Annunciation has been observed as the official anniversary of the commencement of the War of Independence. There is a Te Deum, as on New Year's Day, but no other special ceremonies. It is, however, a good opportunity of seeing the costumes of the country, as the peasantry usually flock into Athens in large numbers. Great festivals also at *Tenos* (see below).

Maunday Thursday.—Ceremonies, similar to those of the Roman Church, are held in the Cathedral at **2** P.M.

Good Friday.—The principal ceremonies again take place in the evening, and resemble those of Thursday, but are usually followed by a procession through the town.

Easter Eve.—This is the crowning ceremony, and the one on which most care and pomp are bestowed. The service in the Cathedral is attended by the Court, the Ministers, and the entire official population of Athens. At an interval in the ceremony the whole congregation, headed by the king and queen and a military band, quit the church and walk in procession (carrying lighted candles) through the streets of Athens. After a long circuit, they return to the church for a final chant to hail the arrival of Easter. Immediately after midnight the noise of crackers, pistols, and petards becomes perfectly deafening.

Easter Day.—At **2** P.M. is celebrated in almost every Church the Second Resurrection (*Ἑννέα ἀνάστασις*), when the 1st chapter of St.

ATHENS—continued.

John's Gospel is read in twelve different languages, including English.

Easter Tuesday.—On this day the peasants assemble and dance before the Temple of Theseus. There is also a highly picturesque festival at the Albanian village of Megara (p. 255), which all foreigners should see. Special trains run in the morning (there and back, 1 dr.; carry luncheon).

May Day (13th May n. s.).—On the previous evening the greater part of the Athenian youth go a-Maying to the olive wood, where flaming heaps of pitch and shavings light up every cottage and tavern. After much harmless junketing, they return home early on May morning, when the lintel of every door in Athens is decorated with a wreath of leaves or flowers.

St. John's Day (6th July n. s.).—This saint's festival is celebrated in Greece, as elsewhere, by bonfires.

Assumption (27th Aug. n. s.).—Festival at Megara. Excursion steamers (disagreeably crowded), leave for Tenos, where the feast is also celebrated.

Forwarding Agents.—*Arthur Hill*, 14 Sophocles St.; luggage safely forwarded to all parts of the world.

Eng. Forwarding Agency, in the 'Odds Moussor.

Gloves.—*John Casdonis*; *Sidney Newell*; both in Stadium St. *Vikella*, Vouli (Βουλή) St.

Greek Costumes.—*K. Georgion*, Aeolus St., near the Chrysopellotissa.

Grocers.—*Calarco*, Aeolus St.; *Papayannakis*, *Gutelmus*, both in Stadium St.; *Thanópoulos*, Aeolus St. (wholesale). At all of these English biscuits, preserves, tinned provisions, sauces, wines, and liqueurs, are kept on sale.

Haberdashers.—*Agirákos*; *Maggiouris* and *Rhoussopoulos*; *Kouropoulos*; all in Hermes St.

Hairdressers.—*Athanasio Stinis*, Hermes St., near the H. d'Angleterre; *Leoussis*, Stadium St., opposite the Vouli; *Lymberidiades*, Stadium St.

Hatters.—*John Casdonis*, Stadium St. (also for ladies). English hats from Christy, Lincoln and Bennett, etc. *Fanny Couturier*, University St. (for ladies).

Horses.—*George Polychronopoulos*, Lycabettus St. 6 dr. the first hour, 2 dr. each following hour; by the day, according to arrangement. Bargaining advisable.

Riding lessons, 3 to 4 dr.

House Agents.—None are entirely trustworthy, and the advice of an English resident should always be taken before making terms. Among the best is *D. Dimoulis*, Sophocles St.

Jewellers.—*Marango Brothers*, *Samios & Co.*, *Spiliopoulos* and *Pomonis*; all in Hermes St.

Lace (gold).—*A. Deligiannis*, near the Kapnikarea; *G. Panopoulos*, *N. Giorgiadis*, both in Hermes St., military.

Lawyer to the British Consulate). — *Miltiades Rhally*, Stadium St.

Libraries.—**ENGLISH CIRCULATING LIBRARY** (*Bibliothèque Athénienne d'Abonnement*), 3 Homer St.; open daily except Sun. from 10 till 7. Under the management of ladies. Large collection of English and other works, on travel, antiquities, and general literature. Subscription, 3 to 1 dr. a month, for one to three vols.; less in proportion for a longer period. Passing travellers, 3 dr. a week, with a deposit of 5 dr., which will be returned. Newpapers and Afternoon Tea. Information on all points of local interest readily given. This extremely useful institution supplies a want long felt in Athens, and deserves the cordial support of English visitors.

Linen-drapers.—*Tzatsos*, Hermes St. (the *Hermione*); *S. Patsifas*, in the same street.

Lithographers.—*K. Grundmann*, Stoá Simopoulou, Lecca St.; *B. Christanthopoulos*, Numismatocopeio St.

Locksmiths.—*Peter Mosner*.

Maps.—**Literary Society** (Σύλλογος πρὸς διάδοσιν τῶν Ἑλληνικῶν γραμμάτων), University St.

Mr. Zariphopoulos, a rich Greek of Marseilles, left a large sum of money to publish maps of the Greek Kingdom.

Masters.—**MODERN GREEK**:—

Mr. P. D. Kalogeropoulos, Librarian to the Chamber of Deputies, 8 Marathon St.

Nicholas Kyriakides (apply at 187 Aeolus St.).

DANCING: *K. Valassi*.

FRENCH: *C. Demaillard*.

ITALIAN: *M. Bianchini*.

MUSIC: *D. Lavrangas*, director of the Philharmonic Society; *P. Nasos*, director of the Odeion.

Mineral Waters.—*S. D. Krinos*, 171 Aeolus St.

Money.—As the currency is a forced one, and the paper drachma is so much depreciated in value, the landlords of first class hotels in Athens, Corinth, Corfu, Olympia, and Patras, insist upon payment in gold. In all the shops, however, for carriages, and in other transactions, payments are calculated in paper, to meet which a small amount should be kept in hand. The notes are dirty and unpleasant to handle, but are seldom forged. In 1899 the exchange on English money was about 40 dr. to the pound sterling, so that a drachma was not worth more than 6d. The exchange, however, varies perceptibly every year (p. lviii.).

Money-changers.—*Stratigios*, *Altigos*, both in Aeolus St., near the corner of Sophocles St.

Museums.—**NATIONAL MUSEUM**, Patisia Road; open daily 9 (in winter 10)—12, and 2 (in summer 3) till sunset. Free.

ACROPOLIS MUSEUM, daily, similar hours, free.

CARAPANOS COLLECTION, by permission of the owner.

POLYTECHNIC INSTITUTE, on week-days from 9 to 12.

MR. KHOUSOPOULOS, ex-Professor of Archaeology in the University, has an interesting collection of vases, terra cottas, coins and gems, which he is always willing to show to travellers. The more important specimens

ANTIENS—continued, are seldom for sale, but a number of miscellaneous antiquities may be purchased at a moderate charge. Everything here is of course undoubtedly genuine.

Music.—*Veloudios*, Aeolus St.; *E. Karvaidis*, Stadium St. Pianofortes and other instruments on hire.

Newspapers.—Very numerous, and generally short lived. Their names and characteristics constantly vary, and they seldom display any marked literary ability. The principal daily papers are the following:—*Ephemeris*, *Acrpolis*, *Prota*, *Times* (*Kaspoi*), *City* (*Asru*), *Fire-side* (*Eoria*), and *Palingenisia*.

There is no country where newspapers are perused with such eager interest, every waiter at an hotel or café taking in his favourite journal regularly every day.

An Englishman having a fair knowledge of ancient Greek will be able, after short practice, to read the Attic papers with ease, however little he may comprehend the language when spoken (p. lviii.).

Nurses.—Obtainable through doctors or from the Evangelismos Hospital; generally good. There are also some French Sisters in a Home near the Palace Square.

Omnibus.—From Concord Sq. to Patisia, not recommended (see *Tramway*). 'Vis à vis' carriages ply along Stadium St. and other fixed routes; fare, 10 *l*, a seat, or 40 *l*, for all four places.

Optician.—*Labarbera*, 52 Hermes St., near the Kapnikarea (speaks Italian).

Passports.—(See p. xxxix.) Travellers intending to cross the Turkish or Russian frontier must take care that their passports have the *visé* of the Consul for those countries at the Piræus.

Perfumes.—*A. Stinis*, Hermes St.; *Sidney Nowell*, and *C. Leonassis*, both in Stadium St.

Photographs.—*Rhomaides*, Hermes St.; *Rhomaides*, Palace Sq.; *Constantin Athanasiou*, 6 Hermes St.; *English Photographic*

Co., the Palace Sq.; *Moraitis*, Stoa Melas.

Photographer (to develop plates).—*Th. Panagopoulos*, 18 Nicias St. To repair camera, etc., *Batista*, Constantine St.

Photographic Material.—*Pallis* and *Cotzias*, Hermes St., for Ilford dry plates, papers, and films (retail).

Arthur Hill, 14 Sophocles St., Ilford plates, papers, and chemicals (wholesale).

Physicians.—*Dr. Nicola Maccas*, 19 Homer St.; *Dr. Thales*, Piræus Road; *Dr. Orphanides*, Stadium St.; *Dr. Caramitsas*, Socrates St.; *Dr. Chrestomanos*; *Dr. Gazept* (eyes).

Plaster Casts.—*Philippotis*, Patisia Road; *Gian. Rocco* and *Giov. Buda*, both in Asomaton St., near the Theselon; *G. Piccarelli*, near Hadrian's Arch; *G. Rhodios*, 11 Ilica (*Nréka*) St., near the Cathedral.

Post Office. Lycabettus St.—Rates for Greece:—

Letters, up to 15 gr.,	20 <i>l</i> .
" " 30 " 40 "	"
" " 45 " 60 "	"
" " 60 " 80 "	"
Newspapers, 25 " 1 "	"
" " 50 " 2 "	"
" " 75 " 3 "	"
" " 100 " 4 "	"
Printed matter, 25 " 2 "	"
" " 50 " 4 "	"
" " 75 " 6 "	"
" " 100 " 8 "	"

Books and samples, for every 50 gr., 5 *l*.

England and other foreign countries: Letters, for every 15 gr., 30 *l*—nominally 25 *l*, but stamps of this value cost 30 *l*, in consequence of the depreciation of paper money. It is therefore immaterial whether a single stamp of 25 *l* be used, or others to the value of 30 *l*. The Stamps sold in Athens are perforated at the margin; in the provinces, always unperforated.

Newspapers, printed matter, books, and samples, 5 leptá for every 50 grammária.

Registered letters or packets, 30 leptá, payable also by a single stamp of 25 *l*, as above.

Newspapers (posted very early in the morning) arrive from England on the evening of the fourth day after publi-

cation; letters (posted in the afternoon) on the fifth day.

Pillar Boxes, in various parts of the town, not trustworthy.

The address of a country is put in the accusative, without a preposition:—*'Ayyiáir* (England); *'Hrovúvas* *Πολιτείας* (United States).

DEPARTURE OF MAILES FROM ATHENS.

•• This list was perfectly correct when compiled, but the Steamboat Company's alter their time-tables so frequently that its accuracy in minute details cannot be guaranteed.

A. For Europe and America.

Sun. *Messageries*, every fortnight, 2 A.M.

Tues. *Florio* (viá Patras), weekly, 11 A.M.; *Lloyd* (viá Patras), weekly, 11 A.M.

Wed. *Messageries* (viá Patras), every fortnight, 11 A.M.

Thurs. *New-Hellenic* (viá Patras), weekly, 11 A.M.

B. For Constantinople and Russia.

Sun. *Russian steamer*, weekly, 10 A.M.

Mon. *Messageries*, every fortnight, early.

Wed. *Messageries*, every fortnight, early.

Fri. *Khedivial*, 11 A.M.

Fri. *Florio*, weekly, 2 A.M.

Sat. *Lloyd*, weekly, 1 P.M.

C. For Smyrna and the Islands of the Aegean Sea.

Sun. *Russian steamer*, weekly, 10 A.M.

Mon. *Messageries*, every fortnight, early.

Wed. *Messageries*, every fortnight, early.

Thurs. *Pan-Hellenic*, weekly, 1 A.M.

Fri. *Khedivial*, 11 A.M.

Sat. *Lloyd*, weekly, 2 A.M.

Sat. *Florio*, every fortnight, 10 A.M.

D. For Salonica.

Tues. *Goudi*, weekly, 5 P.M.

Fri. *Lloyd*, every week, 12 A.M.

ATHENS—continued.

Sat. *Florio*, every fortnight, 10 A.M.

Sat. *Fraissinet*, every fortnight, 1 A.M.

E. For Egypt, India, and Australia.

Thurs. *Khedivial*, weekly, 2 P.M.

Fri. *Russian* steamer, weekly, 8 A.M.

F. For Crete.

Tues. *Greek* steamer, weekly, 10 A.M.

Wed. *Pan-Hellenic*, weekly, 5 P.M.

Fri. *Florio*, weekly, 12 A.M.

Sat. *Lloyd*, every fortnight, 9 A.M.

ARRIVAL OF MAILS AT ATHENS.

G. From Europe and America.

Mon. *Messageries*, every fortnight, morn. *New-Hellenic*, every week, even.

Tues. *Florio* (by Patras), weekly, even.

Wed. *Messageries*, every fortnight, morn.

Fri. *Lloyd* (by Patras), weekly, even.

H. From Constantinople and Russia.

Sun. *Messageries*, every fortnight, morn. *Pan-Hellenic*, every fortnight, morn.

Mon. *Lloyd*, weekly, morn.

Thurs. *Khedivial*, weekly, noon.

Fri. *Russian*, weekly, noon.

Fri. *Florio*, weekly, noon.

I. From Smyrna and the Islands of the Aegean Sea.

Sun. *Messageries*, every fortnight, morn. *Pan-Hellenic*, weekly, morn.

Mon. *Lloyd*, weekly, morn.

Thurs. *Khedivial*, weekly, noon.

Fri. *Florio*, every week, morn. *Russian* steamer, morn.

K. From Salonica.

Sun. *Goudi*, morn.

Thurs. *Florio*, every fortnight, even.

Fri. *Lloyd*, weekly, even.

Sat. *Greek* steamer, weekly, even.

L. From Egypt, India, and Australia.

Fri. *Khedivial*, weekly, morn.

Sun. *Russian* steamer, morn.

M. From Crete.

Sun *Pan-Hellenic*.

Thurs. *Greek* steamer, weekly, morn.

Fri. *Lloyd*, weekly, morn.

Sat. *Florio*, weekly, morn.

Railway Stations.—

ATHENS, PIRAEUS, and PELOPONNESUS RLY. (Rte. 41), for Corinth and Patras; tickets not issued in either direction between the Piraeus and Athens.

ATTICA RLY., corner of Third Sept. St. and Béranger St. (p. 481) for Kephisia and Laurion.

ATHENS AND PIRAEUS RLY. Terminus in Athens St. close to Concord Sq. (p. 446); stations at the Monasteraki, Theseion, Moscatto, and New Phaleron. Trains every half hour from 8 A.M. to 8 P.M., and every hour from 8 P.M. till midnight.

Fares either way in 1st, 1st, 2nd, and 3rd class:—From Concord Sq. to the Monasteraki, .15, .20, .5; to the Theseion, .20, .15, .10; to Phaleron, .75, .60, .45 (return, 1.30, 1.5, .85); to the Piraeus, 1.25, .80, .60 (return, 2.0, 1.45, 1.0).

From the Monasteraki or Theseion to Phaleron, .70, .55, .40 (return, 1.20, .95, .75); to the Piraeus, 1.15, .70, .55 (return, 1.85, 1.35, .95).

From the Monasteraki to the Theseion, .15, .10, .5.

From the Piraeus to Phaleron, .45, .30, .20 (return, .60, .35, .25).

For the journey from Concord Sq. to Moscatto, tickets must be taken to Phaleron, and from the Piraeus to Moscatto as far as Concord Sq. Children under 12, a little more than half price, except between Concord Sq. and the Theseion.

Monthly return tickets at

a reduction of 20 to 25 per cent., between Concord Sq., the Monasteraki, or the Theseion, and Phaleron or the Piraeus, and between the Piraeus and Phaleron.

Saddlers.—Dippel Brothers, Stadium St.

Sculptors.—Bonanos, Boeotia St.; Philipotti, Vastisia Road; Picarellis, Boulevard Olga; Broutos, Philémon St.

Silks and Embroideries.—Carastamatis (patronised by the Princess of Wales), Phil-hellenon St.

Ergasterion, near the Arch of Hadrian.

Photini Hetsicoura, 26 Apollo St., near the Cathedral.

Marigo Kirycopoulos, 64 Academy St.

Stationers.—Pallis and Cotzias, Hermes St.; English Stationery and Photographic material.

Steam Tramway from the Academy along the University Boulevard to Old or New Phaleron every 30 or 40 min., with a Stat. at Kallithea. Fare, .40 each way. Ticket at a stall opposite the Blind Hospital; if taken in the cars, .55 each way. To Kallithea, .20; thence to Phaleron, .35. Tickets from Athens available either for Old or New Phaleron, changing at the junction. Between these two places, .25.

Stopping places at Palace Sq., English Church (Orfanides), Macroyanni (Military Hospital), Kallithea, the Company's Depot, and the Junction.

Surgeons.—Dr. Julius Galvani, at the Evangelismos Hospital, highly recommended; also specialist for the eyes. Dr. Manginas, Piraeus St.

Tailors.—Aidoropoulos, Stadium St.; Chalcomatas, Stadium St.; Ignas Schwend, Boulé St.; I. Phontrier, corner of University and Parthenogogelon St.

Telegraph Office (at the Post Office). Messages in English, French, German, Greek, or Italian.

TARIFF FOR GREEK (payable in paper): 2 words, with 5 for addresses, 5 l.; same total of words, but with

ATHENS—continued.

more than 2 in the message itself, 1 dr.; 15 words, including addresses, 1 dr.; each additional word, 5 L.

Messages can be sent more quickly and correctly by cables of the Eastern Telegraph Co. (office in the same building) at the following additional rates:—

2 words, etc. 35 L.
Same total, etc. 75 L.
15 words, etc. 75 L.
Each additional word . . . 5 L.

INTERNATIONAL TARIFF (payable in gold, but Greek paper is also taken, at a rate of exchange fixed every three months):—

Austria and Hungary, each word	44
Belgium, Denmark, Luxemburg, and Holland	67
Bosnia, Bulgaria, Mont negro, and Serbia	37
France	53
Germany	36
Gibraltar, Malta, and Portugal	66
Great Britain	67
Italy	40
Norway and Russia .	68
Roumania	41
Spain	61
Sweden	60
Switzerland	49
Turkey and Islands .	36
" by Larissa . . .	26

Algeria	63
Egypt (Alexandria) .	1-25
" other places . .	1-50 to 1-75
Tangier	79
Tunis	63
Aden	3-85
Cape Town and Natal	6-25
Canaries	1-21
Madeira	1-87
India	5 to 5-25
Canada and United States	1-90 to 2-55

Theatres.—*New Theatre*, opposite the National Bank, standing back from Aeolus St.; *National Theatre*, in Constantine St. Small Summer Theatre at *New Phaleron*.

Tobacco.—*Gianacis*, Stadium St., for Egyptian cigarettes; *Christos Angelidis*, Concord Sq. and Stadium St.; *D. A. Triantafyllidis*, Stadium St. and Haf-

tela; *Livanos*, corner of Hermes and Aeolus St.

A box of 25 native cigarettes costs from 45 L. to 1 dr. The finest Turkish tobacco comes from Salonica, while the best Greek is grown at Argos.

Tourist Offices.—*Thomas Cook and Son*, under the H. d'Angleterre. Arrangements made for excursions to all parts of Greece. Tourist Office also at the H. Grande Bretagne.

Tramways.—From the Old Piræus Rly. Stat. along the lower part of Hermes St. and through Athena St. to Concord Sq.; thence along Stadium St. to Palace Sq., and to the Orphanides (by the English Church), going on in summer to the *Ilissos Gardens*. Every 5 or 10 min.; fare to Concord Sq., 15; Palace Sq., 20; Orphanides, 25; Ilissos, 30; from Palace Sq. to Concord Sq., 10.

From Concord Sq. to H. Loukas (beyond Patisia) every 15 min., fare, 25; to *Levidas*, halfway on the Patisia road, 15.

From Concord Sq. to *Kolokythou* every hour; in summer after 4 P.M. every half hour. Fare, 25; half way, 15.

From Concord Sq. to the War Office, and thence by the *Rizariou* along the Kephalia road to *Ambelokipi*, every 15 min. Fare to the War Office, 15; Rizariou, 25; Ambelokipi, 35.

See also *Steam Tramway*.

Umbrellas.—*Alex. Demopoulos*, 175 Aeolus St.

Watchmakers.—*John Synnisius*, Aeolus St.; *C. Pirroni*, Hermes St.; *P. Dallessian*, Stadium St.

Water.—The supply in Athens is short, and the water contains a good deal of lime. At the best hotels it is always filtered, and should also be boiled. Good drinking water is brought into the town every morning from *Marsusi* (Rte. 65), and a daily supply may be ordered from the hotel porter.

Wine.—*C. Sakellaropoulos*, Nike St., near the H. d'Angleterre; retail depôt

of the Achaia Wine Co. of Patras (p. 80).

J. Solon, Minerva St.; *G. Solon*, Aristides St.

Zavvos and Roche, Theatre Sq., Aeolus St. (*Maison Melas*): Attica wines.

Soufzas, Stadium St. (*Lycovrissi* wines).

C. Panagopoulos, Sophocles St. (wines from the Royal estates of Decaleia and Petalio).

All these sell white and red Greek wines, dry, sweet, or sparkling, at retail prices, from 1 dr. a bottle upwards. French and Hungarian wines also obtainable at the grocers.

P. Papademetrios, Nike St. (Samos wines).

Ga-par Telenda, Minerva St. (Santorini wines).

ATHIKIA, 94.

ATHMONIA, 467.

ATHYTOS, 838.

ATOKOS, 680.

ATRAKX, 746.

ATTALOS, I., 589, 893; II., 352.

ATTANI, 40.

ATTICA, 243.

ATTICUS, 768.

ATZIKOLO, 218.

AUGUSTUS, 601, 802 (see OCTAVIAN).

AULIS, 515.

AULOS (ELLS), 154; (EPIRUS), 815.

AULUS GELLIUS, 467.

AVARIKO, 793.

AVDO, 920.

AVLONA, 815.

AVLONARI, 714.

AVRIOCASTRO, 524.

AY DONAT KALESSI, 774.

AZAM, 823.

B.

BABA, 743.
 BABINI, 686.
 BACCHYLIDES, 895.
 BAEBIUS, 608.
 BAGNI DI LUCCA, 575.
 BAJAZET, SULTAN, 724, 729.
 BALDOUNI, 766.
 BALI, 515.
 BALSÀ, GEORGE, 723.
 BALTRA, 157.
 BARBAKI, 559.
 BARBAROSSA, 495, 894, 907.
 BARBITSA, 135.
 BARDOUNIOTS, 213.
 BAROZZI FAMILY, 879.
 BAST, 236.
 BASILICA, 236.
 BASSA MAINA, 70.
 BASSAE, SCULPTURES FROM, xciii.
 BASSAE, TEMPLE OF, 233, 218, 221.
 BATH OF APHRODITE, 88.
 BATH OF HELEN, 93.
 BATH ROOM, ANCIENT, 115.
 BATHS, xxxiii.
 BATHS, ROMAN, 100, 198.
 BATHS OF CAIAPHA, 222.
 BATHS OF HYPATI, 575.
 BATHS OF KYLENE, 225.
 BATHS OF KYTHNOS, 901.
 BATHS OF LISSOS, 717.
 BATHS OF LOUTRAKI, 93.
 BATHS OF MELOS, 903.
 BATHS OF METHANA, 104.
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Poor *Buffet* at the Rly. Stat. Carriage from Athen- and back, 20 dr. Train, 1st cl. 3½ dr.; return ticket, 5½ dr. Custode at the Museum, ½ to 1 dr. Ladies can make Tea in the clean and cheerful house of the Custode, but provisions and apparatus must be brought from Athens.

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EPIDAUROS (PORT), 98.

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Rough accommodation at the house of *Melissaris*, custode of the Museum. Quieter room at a house on the brow of the hill, just below the Church. Landlord acts as guide, and has good horses.

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No accommodation of any kind. Sailing-boat to Chalcis, 12-15 dr.; to the Scala of Oropos, 8-10 dr.

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 Tolerable Inn, with good food. Horse to Sparta 12 dr.; omn., 8 dr. No carriages.

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HOSIOS LOUKAS (PHOCTS), 546, 556.

Clean and cheerful visitors' room at the Monastery. Admissible to bring food, and necessary in Lent.

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 ISTHMIA, 253, 93, 241.
 ISTHMIAN SANCTUARY, 90, 253.
 ISTHMIAN WALL, 92.
 ISHMUS OF ATHOS, 840.
 ISHMUS OF CORINTH, 252.
 ISIA, 526, 239, 570, 590.

Inn.—*H. Hieron*, at the
 landing-place, fairly clean
 and good. Horse to Delphi,
 1 dr.; seat in a carriage to
 Lalona, 3 dr. Sailing-boat to
 Akkrata, 15 dr. Boat to or
 from the steamer, with lug-
 sage, 1 dr.

ISACA, 42, 1, 26 (see VATHY).
 IS. ATHANASIOS, 43.
 IS. GEORGE, 46.
 IS. JOHN, 50.

ISAKE, 45.
 ISOME (MESSENE), 146;
 (MESSALY), 751.
 ISORIA, 660.
 IS., 227.
 IS. KALEH, 110.
 ISON, 852.

J.

ISER PASHA, 800.

ISIVINA, 763, 756, 761,
 776, 786, 803, 805,
 BRITISH CONSULAR AGENT:
Roberts, Esq.
 ISITZA (near KALAMATA),
 738.
 ISITZA (in TURKEY), 873.
 IS., 738.

JERAKAS, 482, 470.

JERUSALEM (CONVENT),
 541, 531, 550.

Homely accommodation;
 food and beds should be
 brought.

JERUSALEM THORN, 762.

JEWELLERY AT MOUNT ATHOS,
 846.

JEWELRY'S FORTRESS, 597.

JEWELRY OF TURKEY, 731.

JOANNINA (see JANNINA), 763.

JOCASTA, 510.

JULIAN, 529.

JULIUS CAESAR, 601, 749.

JUNCTION STATION, 444, 445.

JUSTINIAN, 295, 306.

K.

KAESARIANI, 479.

KALADAS, 138.

KALINURIO, 663.

KALIO (PORT), 132.

KAKALETRI, 221.

KAKAVOULIA, 70.

KAKI SCALA (MEGARA), 254;
 (ANTOLIA), 596; (EUBOEA),
 708.

KAKOSALESI, 512, 473,
 475, 513, 759.

Two good and clean rooms,
 with a bed, in a cottage built
 for the engineer of the Rly.
 works. No food.

KAKO SULI, 781, 793.

KALABAKA, 751, 741, 756,
 765, 767.

Rough *Inn* just outside the
 Stat. Horse and guide for
 S. Stephano, 1 dr.

KALAJIDEREH, 874.

KALAMAE, 139.

KALAMAKI, 90, 254.

KALAMATA, 138, 41, 134,
 148, 164, 230.

H. de l'Europe, fairly clean
 beds. Meals at a *Restaurant*
 in the Platea.

BRITISH VICE-CONSUL at
 Neae Kalamae, D. A. Leon-
 darides. U.S.A. Consular
 Agent, D. S. Pantasopoulos.

KALAMI, 554.

KALAMIA, 154.

KALAMIS, 529.

KALAMOS (ISLAND), 680, 1,
 679.

KALAMOS (ATTICA), 478,
 517, 734.

Room at the cottage of
Nicolas Pappapetros.

KALANDRIA, 838.

KALATRACHI, 734.

KALAVRYTA, 169, 82, 178,
 179, 228.

KALBAKI, 775.

KALENTSI, 472, 517.

KALIPPOS, 574.

KALICHOROS, 459, 460.

KALIDROMO-, 543.

KALION, 651, 577, 629.

KALIPOLIS, 651.

KALLIRHOE (ANTOLIA), 581;
 (ATHENS), 262.

KALLITHEA, 444-447.

KALOGERO VOUNI, 162.

KALOPOLI, 568.

KALOUTZI, 801.

KALPAKI (ARCADIA), 167;
 (EPIRUS), 803.

KALPHENIKI, 604.

KALYDON (see CALYDON).

KALYVIA, 608.

KALYVIA ARACHOVITICA, 540.

KAMARAE, 80.

KAMARESA, 486, 491.

KAMARI, 83.

KAMARINA, 780.

KAMINIA, 223.

KANATHOS, FOUNTAIN, 112.

KANATIA, 496.

KANDILA, 679.

KANDZI, 231.

KANETHOS, 704.

KANINA, 816.

KANTEZI, 774.

KANTHAKOS, 399.

KAPANDRITI, 517, 472.

KAPARELI, 205.

KAPHARI, BATTLE OF, 604.

KAPHAREUS, 712.
 KAPRAENA, 551, 569.
 KAPSALI, 129, 130.
 KAPSIA, 167, 177.
 KAPSORACHI, 602, 624.
 KAPUSHITZA, 807.
 KARÁ, QUARRIES, 493, 328.
 KARA BABA, 512, 704.
 KARABIAS, 44.
 KARABOUNAR, 809.
 KARACUZI, 223.
 KARAIKAKIS, 446, 637.
 KARAKAYA, 874.
 KARALI DERVENI, 822.
 KARANGHUNIDES, 579.
 KARASMAN, 823.
 KARBUNARI, 801, 814.
 KARDAMA, 223.
 KARDAMYLI, 133.
 KARDITSA (BOEOTIA), 522,
 510, 519, 567.

KARDITZA (THESSALY),
 642, 751.

Small Inn.

KARKALU, 177.
 KAROFLESI, 639.
 KAROS, 908.
 KARPENISI, 636, 579, 629, 639.
 KARTHAIA, 896.

KARVASSARAS, 568, 609,
 630, 663, 666, 698.

Three poor Inns, with
 eating-houses. Two Cafés.

KARVASSARAS (EPIRUS), 786.
 KARVELL, 138.
 KARYAES (ARCADIA), 238.
 KARYES (ATIDOS), 841, 849.
 KARYTAENA, 217, 238.
 KARTSA, 628.
 KARTA, 167.
 KASARINI, 103.
KASTELI (ANTIERHION), 595;
 (KIONA), 652.
 KASTELIA, 230.
 KASTELLAES, 714.
 KASTORIA, 806.
 KASTOS, 679, 680.
 KASTRAKI (ATTICA), 468;
 (ACARNANIA), 689; (THESSALY), 756.
 KASTRI (see CASTRI).
 KASTRIOTISSA (KALLION), 651;
 (MENIDI), 665.
 KASTRITZA, 765.
 KATAITO, 25.

KATAKOLON, 229, 59, 424.

Small Inn on the quay.

Steam rs, pp. 937, 943.
 Rly. to PYRGOS, 4 trains
 daily in 4 hr.; fare, 1.55,
1.30, or 8.5 L.

KATAPHORCO, 664.

KATAPOLA, 881.

KATARINA, 823, 835.

KATAVOTHRAS, 565, 520, 765.

KATOCHI, 671, 608, 659, 600,
 676.

KATOMEROS, 677.

KATO SULI, 472.

KATSA, HILL OF, 670.

KATUNA, 689, 666, 678,
 685, 686.

Tolerable Café.

KATZANES, 170.

KAVAYA, 809.

KAYO DAPHNOUDI, 26.

KAYO DORO, 712.

KAYMENI, 923.

KECHRIANA, 658.

KECHROFOULA, 691, 693.

KEKRYPHALEIA ISLAND, 97.

KELEOS, 459.

KELETHON, 806.

KELYDNOS, 818.

KENCHREAE (see CENCHREAE).

KENDRIKAKI, 771.

KENETIKO, 805.

KEOS, 894, 484, 490, 878.

BRITISH CONSULAR AGENT:
G. Stephanou.

KEPHALARI, 158, 236, 521.

KEPHALLENTIA, 27.

KEPHALOS, 435, 27.

KEPHALOVRYTIS (ARGOS), 158;
 (ARCADIA), 178; (NAUPAC-
 TUS), 593; (KARPENISI),
 637.

KEPHALOVRYSON (AETOLICO),
 609, 602, 611, 612; (THER-
 MON), 622, 642.

KEPHISIA, 467, 361, 500,
 516.

*Grand Hotel, on the E.
 side of the Plateia, with a
 garden, and excellent baths,
 good and clean, 10 to 15 dr. a
 day. *H. Dimitri*, on the
 road leading S. from the
 Plateia, kept by the same
 proprietor, also with a gar-
 den, similar charges. Both
 these are closed in winter,
 but are pleasant resting-
 places in the late spring and
 summer.

Carriage from the Stat.,
 1 dr.; to TATA and back,
 15 dr.

Six trains daily from
 Athens each way in winter,
 and twelve in summer;
 1st cl. return, 2 dr.; on ar-
 rival days, 1 dr. This ex-
 pression is highly recommended.

KEPHISOS, SOURCE OF TEL.
 467, 571.

KEPHISEODOTOS, 126.

KERANI VRYSI, 91.

KERASITZA, 204.

KERASOVON, 635, 589, 638,
 642.

KERATEA, 484, 486.

KERATOPYRGOS, 455.

KERI BAY, 57.

KERINTIOS, 716.

KERNOS, 408.

KERYNEIA, 175.

KHAIR EDDIN, 495.

KHAN OF BALDOUNI, 766.

KHAN OF BUZDUNI, 632.

KHAN OF KARVA-SARAI, 786.

KHAN OF KHASA, 505.

KHAN OF KOUNDOUKA, 506.

KHAN OF KOUNAGA, 871.

KHAN OF KOUTSI, 762.

KHAN OF KURMEKI, 602, 634.

KHAN OF KYRIA, 765.

KHAN OF LEFEA, 611, 604,
 590.

KHAN OF MALAKANI, 767.

KHAN AT THE PLANE TREE,
 632.

KHASANI, 493.

KHIMARI, 819, 725.

KHODJA KEUI, 874.

KHOMATO CASTEA, 751.

KHORA (ELIS), 179; (AET-
 OLICO), 881.

KIAPHA, 793.

KIATO, 84, 89.

KIEPERO, 820.

KIERION, 751.

KILASSELI, 869.

KIMOLOS, 898.

KING GEORGE OF GREECE, ST.

KING OTHO, cill.

KIONIA, 236.

KIOURKA, 759.

KIRRA, (DELPHI) 526, 538,
 (TRIZONIA), 648.

KISLI, 591.

KISHAN, 874.

KITEOS, 823.

- KITHARA, 469.
 KITRIES, 133.
 KITSOS TSAVELLAS, 583, 637.
 KIUTACHIS, 582.
 KIVERI, 134, 160.
 KLAKINES, 168.
 KLAVSION, 629.
 KLEISURA (EUBOEAE), 715;
 (EPIRUS), 803, 799.
 KLEISURA OF THE DEVOL, 807.
 KLEISURA (ZYGOS), 610, 606.
 LEPA, 643.
 LIM. PASS OF, 222, 157.
 LIMA, 648.
 LIMAKI, SPRING, 714.
 LIMAX, 167.
 LIOSI, 710.
 LISOVA, 582, 583.
 LOKOTO, 746.
 LOKALI, 515.
 LOKINI, 23.
 LOKINI LOUTZA, 206.
 LOKINI MILIA, 717.
 LOKINO, 520, 522.
 KLA (MESSENIA), 164, 157;
 PLATAEA), 559.
 LOKYTHON, 444, 436.
 LOMBOZI, 89.
 LOPETINTSA, 653.
 LOTES, 197.
 LUBOS, 330.
 LUBOTAIS, 684, 690.
 LUBOTI, 665.
 LUTRADES, 785.
 LUKENOS, 698.
 LUKALI, 21.
 LUCHORI, 924.
 LUKAZAINA, 178.
 LUKOS, 651.
 LUKOLIS, 25.
 LUKRAES, 713.
 LUK. 608.
 LUKTINI, 147.
 LUKZA (VIOZA), 804; (DE-
), 807.
 LUK, 523.
 LUKS BRIDGE, 214.
 LUKENA, 665, 698.
 LUKOLITHO, 545.
 LUK, 50.
 LUKS, 581.
 LUK, 483.
 LUK, 736.
 LUKS, 883.
 LUKSION, 229.
 LUKADES, 629.
 LUK, 8.
- KOSHANI, 835.
 KOSTANI, 763.
 KOSTARTSA, 652.
 KOTILION, 235.
 KOTRONI, 517.
 KOTYLAION RIDGE, 708.
 KOTYLE, 399.
 KOUKURA, 223.
 KOULIA, 764.
 KOULOUMI, 31, 32.
 KOULOURI, 455.
 KOUMI, 713, 709, 717 (*see*
 KYMI).
 KOUNDOURA (MESSENIA), 72;
 (ATTICA), 505.
 KOURBATSI, 718.
 KOURNAGA, 871.
 KOURNOVO, 759.
 KOUTSI, 761, 762.
 KOUTSOFODI, 96.
 KOUTZÓCHERO, 746.
 KOUVELO, 572.
 KOZITSA, 644.
 KRANIA, 805.
 KRANIDI, 108.
 KRATER, 399.
 KRAYAEL, 579, 643, 644.
 KREMASTA, 631.
 KREMNITZA, 762.
 KRENIDES, 873.
 KRESILAS, 310.
 KRESION RIDGE, 162.
 KRESPHONTES, 592.
 KRESTENA, 219, 222.
 KREUSIS, 560.
 KRIEKOUKI, 507, 509.
 KRISSAIA GULF, 590.
 KRITHOTE, 677, 679.
 KROKYLEION, 649, 647.
 KRONOS, HILL OF, 198, 227.
 KRYOLOGON, 745.
 KRYONERI, 580.
 KRYONERU, 621.
 KRYAVRYSIS, 169, 206.
 KUKUS, 722.
 KUKUSSA, 865.
 KUKUVISTA, 652.
 KULURI, 256.
 KUMANS, 723.
 KUMBÉ, 231.
 KUNGH, 783.
 KUPRILYS, 726.
 KURMEKI, 602, 624.
 KURTEZI, 223.
 KUTCHUK BESHEK, 869.
 KUTCHUK TCHHEKMEJEN, 876.
 KUTLUMUSH, 851.
- KUTUMULA, 556.
 KUVARAS, 658.
 KUYELOS, 616.
 KYATHOS, 606.
 KYDIAS, 900.
 KYKNOS, 612.
 KYLIX, 399.
 KYLLENE (*see* GLARENTSA).
 KYLLENE (BATHS), 29, 51.
 Small Inn (*see* LOUTRA).
 KYMASI, 717.
 KYME PHRICONTIS, 713.
 KYMI, 713 (*see* KOUMI), 709,
 717.
 KYNAETHA, 170.
 KYNOS, 525.
 KYNOSKEPHALAE, 748, 578.
 KYNOURIA, 113.
 KYPARISSIA, 155, 69, 147,
 157, 229, 238.
 Small Inn at the Scala.
 KYP-ELOS, 197.
 KYRA ISLAND, 97.
 KYRA EIRENI, 585.
 KYRIA, 765.
 KYRIAKE, 23.
 KYTHNOS, 900, 49.
 Accommodation at the
 Baths in summer, very
 tolerable, but in the Greek
 style.
 Steamer, p. 938.
 KYTINION, 571.
- L.
- LABEATES, 811.
 LABELLUM, 431.
 LACONIA, 207.
 LACONIAN GATE, 142, 232.
 LACUS LYCHNITIS, 720.
 LADA, 138.

LADISLAS, KING OF NAPLES, 249.

LADON, SOURCES OF THE, 168.

LADY OF AKOVA, 74.

LADY'S BRIDGE, 766.

LAEVINUS, M. V., 648, 672.

LAGO NISI, 491.

LAGOON OF S. MAURA, 39.

LAIOS, 545.

LAKES:—

ACHREIDA, 864, 722.

AGRINION, 604.

AGULENITZA, 222.

AMBRACIA, 658, 579, 689.

AMYRAKIA, 579.

ANGHELOCASTRON, 612, 605, 607, 609, 611, 687.

APOKURO, 612.

BOIBEIS, 741.

BOLBE, 869.

BOUTRINTO, 821.

CALAPHA, 222.

COPAIS, 564, 504, 523, 552, 562.

HYDRA, 612.

HYLICA, 523.

HYRIE, 612.

JANNINA, 722.

KALIKIPOULO, 23.

KARLA, 741.

KASTORIA, 806, 722, 724.

KONOPE, 613.

KORISSIA, 24.

KYRNEIA, 612.

LAPSISTA, 773.

LIKERI, 523, 561, 567.

LIVARI, 769, 821.

LYCHNITES, 864.

LYKOVITZA, 658.

LYSIMACHEIA, 612.

MELITE, 673.

OZEROS, 658, 614.

PAMBOTIS, 763.

PAPPADATAIS, 612.

PARALIMNI, 519, 567.

PHENEOS, 168.

PRASIAS, 870.

PRESBA, 863, 722.

RIVIOS, 658.

RIZA, 769.

ST. BASIL, 869, 724.

SCODRA, 811.

SCUTAKI, 811, 722.

STYMPHALOS, 236.

TAKA, 205.

TRICHONIS, 612, 602, 618, 622, 626.

VALTOS, 658.

VRACHORI, 612, 589, 605, 667.

VULCHARIA, 691.

LAKONES, 21, 22.

LAKTHRA, 29.

LALA, 227.

LAMBIRI (AKTOLIA), 626; (ACHAIA), 80.

LAMIA, 575, 572, 636, 639, 652.

H. des Etrangers (των Ελλήνων), on the L. at the E. entrance to the Plateia; tolerable rooms, no food. The landlord (*Siveas*) has some unresinated wine.

Grand H., opposite in the Plateia, new.

Good *Restaurant* in the N.E. corner of the Plateia.

Carriage to Thermopylae and back, 12 dr.; to Stylida, 12-15 dr.; seat in a public carriage, 4 dr.

LAMIA, HILL OF, 691.

LAMIAN PLAIN, 661.

LAMIAN WAR, 742.

LAMNIA, 675.

LANDRA, 801.

LANGADA GORGE, 137.

LANGADIA, 178.

LAPHRIOS, 601.

LAPITHAE, 767.

LAPPA, 223.

LAPSISTA, 803.

LAPSOCHORI, 745, 822.

LAEDOURI, 807.

LARISA, 127.

LARISSA, 741, 743, 750, 759, 835.

H. Olympos, beyond the N.W. corner of the Plateia, large, but dirty. *Café* below.

Good *Restaurant* on the opposite side of the street, a little further W. Unresinated wine.

Carriage to or from the Stat., 2 dr.; to Tempe and back, 35 dr. Horse, 15 dr.

LARISSA KREMASTE, 576.

LARISSA RLY., 473.

LARMAES, 521.

LARMENA, 710.

LARYMNA, 520, 521.

LAS, 132.

LA SIBILLE, 905.

LASPI, 636.

LASTEIKA, 223.

LATOMEION, 740.

LAURA MONASTERY, 353.

LAURION, 465, 361, 470, 484, 710, 733.

H. de l'Europe, near the Stat., tolerable. Bottled wine from Athens.

Café at the Stat.

Carriage to Sunium and back, 15 to 20 dr.

Steamers, p. 938.

BRITISH VICE-CONSUL:

S. Deposito.

LAVKOS, 736.

LAVRA, 170.

LAVRION (see LAURION).

LAWS OF IOULIS, 896.

LAZARBOUGA, 749.

LEAGUE, ACHAIAN, 571.

LEAGUE, AKTOLIAN, 577, 608.

LEBADEIA, 555.

LEBES, 399.

LECHAENA, 226.

LECHAEON, 84.

LECHONIA, 736.

LEFKA, 611, 590, 605.

LEFEADITI, 651.

LEKITI, 424.

LEKITIOS, 399.

LELANTON, 707.

LEMNOS, 874, 878.

LENORMANT, MONASTERY, 443.

LEOCHARES, 310.

LEONDARI, 216.

LEONIDI, 113, 109.

LEOSTHENES, 575.

LEPANTO, 592, 239, 593.

LEPANTO, BATTLE OF, 611.

LEPENT, 658, 655.

LEPHNAES, 669.

LEPIANA, 641.

LEPRAEON, 221.

LEPTOKARTA, 762.

LEROS, 455.

LESSA, 103.

LESSER DELOS, 855.

LETHE, 554.

LETO, 884.

LEUCADIA, 37, 1, 26, 681, 778.

LEUCAS, 39, 5, 662, 679, 681.

LEUCATES, 37.

LEUCTRA, 559.

LEUCTRA, BATTLE OF, 507.

LEVCAE (SANTA MAURA),
21, 35, 50.

Poor Inn. Steamers,
p. 938.

LEVKE, 48.

LEVKIMO, 24, 26.

LEVIDI, 167.

LEZINI, MARSHES OF, 673, 676.

LEONKLADI, 575, 759.

LEONOU, 135.

LEPADES, BAY OF, 21.

LEPES, 728.

LEPOCHORI, 665.

LESKOVON, 652.

LESTANI, 513.

LESTES, 819.

LESTOVA, 823.

LESTOVO, 797.

LESTRIES OF MOUNT ATHOS,
146.

LETO, 691.

LETOIKI, 646, 645, 651, 652.

LETHOUSE, 935.

LETOE, 713, 717.

LETOIANA, 616.

LETOISTA, 154, 155, 232.

LETOIO, 103, 159.

LETOIA, 571.

LETOIA, 663.

LETOI (MESSENTIA), 133;

LETOI (ACARNANIA), 665, 698.

LETO, 473.

LETOON, 746.

LETOIA, 660.

LETO TROCHOEIDES, 889.

LETO, 716, 734.

LETO, 816.

LETO OF CHALCONEA, 552, 569.

LETO AT KEOS, 895.

(MARBLE), 482.

NEAR PRONIA, 112.

OF THESPIAE, 559.

AT VENICE, 454,

, 130.

LETO (ATTICA), 882, 480;

LETOUS, 761.

LETO, 717, 734.

Accommodation in the

at style at the Baths.

Steamers, p. 938, E.

, 810, 867.

LETO, 734.

LETO, 764.

LETO BRIDGE, 876.

LETO DARDANELLES, 596.

, 684.

LIVADIA, 554, 545, 549, 552,
558, 562, 569, 759.

Xenodochion (τοῦ Ὑπνίου),
small but tolerable (no food).

Restaurant Parnassos,
near the E. end of the main
street, good.

Carriage for Thebes
scarcely obtainable, unless
it is a return.

LIVANATAES, 525.

LIXOURI, 26, 30.

LOBOTINA, 644, 643.

LOCRI, 504.

LOCRI OZOLIS, 590.

LOGARI, 530, 544.

LOGHI, 221.

LONDON TO BRINDISI, 8.

LONGA, 593, 594.

LONGANIKO, 215.

LONGOS, 837.

LONG WALLS, 448.

LOUKOU (CONVENT), 134.

Rough accommodation.
Bring beds and food.

LOUKOVO, 820.

LOUSOI, 169.

LOUTRA (KYLLENE), 225,
920.

Grand Hotel, well situated
near the sea, 50 rooms, with
Restaurant and public
saloons, billiards, etc.

H. de la Toison d'Or
(χρυσόον δέπας), 40 rooms,
fine view.

Casino, with Concerts
twice a week during the
season (15 Apr. to 15 Oct.).

LOUTRAKI (BATHS), 93,
239, 252, 526.

H. Palmyra, in the vil-
lage, facing the sea, clean;
Lloyd, close to the baths.
Pension, 8 to 12 dr. a day.

LOUTRAKI (ACARNANIA), 690.

LOUTRAKI, BAY OF, 666, 689.

LOUTRO, 482.

LOUTROS, 664, 663.

LOW ISLAND, 935.

LUCIUS CAESAR, 350.

LUNATIC ASYLUM, 456.

LUNDISH, 800.

LUROS, 780, 786.

LUSNGA, 809.

LYCABRETTUS, 244.

LYCOCHORI, 649.

LYCODYNTI GORGE, 677.

LYCOMEDES, DAUGHTER OF,
935.

LYCONIKO, CASTRO, 684.

LYCOPOS, INSCRIPTION TO, 623.

LYCORAKIA HILLS, 609.

LYCOPORIA, 75.

LYCOREIA, 528.

LYCOS, BRIDGE OF, 762.

LYCOSURA, 220, 383.

LYCOUTRYPA, 441.

LYCURGUS, ABP., 917.

LYDIAS, 824.

LYELL, SIR CHAS., 901, 923,
928.

LYGDAMIS, 906.

LYKERI, 540.

LYKISKOS, 608.

LYNCESTIS, 720.

LYSANDER, 553.

LYSIMACHEIA, 605.

LYSIMACHOS, 605, 608.

LYSIPPOS, xcv., 680.

M.

MACANDRIA, 761.

MACAVIA, 472.

MACEDONIA, 580, 720.

MACHAERA, 686.

MACHALAS, 658, 686, 687, 688.

MACHATAS, 669.

MACRINITZA, 740.

MACRIPLAGI, 216.

MACRIPLAGI PASS, 164.

MACRIS, 485.

MACRONISI, 485, 897.

MACRYNEIA, 603.

MACRYNOROS, 664.

MACRYNE, 602, 602.

MACYNTIA, 595.

MAENALOS, 176.

MAGEIRIA, 215.

MAGNEIA, 736.

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ARRIVAL. — Cook's agent comes on board the steamer and meets the trains. Passengers holding independent tickets may secure his services from the Steamer to the Hotel, and thence to the Stat., for 1 or 5 dr., including all charges for boat and luggage.

Custom-house examination not severe. Nominal tariff for a seat in a boat, 1 dr.; but it saves trouble and expense to employ a commissionaire.

HOTELS. — *Grand *H. Patras*, opposite the landing-place, clean beds, well furnished rooms, and good food. Payments in gold. Pension, 10 fr., without wine. Make a bargain.

Angleterre, further down the same street, on the opposite side, less good, but cheaper.

RESTAURANTS in the Greek style at the *H. Grande Bretagne* to the rt. of the landing-place, and beyond the *H. Patras* to the l. of it.

Café below the *H. Patras*, and (in the evening) at the end of the pier. Small cup in the Turkish manner, 15.

POST OFFICE in St. George's Sq. TELEGRAPH OFFICE in St. Andrew's St., 5 min. S.W. of the *H. Patras*.

ENGLISH CHURCH. — A small Gothic building, consecrated in 1874, and dedicated to St. Andrew, but no Chaplain, for want of funds. The Consul reads prayers every Sunday by desire of the Bishop of Gibraltar.

PHYSICIAN, *Dr. Dionysios Melissino*; SURGEON, *Dr. Theodore Zaimis*.

BANKERS and Money-changers, *Messrs. Barff and Co. (Limited)*. Also yachting agents (coal 23 fr. a ton). Office at the Consulate.

PROVISION STORE. — *Valerio Caligero*, nearly oppo the Consulate. Excellent and cheap Patras brandy.

Wines of the Achaia Co. (p. xxxii.), of Messrs. Hamburgher and Co., Sipsomos and Co., and other growers. A carefully packed case of 18 pints, white or red, may be had for 18 dr. (see p. xxv.).

LOOKSELLER, *Demetrios Paschas*, *Maizónos St.*, near St. George's Sq.

STEAMERS, pp. 937-939. Offices in St. Andrew's St. During the currant season many English vessels put in here, and afford facilities for transmitting heavy luggage to England.

RLY. STAT. for all trains, ½ m. N.E. of the *H. Patras* (to the l. as one lands), connected by a line which runs along the quay with the suburban Stat. of St. Andrew, 14 m. S.

H.B.M. CONSUL, *F. B. Wood, Esq.*; U.S.A. CONSUL, *A. C. Yates, Esq.*; VICK-CONSUL, *C. Y. Ingate, Esq.* Office of both in St. Andrew's St. close to the *H. Patras*, on the way to the Stat.

PATROCLEIOS ISLAND, 490.

PAUL OF AEGINA, 495.

PAVLITZA, 156, 148.

PAXOS, 26, 1, 796.

PEDIEIS, 243.

PEIRESIAE, 746.

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PHABEDROS, 710.

PHABEDROS OF PLATO, 265.

PHABSTOS, 746.

PHALANNA, 742.

PHALARA, 576.

PHALERON (NEW), 446, 447.

Hotel, with Restaurant and Café, well situated on the beach. Bathing ticket, 30; with costume (not obligatory), 40. Rail and Steam Tramway (see ATHENS). Horse tramway to the Piræus, 15.

PHALERON (OLD), 445.

Several small restaurants in the Greek style. Bathing tariff as above. Rail and Tramway (see ATHENS).

PHALEEON ROADS, 448.

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PHANARI (BASSAE), 218; (PIRAEUS), 447.

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PHANEROMENE (SALAMIS), 256; (ARGINA) 497; (CORINTH), 95.

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PHANOTAE, 798.

PHARAE, 213, 227.

PHARCADON, 746.

PHAEOS, 915.

PHARSALIA, 749.

PHARSALA, 749, 758.

Tolerable *buffet*, with unresinated wine. Rooms, but no bed, at a cottage across the road. Seat in a carriage to the town, 1 dr. or less; entire vehicle according to bargain.

PHARSALOS, 749.

PHARTYGA, 542.

PHASSA, 807.

PHEIA, 229.

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PHICHTIA MYKENAE, 96, 125.

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PHILIATRA, 154.Tolerable *Inn*.

PHILIP OF MACEDON, 823, 837, 860, 870, 873, 504, 593.

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PHOLEGANDROS, 912.

PHONIA, 168.

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EMPORIUM, 450.

GATEWAY, 449.

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ARRIVAL from foreign ports (*see* ATHENS). Passengers from Greek ports *land* at the N. quay, and their luggage is examined only for mole and opium duties. Rly. Stat. 5 min. N.E. of the landing-place.

Hotel St. Petersburg, opposite the landing-place, in the Greek style, with tolerable food. It is possible to sleep here, if the traveller has to catch an early steamer. Several indifferent and noisy *Restaurants*.

Tramway from the Custom house to the Rly. Stat. Half-way it passes the Exchange, from which a *Steam Tramway* runs to New Phaleron, 15 (*see* ATHENS).

Steamers, pp. 937-938; offices all in Apollo Sq., at the N.E. corner of the harbour.

Carriage to Athens, 6 dr.; to the ferry for Salamis and back, 12 dr.

BRITISH CONSUL. — *Hon. R. Walsh*. — VICE-CONSUL: *J. Joannides*. Office in the Square between the harbours of Munychia and Zea. — U.S.A. CONSULAR AGENT: *M. F. Sourmely*.

ENGLISH SERVICE at the Gymnasium, in the S. angle of Korais Sq. 5 min. S.E. of the Exchange. Sun, 3 P.M. *Chaplain*, *Rev. P. R. Elliot, M.A.* In Socrates St., opening out of the W. corner of the Square, is a *Sailors' Institute*, where English newspapers may be seen. No drinks are supplied, except coffee. This admirable institution, which deserves the support of English travellers, is visited by about 2700 sailors and others every year, for the purpose of writing letters and playing draughts or dominoes.

THEATRE at the N. angle of the same Square.

POST OFFICE in Miaoulis St., on the tramway line E. of the harbour. *Telegraph Office* on the first floor.

STEAM LAUNCHES may sometimes be hired for excursions at £5 to £10 a day, but the assistance of a resident should be sought before concluding a bargain. Some of the smaller steamers of the Greek Company may also be engaged.

PIRI, 179, 219.

PIRSOUPHLI, 748.

PISA, 180.

PISANI FAMILY, 894.

PISKINT, 222.

PISO, 608.

PISSAETO, 46.

PISSONAS, 712.

PITCH MINES, 814.

PITCH SPRINGS, 57.

PITYUSSA, 109.

PIUS V., 681.

PLAGHIA, 692.

PLAIN OF LELANTON, 708.

PLAIN OF MONASTIR, 720.

PLAIN OF SCUTARI, 722.

PLAIN OF STRATOS, 659.

PLAIN OF THESSALY, 758.

PLAIN OF VLICHA, 663.

PLAKOTOS, 893.

PLATAEA, 559.

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PLATAMORREMA, 654.

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PLATITERRA, 20.

PLATSA, 133.

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POKESSA, 896.

POEMANDRIA, 514.

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POLICANDRO, 912.

POLIGYRO, 839.

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POLLINA, 802.

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POLYANDRION, 159, 543.

POLYARGOS, 899.

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POLYCLEITOS, THE YOUNGER, 100.

POLYCRATES, 893.

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POMAKS, 725.

POMPEY, 601, 743, 749.

PONDIKOCASTRO (CORFÒ), 59; (KATAKOLON), 229.

POPILIUS, 655.

POROS, 105, 63, 500.

Good Hotel.

PORPHYRIS, 129.

PORRI, 131.

PORT OF HERACLES, 680.

PORT OF MANDRI, 484.

PORT OF PHANARI, 35.

PORT OF QUAGLIO, 132.

PORT OF RAPHTI, 483.

PORT OF VATHY, 516.

PORT OF VLIKO, 37.

PORTA CATENA, 913.

PORTA CHALCIDICE, 837.

PORTA PASS, 835.

PORTAES (PINDUS), 751; (BOEOTIA), 511; (STRATOS), 656.

PORTARIA, 740.

PORT ACHILLEION, 933.

PORTO DRACO, 447.

PORTO GAIO, 26.

PORT GAVRION, 883.

PORTO GERMANO, 505.

PORT KALAMITZA, 833.

PORTO LEONE, 447.

PORTO PALERMO, 798, 820.

PORTO PANORMO, 904.

PORT PHANARI, 793, 794.

PORTO RAGUSEO, 817.

PORT RAPHTI, 733.

PORT OF S. IRENE, 900.

PORTHMOS, 709.

PORTUS PELODES, 763.

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POSEIDONIA, 93, 252.

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POTAMIA, 698.

POTAMO, 21.

POTIDAEA, 837.

POTIDANIA, 646.

POTNIAE, 507.

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POWDER FACTORY, 456.

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PRE-HISTORIC DWELLINGS, 525.

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PRESBA, 863.

PREVALITAN ALBANIA, 722.

PREVEZA, 776, 41, 696, 778, 784.

PRIAM, 874.

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PRINOS, PASS OF, 167.

PRISREND, 720.

PROAULAX, 847.

PROCELS, 647.

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PRODANO ISLAND, 154.

PRODICON, 895.

PRODRAMOS, 677.

PROKERA, 759.

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PROSCHION, 610, 690.

PROSKYNA, 524.

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 PSEUDISODOMUM, 353.
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 PTOLEMY SOTER, 608.
 PUBLIC EXECUTIONER, 110.
 PULCHRUM VIDERE, 225.
 PUNTA, 777, 694.
 PURIA, 933.
 PURPLE FISHERY, 129, 709.
 PYDNA, 823.
 PYLAE, 872.
 PYLENE, 610.

PYLOS, 149, 229.

Small Inn. Steamers, p. 938.

PYRAMIDS, 103, 158.
 PYRGAKI, 556.
 PYRGI, 21, 25.
 PYRGOI, 157.

PYRGOS, 224, 222, 229.

H. Olympia, tolerably clean rooms, with excellent *Restaurant. Mosquitos are very troublesome here, and sleep is impossible without a net.

Rly. Stat. N. of the town for Olympia or Patras; *W.* for Katakolon. Carriage with luggage, 2 dr.

BRITISH VICE - CONSUL : *C. Faugnier*.

PYRGOS (MARATHON), 471;
 (TENOS), 920.
 PYRGOS, VILLA, 464.
 PYRI, 509.
 PYRRHUS, 785, 935.
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 PIXOS, 400.

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 QUARRIES OF HYMETTIAN MARBLE, 480.
 QUARRIES OF PENTELIC MARBLE, 501.
 QUARRIES OF VERDE ANTICO, 746.
 QUEEN OLGA, 909.
 QUERCUS AEGILOPS, 894.
 QUERINI FAMILY, 879.

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 RHODIAN PLATES, 878.

RHODOSTO, 875.

BRITISH VICE - CONSUL : *E. Dussi*.

RHOMBU, 684.
 RHYNEOS, 658.
 RHYTON, 400.
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ACHELOS, 41, 577, 579, 606, 610, 619, 628, 630, 632, 634, 640, 654, 655, 658, 659, 660, 670, 671, 681, 766.
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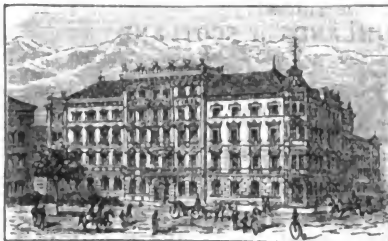
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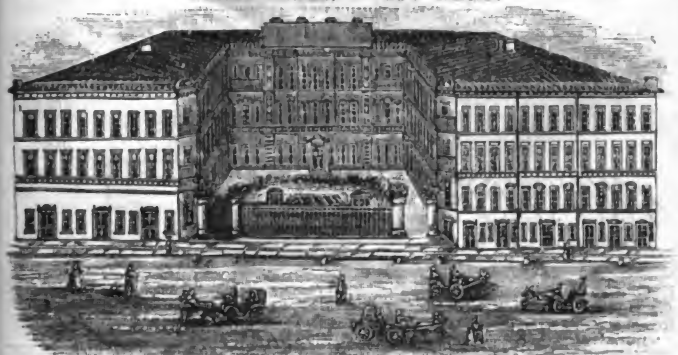
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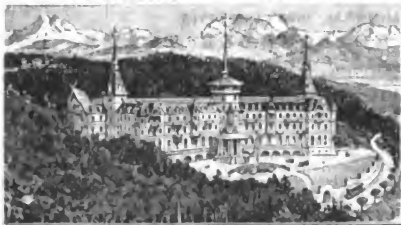
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